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COMMUNICATIONS.

The following article was politely furnished us by the former Principal of the Alfred Academy, as the production of a young lady who was one of his pupils.—Eds. Reg.

THE MYSTERIES OF LIFE.

There is nothing more extraordinary, to a reflecting mind, than to observe with what obtuse, dull, common-place impressions, most persons pass through this wonderful life which Heaven has vouched for man. Life is full of mystery. But to many it is only a round of cares and toils—of familiar pursuits and formal actions. They look upon this world as a vast theatre, or an extensive pleasure-ground; the objects are familiar; the very skies are old; the earth is a path-way for them to come and go on errands; the world is a working-field, a ware-house, a market-place—and this, to them, is life. They are ushered into the world but to eat and drink, to dress and dance, to sport a while in open air, and, like the silk worm after it has spun its web, to lie down and die.

But to a sensible mind, life means every thing mysterious, prophetic, trying to the reflections, and touching to the heart. Life indeed, intellectual life, struggling with its earthly load—coming it knows not whence, going it knows not whither—with an eternity unimaginable behind it—with an eternity to be experienced before it—with all its strange remembrances, now exploring its past years as if they were periods before the flood, and then gathering them within a space so brief as if they were but the dream of a day—with all its dark and its bright visions of mortal fear and hope;—such a life is full of mysteries. In our simplest actions, as well as in our loftiest contemplations, and in our most ordinary feelings, mysteries meet us every where, mingle with all our employments, and terminate our views. The simple act of walking has enough in it to fill us with astonishment. Were we brought into life with all our faculties—if experience had not made us dull—we should pause and wonder at every step, and feel a strange and thrilling doubt whether another would follow. Who knows any thing of the connection and process by which the invisible will governs the visible frame? Philosophers have reasoned upon this subject, and have talked of nerves and delicate fluids as transmitting the mandates of the will. But what have they known of this wonderful power by which every limb is moved at our pleasure. No eye of man, or penetrating glance of his understanding, has searched out those secret agencies of the soul in its tenement of clay. It is the mysterious work of God, and none but He can comprehend it.

Anatomists have explained the structure of the ear and eye, yet they have left inexplicable things behind. Seeing and hearing are still mysteries. The organ that collects within the ear the agitated waves of air, the chambers of sound that lie beyond it, after all dissection and analogies, are still unexplored regions of mystery. And then that beautiful orb, the eye, which takes in the boundless landscape at a glance; which measures objects small and great, near by and at a distance, paints within its narrow limits scenes the most magnificent; which brings knowledge from ten thousand objects, in one commanding act of vision—what a mystery is that!

The connection of mind with matter is of itself a mystery. Here light and life mingle and sympathise with dark, dull, and senseless clay. Who can describe the boundless range of thought, or trace its wanderings through the mazy labyrinths of space to its final resting place? That which in an instant glances through the dark domains of hell, then, "swifter than the lightning's flash, flies to the courts of heaven," and ranges the fields of paradise, hath its abode within the narrow bounds of nerves, and limbs, and senses. The feelings that we possess, the virtue that is to win the heavenly crown, flows not to the life-blood, that, in itself, is as senseless as the soil from which it derives its nourishment. Who shall explain to us this mysterious union, tell us where sensation ends and thought begins, or where organization passes into life? Philosophers have reasoned about this, and have talked of the powers of matter, the channels by which the senses communicate with the brain; but their arguments have been futile—they have settled nothing, proved nothing; for they have known nothing.—As yet we have spoken only of the properties of man, and we are ready to exclaim, in the language of Dr. Young, "O what a miracle is man to man."

But we may turn to what portion of science we please to point of observation and will find it is still the same. Every where our thoughts go out into the vast, the incomprehensible; we sooner or later come to a place into which our [illegible] cannot penetrate. Time stretches to eternity, calculation to numbers without number, place to immensity, being to infinite Godhead. Even the [illegible]

[illegible]

system, the whole is divided into separate layers, similar to the tendons and membranes of animals, and surrounded by numerous vessels and secretory glands, each performing some important office; the sap is its life-blood; the leaves its respiratory organs; the limbs are kept off in direct reversion from each other, so as to preserve a due balance between the whole; and every part displays the wonderful order and design of Omnipotence.

Nor is there a plant so humble, or flower or weed in the garden, but that unfolds new wonders to the inquiring mind of the mysterious work of God. The goings on of the heavens are not more incomprehensible than its growth as it waves in the breeze. Its life, or that which constitutes its life, who can tell us what it is? The functions that contribute to its growth, flowering, and fruit, the processes of secretion, the affinities by which every part receives the material that answers its purpose, who can unfold or explain them? Even the simplest spire of grass has wonders in it in which the wisest philosopher may find a reason for humility, and the skeptic an argument for faith.

And there are mysteries, too, thickly strewed all along our moral path. There are "mysteries of our holy religion." Wonders of heavenly mercy are displayed in the successive triumphs of truth over the human soul. Goodness in the heart is a mystery. No language can define it, which does not equally need definition. It is a breath in the soul we know not whence; it cometh and it goeth, like "the wind where it listeth"—it is the gift of God. And an! how great and tremendous is that mystery! That amidst the fair earth, amidst ten thousand forms of perfection, where all else is lovely, this monster should have gone forth in his power to crush the noblest and fairest—this is the mystery of iniquity.

Life—I repeat—life is full of mysteries; and I leave off as I commenced, that life is all a mystery.

A. C.

RELIGIOUS.

THE LOSS OF THE LEXINGTON.

The following appropriate reflections are from a sermon delivered in the Rutgers street Presbyterian church, by the pastor, Rev. John M. Krebs, occasioned by the deplorable calamity which befel the Lexington steamboat. The text was Matt. xxiv. 44, "In such an hour as ye think not, the Son of man cometh."—*N. Y. Observer.*

Your thoughts have anticipated me in the melancholy illustration of this topic, furnished by the terrible calamity of the past week.

On Monday last—laden with precious stores of merchandize, and with the more precious lives of men and women—the ill-fated steamer Lexington left the wharves of this city.

What various emotions filled the breast of her hapless crew! There were some who were sad for the moment because they were departing from the society of beloved friends; but soon, the very excitement of the departure, the presence of the crowd, the buoyant and rapid flight through the yielding wave, the anticipation of other companionships, the natural love of change, or the hope of joyful returning, dispelled the transient sorrow. But there were others, more heavily and acutely preyed upon by grief; hearts that, could we have read them, would disclose a brooding melancholy of despair, for bereavements and for blighted joys. The widowed wife, in the freshness of her bereavement, goes to convey the remains of her deceased husband to the favorite resting place among the graves of his kindred. On the other hand—for in such a scene the most opposite conditions and feelings are crowded into near, but unsuspected proximity—there were perhaps more who indulged a spirit of hilarity. There were some who hoped, within a few hours, to be folded in the embrace of ardently beloved and eagerly expecting friends. The husband and the father trusted soon to meet the endeared circle whom but lately he saw installed in their delightful home.

The long absent traveller, who had escaped the perils of foreign climes, where for years he had wandered and toiled, and had with equal success escaped the dangers of the seas, and the terrors of wintry shipwreck with which our ice-bound coast threatens the mariner, and alas! too often, even recently, has strewn our shores with destruction and death. Such a one there was, who had avoided all other more probable disasters, and thus far safely returned, [illegible]

[illegible]

whereas you know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that he ought to say, "If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil." And again I sought to impress you with the injunction of the wise man, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Ah! who believed, who felt, who of you even reflected on the truthful and solemn thought!—Alas! it would have seemed just as unmeaning, and just as much like the gloomy croaking of a distempered zeal, had they heard it, to many of that crew who embarked on Monday, who never reached the desired haven whither they were bound, who dreamed not of peril or of death, who met the coming of the Son of man in a most unexpected way, and "*in such an hour as they thought not!*" Was there not fearful truth in the warning? How is it confirmed by this melancholy disaster!

But there were the mighty, and the prudent and the wise, the light-hearted youth, and the delicate and helpless woman. With the eagerness of appetite they sat down to the evening meal; and in the customary solicitude with which all who travel have made acquaintance in similar circumstances, they thought to procure comfortable berths for the repose of the night. But what a fearful surprise disturbs and destroys their security! What shocking forms of death burst forth upon a sudden, to glare upon their eyes and appal their unexpecting hearts. A devouring flame shot from the trusted sources of their speed, ceases to aid their progress through the deep, and gathering its destructive power, it bursts forth in the midst of their company, assumes the mastery of their vessel, and spreads universal dismay, with menances of fiery ruin. Driven to the decks, they rush with frantic desperation to the frail hope of escape furnished by the boats. The safest of these, the life-boat, is disabled, and dashed away beyond their reach, by the force of the still impetuous wheel. The remaining boats are rapidly filled; yet even ere they are launched they are overwhelmed by the panic of escape, and the unhappy voyagers are precipitated into the freezing waters on a night when even by our sheltered firesides we shivered. (Is it an impropriety, here to commit myself to the graphic description of a magnificent, albeit a licentious, poet?)

"Then rose from the sky the wild farewell—
Then shriek'd the timid, and stood still the brave—
Then some leap'd overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawn'd around them like a hell,
And down they suck'd with them the whirling wave,
Like one who grapples with his enemy,
And strives to strangle him before he die.

And first one universal shriek there rush'd,
Louder than the loud ocean, like a crash
Of echoing thunder; and then all was hush'd,
Save the wild wind and the remorseless dash
Of billows;—But at intervals there gush'd,
Accompanied with a convulsive splash,
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony."

The voyage was ended! Their earthly hopes and fears; their earthly joys and sorrows; and all their concern which, but the moment before they had in earthly things, were forever quashed.

Thus perished, in that dreadful, unexpected hour, one hundred and fifty immortal beings: the whole ships company—commander and crew and passengers—save only some four or five, who were spared by the remorseless billows—who with but "slight chance of reaching any shore," were, after many hours, thrown up frozen and almost speechless—snatched by the hand of Providence from the common death, and left almost alone to tell the tale. All the rest perished! What were their sufferings! what their thoughts! what the emotions of their hearts, ere they slept in icy death, and found their winding sheet in the wintry wave! And to-day, there is mourning in many habitations. "In such an hour as ye think not the son of man cometh."

Which of these dead—even of the pious and thoughtful among them—which of them thought one week ago that then was their last Sabbath on earth? Some of them it may be, worshipped God, and, though they knew not of the desolations of the coming morrow, they met them with the preparation of faith and hope. But others, perhaps, wasted in sin their last day of holy time, and scorned the sound of the "church-going bell"—and they knew not as the sun of that Sabbath went down, that their day of grace was ended. Perhaps others sat in the house of God to hear their last sermon, and yet forgot its admonitions as an idle tale. And others still were thoughtful, and even trembled, when they were told of righteousness, temperance, and judgment to come,—but they had not [illegible] "Go thy way for this time; when I have a convenient season, I will send for thee." Alas! [illegible] "called too late" [illegible] "I tell you nay; but except ye repent ye shall all likewise perish." "But" [illegible] "Man" [illegible] and where is he?

* Proverbs i. 24—32. † Luke xiii. 1—5.

—— For, where are these now?
"Where are the dead? In heaven or hell
Their disembodied spirits dwell."

Their stiffened corpses, buried beneath "thick-ribbed ice," still remain in the deep. But the souls of all of them are in eternity. Some of them, we trust, are with God; but are they ALL in Heaven? Painful as the thought may be—cruel as some may deem it—yet it is not the testimony of "the faithful and true witness," that to men who are "willingly ignorant, the day of the Lord cometh as a thief in the night,"—insidiously and hostilely—"and when they cry peace and safety, then sudden destruction cometh upon them, and they cannot escape." And "What shall be the end of them that obey not the gospel of God?" But I forbear. I but ask further, "Where shall the wicked and the ungodly appear?" "They shall give account to him that is ready to judge the quick and the dead." These dead have met their Judge, and they are in his hand.

"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not, until the flood came and took them all away, so shall also the coming of the son of Man be." * * "Watch, therefore, for ye know not what hour your Lord doth come." * * "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."—(Matthew xxiv. 36; xxxix. 42, 44.)

THE MAJESTY OF THE LORD.

How great and glorious our God is, who, in himself incomprehensible, appears best by the glorious greatness of his works. If he builds, it is a world, heaven and earth, and the fullness of both. If he gives, it is his only Son out of his bosom, the brightness of his glory, and the express image of his person. If he rewards, it is a crown, it is a whole heaven of glories. If he be angry, he sends a deluge; opens the cataracts of a heaven above, and breaks up the foundations of the great deep below, and pours forth whole floods of vengeance; or else he rains down hell out of heaven, and in a moment turns a land like a garden of God into a dead sea, and a lake of brimstone. If he discover himself by any overt expression of his power, though the intention be mere mercy and loving kindness, mortality shrinks from it, and cannot bear it. When his glory descends on Mount Sinai, the people remove and stand afar off, and—"Let not God speak with us (say they) lest we die:" and "Depart from me, O Lord," saith St. Peter, amazed at that miraculous draught of fishes. How much more should the inhabitants of the world tremble before him, when his great and sore judgments are in the earth. Tremble, thou earth, at the presence of God (says the Psalmist,) even when he improves the hard rock into a spring well: much more when a fruitful land he turns into barrenness, or a stately city into ashes, for wickedness of them that dwell therein. I am horribly afraid, said David, for the ungodly that forsake thy law; and I exceedingly fear and quake, said Moses, at the giving of it; but when our Lord shall come again to require it, the powers of Heaven shall be shaken too; the angels themselves (as St. Chrysostom interprets,) though pure and innocent creatures, shall tremble to see the severity of that judgment. How much rather ought we, (wretched creatures that we are,) conscious to ourselves of dust and sin, to tremble and quake at the wrath of this dread Lord of the universe; at whose voice alone the great emperor Caligula runs under the bed; and the mighty Belshazzar's loins are loosed, and his knees knock one against another, when God but writes bitter things against him on the wall.
—*Sancroft.*

From Paysons Thoughts.

LOVE OF CHRIST.

In order to form some faint conception of the love of Christ, suppose, my christian friends, that all your toils and sufferings were ended, and you were safely arrived in heaven, the rest which remains for the people of God. Suppose that you were there crowned with glory, and honor, and immortality, listening with unutterable ecstacies to the songs of the redeemed, contemplating the ineffable, unveiled glories of Jehovah, drinking full draughts from those rivers of pleasure which flow forever at his right hand, and tasting those joys which the heart of man hath not conceived. What would tempt you to revisit this vale of tears, commence anew this wearisome journey of life, and encounter all the toils, the temptations, the sufferings, and sorrows which attend it? Must it not be love stronger than death, love such as you cannot conceive of, which would induce you to do this? How infinite, how inconceivable, then, must have been that love which brought down the Son of God from the celestial world to redeem our ruined race; which led him to exchange the bosom of his Father for a veil of flesh, the adorations of angels for the scoffs and insults of sinners; and the enjoyment of eternal life for an accursed, painful, and ignominious death! Nothing but love could have done this. Not all the powers of heaven, earth and hell combined could have dragged him from his celestial throne, and wrested the sceptre of the universe from his hands. No, it was love alone, divine, omnipotent love, which drew him down; it was in the bands of love that he was led a willing captive through all the toils and sufferings of a laborious life; and it was these bands which bound him at the bar of Pilate, which fettered his arm of everlasting strength, and prevented his blasting his murderers.

Unless we could ascend into heaven, and see the glory and happiness which our Redeemer left; unless we could descend into the grave, and learn the depths of wretchedness to which he sunk; unless we could weigh, as in a balance, all the trials, toils, and sufferings of his life; never, never can we know the immeasurable extent of his love. But these things we can not do.—None but the omniscient God knows what he left, or what he suffered; none but the omniscient God, therefore, knows the extent of his love.

To think of the love of Christ, is like trying to conceive of existence which has no beginning, and power which can make something of nothing. Tongue can not describe it; finite minds can not conceive of it; angels faint under it; and those who know most of it can only say, with inspiration, that it passeth knowledge.

THE CRUCIFIXION.

BY MONTGOMERY.

—I ask'd the Heavens what foe to God has done
This unexampled deed? The Heavens exclaim,
"'Twas man!"
And we in horror snatch'd the sun from such a spectacle
Of guilt and shame! *I ask'd the sea*—The sea in fury boiled,
And answered with his voice of storms: "'Twas man!" My wave,
In panic at his crime recoil'd; disclosed the abyss and from the centre ran.
I ask'd the Earth—The Earth replied, aghast,
"'Twas man!"
And such strange pangs my bosom rent, that still I groan.
And shudder at the past! To man, gay, thoughtless, smiling man,
I went and ask'd him next: He turn'd a scornful eye—
Shook his proud head and deign'd me no reply.

THE INHERITANCE OF THE CHRISTIAN.

Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with that of a gourd; we must look somewhere else for an abiding city, a place in another country, to fix our house in, whose wall and foundation is God, where we must rest, or else be restless forever. For whatsoever ease we can have or fancy here, is shortly to be changed unto sadness or tediousness. It goes away too soon, like the periods of our life, or stays too long, like the sorrows of a sinner. And where either there is sorrow or an end of joy, there can be no true felicity; which, because it must be had by some instrument, and in some period of our durations, we must carry up our affections to the mansion prepared for us above, where eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance.—*Bp. Jeremy Taylor.*

FOR THE INFIDEL.

POEM.

BY SIR WILLIAM JONES.

What power beyond all powers elate
Sustains the universal frame!
'Tis not nature, 'tis not fate,
'Tis not the dance of atoms blind,
Etherial space, or subtil flame!
No—'tis one vast *Eternal Mind*,
Too sacred for an earthly name,
He forms, pervades, directs the whole;
Not like the microcosm's imaged soul,
But provident of endless good,
By ways not seen nor understood,
Which even his angels vainly might explore,
High their highest thoughts above,
Truth—Wisdom—Justice—Mercy—Love,
Wrought in his heavenly essence, blaze and soar,
'Rapt in contemplation meek.
Him fear—Him trust—Him venerate—Him adore.

From the Sciota Watchman.

THE DEATH BED OF AN INFIDEL.

BY RUFUS B. SAGE.

Mr. J—— S—— was a citizen of Rockingham county, Virginia, wealthy and well educated, polished and urbane in his manners, and possessed of talents of no inferior order. But, alas! in younger life he had imbibed a system of "*free thinking*," which by degrees, had led him to embrace the baseless theories of *downright infidelity*. His hostility to the Bible and Christian religion was most obstinate and malignant, and his reproach of Christians and Ministers of the Gospel studied and severe. In this manner he passed the most of his life, and sinned away the day of his grace. At length the long suffering of Deity became wearied with the many provocations of his creature, and the messenger of death was sent to execute the commission of mortality and he was laid upon the bed of death.

Oh the death-bed of an Infidel! How awful the thought! Its very name is horror! The dreadful ideas associated with it are doubly verified in the instance before us.

Notwithstanding the reduced state of his physical strength, he retained his senses to the last,—and such a scene of anguish and woe, unutterable, was there disclosed, as seldom falls to the lot of man to witness, and would to God, that such might never again occur! A few friends who were present, gave the following account of the last day and night of his existence on earth.

An acquaintance, upon entering the room of the dying man, enquired how he felt. "Ah me!" he exclaimed, "Dying but to never die! Eternity and unending death! The horrors of the world to come! I know, I feel them! O Lord God, thy name to me is worse than hell! The offered mercy rejected, despised, scorned, and abused, is now transformed into the gnawings of the worm that never dies! But, why ask me thus? I know that you are a merciful man; if so, may I entreat you to prove your humanity by ending my life! Oh! I long to know the worst of my doom! O could I die and be annihilated! But death—death forever flies. The fire is kindled that never, never will be quenched! Ah!—save me! save me!—There,—they come! they come!"—he shrieked, and fell into a fit of convulsions; but shortly recovered, he was asked, who comes? "They, they, the spirits of hell!—grinning horribly, eager to devour my never dying soul!—Ah! I'm lost—I'm lost! Mercy has assumed the flaming sword of justice, and stings me through with ten thousand torments!"

Upon this, one present reminded him, that as long as life lasts there is hope, that Christ never cast off any one that came to him; that with him there is redemption for the chiefest of sinners; and exhorted him to pray for pardon—"Pray! pray! I cannot, I will not! If I should 'tis no use! My lot is cast. I know, I feel! Why, pray to him I hate? Entreat him whom I would destroy? No. I will not. There is no hope, no mercy for me!—The presence of death proves and establishes what I disbelieved, and fondly hoped was not.—There is a God; I see him! To me his frown is death—death eternal! Annihilation I had verily though would be the consummation of my existence; but now I know there is a hell, for I see it! Its flames, yawning to consume, already prey upon my spirit!—Well may I exclaim, as did one in like condition, 'Didst thou but know one half the pains I feel, thou wouldst struggle with the martyr for his stake, and plunge into the fire! That is not an undying flame—that is not an unquenchable fire.'"

Another fit of convulsions succeeded these terrific ejaculations. His features were thrown into the most horrible contortions of agony and despair. Life seemed extinct. In this condition he lay for nearly three hours, when, to the surprise of all, recovering he renewed his piteous and heart-rending lamentations.

"I have been my own worst enemy!—Oh Time, how have I been thy murderer; but now thou art revenged! Oh God, how have I despised, hated, and disbelieved even thy existence! But now I feel that the burnings of thine anger do not sleep alway."

Thus the wretched J—— S—— continued for some time, expressing in broken accents the agony of his soul. One of his relatives asked him if he would choose any particular place to be buried. "Buried in hell!" he exclaimed, "that is my only portion! I have swallowed down my own everlasting ruin! Ah! Ah! Hold me!—They come—Hold me! Hold me!—I go! There! Oh! Oh!" One gasp, one groan, and the immortal spirit had fled to meet its final doom!

His horror-stricken friends gazed at one another with stupified amazement. But the tale of life had been told, the work of death done, and all was over. The image of unutterable despair was enstamped upon the countenance of the deceased.

Thus died the infidel! Let all take warning from his fate; to shun the rock on which he split; the whirlpool which overwhelmed him with the black rolling waves of perdition. There is One who, if made our friend, will guide us safely through the rough and boisterous sea of life; support us in death, and enable us to depart, cheered with a hope full of glory and immortality.

"Sure there is a Righteous God,
NOR IS RELIGION VAIN."

DR. FRANKLIN,

AND LEGISLATIVE CHAPLAINS.

Our great American philosopher has not been usually ranked with those, who, among the renowned names of the world, can be claimed as a believer and follower of the Christian. Yet, in the testimony which is annexed, and which we do not remember to have seen before, there is such proof, both of religious faith and practical wisdom, as to outweigh many vague accusations.—*New-York American.*

MOTION FOR PRAYERS IN THE CONVENTION.—Mr. President: The small progress we have made, after four or five weeks close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of Government and examined the different forms of those Republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but find none of their constitutions as suitable to our circumstances.

In this situation of this assembly, groping, as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of applying to the Father of Lights to illuminate our understanding? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers sir were heard—and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending

Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity.—And have we now forgotten that powerful friend? or do we imagine we now no longer need its assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men.—And if a sparrow can not fall to the ground without His notice, is it probable that an empire can rise without his aid?

We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labor in vain that build it."—I firmly believe this; and I also believe that without His concurring aid, we shall proceed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our objects will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing a government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to move: That henceforth, prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

FOR THE IMPENITENT.

From the New York Evangelist.

KINDNESS TO THE IMPENITENT.

Within the walls of a gloomy prison in our country, is a miserable company of captives. A few months ago they were freemen in their own native country; and, surrounded with the fond endearments of life, were as happy as they desired to be. Suppose that I should enter their prison, and find one of them stretched upon the floor, and dreaming of the home he had lost, and the friends from whom he had been torn away. In his broken slumbers he speaks, and the names of his wife and his little ones tremble on his lips. He is living over again the scenes of joy and love that were but yesterday his, in all the strength of perfect reality. Would I be the monster to startle him from his slumbers, and wake him to the dismal consciousness that he was a desolate captive in a strange land? If I were certain that he could not be delivered from his captivity and restored to the joys of which he had been despoiled, it would be kindness on my part to let him sleep on, and sleep on, to take the little comfort there is in imaginary bliss.

The impenitent sinner is a miserable captive, under sentence of death, and waiting for the day of his execution to arrive. In the deep stupidity of sin, he sleeps, and dreams that he is happy. The world, with its fond delights, its carnal joys, its vain pursuits, flits before his mind; and in their embrace he fancies that he has all that the heart can wish. If I were certain that he could not be delivered from the bondage of iniquity, and brought out into the liberty of those whom Christ makes free, would I be the monster to disturb his slumbers, and awaken him to the dreadful consciousness that he was a hopeless sinner, soon to die? No. Oh! no! I would let him sleep on! I would sit down by his side, and sing some lullaby in the ear of his soul. *That* would be kindness. And who would be cruel to a man that was soon to suffer the pangs of death?

But if I enter the prison in which those African captives are confined, and bear in my hand the evidence that they were to be set free and restored to the land of their fathers, the homes of their childhood, the companions of their bosoms—though I found them sleeping, and dreaming sweetly of what they once enjoyed, and in fancy living over again the days of happiness that are fled, still I would startle them from their slumbers, and shout in their hearing the joyful news of ransom, liberty, life, and home. That would be kindness. I should be cruel to let them sleep a moment, dreaming that they were happy, when I had the sober, solid reality to offer.

Thus it is when I come to a company of impenitent sinners, sleeping in their sins. They are in prison; but I come to preach deliverance to the captive, and the opening of the prison doors to them that are bound. What though they dream of happiness, and persuade themselves that they are traveling in the arms of bliss; I know they are in danger of everlasting death. And when I come to bring the glad tidings of salvation—to proclaim pardon, and peace, and eternal life—to offer heaven, and glory, and thrones, and crowns that never fade, and joys that are pure, and satisfying, and unfailing—it is kindness to startle the poor sinner from his lethargy, and cry mightily in his ear, "Awake! thou that sleepest."

It is not unusual for unconverted men, and not very unusual for Christians, to complain of rousing, alarming preaching, as indicating a want of kindness to the souls of sinners. If my friend is sleeping on the verge of a precipice, and unconscious of his danger, is it kindness to let him sleep till he is dashed upon the rocks below, and [illegible]

[illegible] the law so powerfully upon the minds of his hearers that their groans drowned his voice? No. These preachers were kind—very kind; and it were well for sinners if all preachers were like Christ, or, if not like him, like Paul, or even like Edwards.

Sinner—impenitent sinner—love for your precious soul, and a fond desire to do you good, would stir up your friend to warn you of the danger to which you are exposed. I would not desire that you should be roused for a moment before your desolation cometh, and that you should then sink into an eternal slumber. But because I know that you may be rescued, and saved, and raised to the right hand of God, I would beseech you to "arise from the dead." "The wrath of God abides on you;" but that wrath may be averted. The clouds that hang over and threaten you may be dispelled, and the mercy of a reconciled, forgiving God, be revealed. The language of kindness is, Flee from the wrath to come; lay hold on the hope set before thee. Omega.

MISSIONARY GLEANINGS.

The following items of Missionary intelligence we copy from the N. Y. Evangelist.

THE QUEEN OF MADAGASCAR

Continues to oppose all efforts to introduce the Christian religion. Those who embrace it are liable to death.

THE COLORED PEOPLE IN THE MAURITIUS.

These neglected people are deriving some benefit from the expulsion of missionaries from Madagascar, as they are now receiving their special attention.

THE MONGOLIAN SCRIPTURES

Are now printed in regular order, to the end of the second book in Samuel. The missions in Siberia are prospering, although as yet but few converts are numbered.

SERVICES IN BENARES.

Six or seven services are generally held, weekly, in the hot seasons, and more in the cooler. Four more missionaries, with assistants, are required immediately.

PILGRIM'S PROGRESS.

This sublime evangelical poem, has been translated in Teloogoo. The power of idolatry in the region of Madras is thought to be greatly on the decline.

THE WORK IN POLYNESIA.

In the navigators' Island 23,000 natives are under Christian instruction. In the Harvey Islands, 3000 children are in the schools. In the Society Islands, congregations are very large. In the Georgian Islands, a gracious revival has been enjoyed, and many added to the communion. The entire scriptures have been published in the language of the natives.

GOSPEL PROPOGATION SOCIETY.

The Expenditures of this Society, for the support of the gospel in the British North American colonies, during the year 1838, amounted to 60,000 dollars. It is conducted by British Episcopalians. About $25,000 are annually expended in the West Indies.

UNDER THE SCOTCH MISSION.

At Bombay, considerable excitement was created by the conversion and baptism of two Parasee youths, in connection with the labors of Dr. Wilson.

THE INDIAN TERRITORY.

600 miles long, 200 broad. It is fertile, and had 90,000 red men for its inhabitants last May. The Kanzas tribe number 1588, are situated on the Kanzas river, in three villages, and have a prosperous Methodist mission. There are three other Methodist missions, within 80 miles, viz: Kickapoos, Delawares, Shawnees. The population has increased within a few months more than thirty thousand; now they are, therefore, more than a hundred thousand, settled for their permanent home.

All the history of the past shows the difficulty of applying the means of improvement to *wandering* tribes. But, induce them to become fixed and permanent, and more than all, let them be *dependent on the produce of the ground for subsistence*; then they are within our reach, and from the moment they have a special interest in the country in which they live. *Industry* then becomes *necessary* to prolong life, and *private property* is invested with an interest which the hunter knows nothing of. With *industry*, and *the desire of protection in individual property*, are connected some of the most important moral virtues, and there is felt, too, the *necessity of some law* for protection. In such a condition war ceases to be desirable, and then men begin to see the importance of at least so much education as may be needed in the work of legislative and administrative justice. At this stage, the work of civil improvement may be safely left, in ordinary circumstances, to take care of itself. But as surely as there is in human nature an instinctive desire to improve our condition, so surely may we, as a general rule, expect a people to improve when brought into a condition that admits of [illegible]

[illegible] vent the Indian hunter who is clothed in skins, and dwells in his wigwam, from knowing his Redeemer and discharging piously the duties of his station? Does Christianity consist in living in goodly houses? Is piety necessarily connected with European cloth, or the wearing of a hat? Surely there is no valid reason why the gospel should not be made known to the Indian tribes *in every stage of their improvement*, or even while they are yet farthest removed from civilization. And if, as is sometimes the case, the holy truths of God's word gain an entrance into the hearts of savages, they will hardly be *thereby disqualified* from improving their physical condition.

EARTHQUAKE AT AMARAPURA.

A letter received from Mr. Kincaid, dated Maulmain, March 23d, 1839, gives the following distressing account:—

A most appalling event occurred between the hours of three and four this morning. We were all fast asleep, when a rumbling noise, resembling thunder, awoke us; and about ten minutes after, our houses shook with such violence that we were unable to stand, and were obliged to support ourselves by laying hold of one of the posts. The ground near the residency is rent in different places, and large quantities of black sand have been thrown upon its surface.—In the plains, immense caverns have been formed, from three to four yards in breadth, and extending north and south to the distance of a mile and upwards. None of the individuals attached to the residency were hurt; but I am sorry to acquaint you, that the whole of the pagodas and brick houses in the cities of Amarapura, Ava, and Sagaing, have become a heap of ruins, burying in their fall the unfortunate people, who were asleep at the awful moment! The loss of lives is supposed to be great. At this city alone, upwards of one hundred have been already reported. Forty Burmans have been buried among the ruins of the buildings about the palace, and upwards of twenty Mussulmen in the different mosques. Ava is supposed to have suffered most. In a day or two, we expect accounts of the loss sustained in that city and Sagaing.

Another letter says, "the destruction and desolation are most appaling. The three cities are heaps of ruins, wherever there were brick buildings, and pagodas. The waters of the rivers rose up, and flowed back. The great shock did not last above five minutes."

Thus the judgements of Heaven are falling thick upon poor, distracted Burmah. The king knows more of God, and his law, than any other monarch that ever sat on the throne of Ava; and yet he shuts light, and truth and compassion out of his heart. *Missionary Herald.*

The Missionary intelligence of the United Brethren, for the last quarter of the year 1839, contains the following brief view of their mission in the West India Islands, for the year 1838:

The negro colonies of Great Britain celebrated a joyful day on the 1st of August, when the work of emancipation, begun on the same day in 1834, was completed, by the termination of the apprenticeship system. On this, as on the former occasion, the day was kept as a religious festival; and, as far as our information goes, without any interruption of good order. It is, indeed, a delightful consideration, that this great work originated in Christian principles, and has been executed in a Christian spirit. The external relations of these colonies are, no doubt, deeply affected by this change, and we cannot wonder if temporary difficulties rise out of it, nor can we judge, as yet of its remoter consequences. Meanwhile, according to the concurrent testimony of our missionaries, there has been a visible improvement in the attendance on divine worship, and increased eagerness on the part of the negroes to learn to read the word of God; while the exertions of government, and of missionaries of all denominations, to provide by an extended system of education, for the instruction of youth in the saving truths of Christianity, are going on with unabated activity. Brother Charles Joseph La Trobe, by commission from the British government, has this year visited all its Indian colonies, in order to report on the condition of the negro schools. In the course of the year 1837, several churches, and nine new school houses, were built at our stations. Two thirds of the outlay for the last mentioned object have been supplied by government, out of parliamentary grants for this purpose. This extension of school accommodation increases the necessity for qualified teachers. The last synod determined to send a number of young brethren to these islands, as assistants to the missionaries in the superintendence of the schools, five of whom are already actively engaged. At the same time, the plan of training colored teachers has been extended; and we are thankful for the help afforded us in this object by the trustees of the Mico Charity, which has offered to maintain a number of such pupils cost free. In the Danish West Indies, where circumstances have hitherto been less favorable to regular school instruction, proposals have also been made to introduce a better system. In Demerara, the mission on the plantation Anna Regina has been renewed, after 5 years' suspension, with favorable prospects of success.

Sandwich Islands.—[illegible] The mission schools are chiefly composed of children from four to fifteen years of age. These schools are quite regular in their operations, and many of them taught with considerable efficiency. Some are taught by graduates from the seminary, who are generally worthy and many of them pious young men; and those which are not taught by these graduates, are either under their care or that of some one of the missionaries. Our entire school system has been much improved within the last two or three years, so that nearly all the children in the nation attend a school of some sort pretty regularly. On the island of Maui, the children over four years of age are required, by a law of the governor, to attend school five days in the week. Another fact is, that the children learn to read their own simple and beautiful language with amazing facility. The best readers, and in fact the only good readers in the nation, are among the children. Large numbers of children and youth are also making rapid advances in various elementary branches of learning. The boys and girls in our seminaries are quite equal to those of a similar age in the common academies and higher schools in America. At all the stations there are children who have attained to such a degree of mental discipline and general knowledge, to enable them far to outstrip the adults in acquiring a knowledge of the Bible or any other book. But a most cheering fact is, that some hundred of these children during the late revival have afforded such evidence of piety as to lead to their adoption in the visible family of Christ, and hundreds more, are more or less serious. Such has been the general prevalence of religious feeling, that comparatively little open immorality is now observable among the children.

It is not probable far out of the way to say that there are 12,000 children (we have no very accurate data to calculate upon) capable of reading and receiving instruction from the printed Bible, if they had it; that is, an entire edition as large as can be printed at the Mission presses, could be now profitably distributed among the children of the Sandwich Islands. I said profitably, this is not strong enough. It is questionable whether Bibles could be distributed in any country, or among any class of mankind, with more animating prospects of usefulness than among these children and youth. A point worthy of particular notice is, that the entire mass of the children are very much under the influence and control of the mission.

Among things a native thinks of, after his attention to the concerns of his soul is awakened, is how he shall obtain a portion of the word of God. If he can read, and feels any real interest in the subject of religion, he is not likely to rest until he has obtained a copy of Matthew, Genesis, Romans, or some other part in print; and when he obtains either a part or the whole of the New Testament, he carries it with him wherever he goes, even on a visit to his neighbor's house. And while he carries his good book, he feels that he bears the badge of a good man, a man that has turned to the *pono*, or to righteousness.—They say while they are destitute, "How can a man see without a light? How can a man find the way in the day?"

DANGEROUS FRIENDS.

Christian, thou knowest thou carriest gunpowder about thee—desire those that carry fire to keep at a distance from thee—'tis a dangerous crisis when a proud heart meets with flattering lips. Take away the fire, (said a holy divine of Germany, when his friends commended him upon his death-bed,) I have yet combustible matter about me. Faithful, reasonable, discreet reproofs, are much more safe to us, and advantageous to our mortifying work—but, alas, how few have the boldness or wisdom to administer them. It is said of Alexander, that he bade a philosopher (who had been long with him) to be gone; for, said he, so long hast thou been with me, and never reproved me, which must needs be thy fault—for either thou sawest nothing in me worthy of reproof, which argues thy ignorance; else thou durst not reprove me, which argues thy unfaithfulness.—*Flavel.*

THE THRONE OF GRACE.

If you are a Christian, the Throne of Grace is yours. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you to kneel before it; and the promise, when there, is, "open your mouth wide, and I will fill it." What an honor to approach the King of kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history and boast of it through life. But you and I and others may have audience with the King of the Universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With Him is the fountain of cleansing. Does Satan vex our souls? He invites us to His arms as our refuge. All relief and every blessing is from God.—*Newton.*

It is said of one of the ancient fathers, that he would weep at the applause that was frequently given to his sermons.—"Would to God," said he, "they had rather gone away silent and thoughtful!"

I love a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain-glory.—*Fenelon's letter to the French Academy.*

It is a solemn remark of Massillon, that "God sometimes, in giving them, makes use of instruments which he afterwards casts away." A thought that may well call to mind, 1 Cor. i. 27, with deep and serious application.

Men will wrangle for religion; write for it; fight for it; die for it, anything but—*Live for it!*—*Lacon.*

THE REGISTER.

De Ruyter, March 10, 1840.

OUR PLAN.

We present our readers to-day with the first number of the 'Register,' and with it our best wishes. In entering upon our new vocation, it will be reasonably expected that we should present a brief outline of the principles we propose to inculcate, and the course we intend to pursue in our future labors.

Our primary object will be to promote the interests of religion, by discussing and defending its doctrines, and enforcing its various duties. In the prosecution of this branch of our labor, we shall endeavor to conform implicitly to the sentiments and spirit of the Bible; being confident that the doctrines of that inspired volume are the foundation of every thing intrinsically valuable to individuals and to society.—It will be our aim to state our views with clearness and firmness; to defend our peculiar and distinguishing sentiments with a zeal commensurate with their relative importance; yet, we are determined that those from whom we dissent shall have no good reason to complain of unkindness in our feelings towards them, or unfairness in our treatment of the subjects on which we may differ.

A portion of our columns will be devoted to literary and scientific subjects. No pains will be spared to render this department as interesting as possible, and to promote among our readers a correct taste, and a love for solid information. Approved Narratives, Moral Essays and Historical Sketches will be occasionally inserted, and arranged with a view to amuse and interest the juvenile portion of our readers, by combining instruction and profit with pleasure. It is our abiding conviction that the great objects for which Christian publishers labor, may be best secured by adapting instruction to the young mind in such a manner as to draw it away from such journals as contain light reading only, with which the community is flooded at the present day; and which have no tendency "to guide the life, or mend the heart."

The Miscellaneous department of the paper will receive special attention, and reference will be had to the various tastes and interests of the reading community in our selections.

Our editorial brethren, engaged in the various benevolent enterprises of the day, will find in the Register a faithful ally. Though it may not aspire to be conspicuous among those journals which have earned for themselves an enviable reputation, by their devotion to the cause of Religion, Virtue and Humanity; yet it will not consent to be *second* even to these, in its aims to do good, nor cease to strengthen their hands in every good work.

The Missionary and Revival departments will be stored with the choicest materials within our reach, both foreign and domestic, and spread before our readers at the earliest possible dates.

For the benefit of those who patronise no other journal, we shall give a synopsis of Congressional and Legislative proceedings during the sessions of those bodies.

The public have already been advised that the Register will assume no political character. It will be deemed sufficient for its purpose to record facts of an interesting character, without any comment either in favor of any political party, as such, or in opposition to it. Such is our plan; and in carrying it into effect, we hope to meet the hearty responses of our friends and the Christian public. Especially do we request the prayers of christians that the blessing of God may attend our efforts, without which, all our solicitude, and toil, and hopes, will be vain.

The following poetical article is so expressive of our views and feelings in the commencement of our labors, that we cheerfully insert it under our head.

For the Register.

THE PRINTER TO HIS PRESS.

I wait to hear thy voice. Ling'ring, thou seemest
To shrink from threat'ning ill; as if thine eye,
Down the long vista of the future, gazed
Upon dark visions. Well may coming years,
With all their varied hues of light and shade,
Appal thee. 'Tis a fearful thing, indeed,
To bow beneath a burden which might make
A giant tremble. And my heart doth yearn,
Mid growing hopes and fears, to lift the veil
That hides thy destiny; for, well I know,
No hermit cell, no cloister nook, may screen
Thy frailty from the stormy wrath of man.

Thy path is on the highway of the earth,
And, like the eagle of some tropic clime,
Thou hast thine eyry near the zenith, whence
Thou wilt look down upon the theatre
Of human life, and with thy deep-toned voice,
Echo its passing scenes. Haste to thy toil!—
Yet stay one moment—Ere thou venture forth,
Thus would I charge thee, in the fear of God:

Be wisely firm. Wear not a cowering crest,
Thou of a noble race! A slave-like mein,
A servile attitude, would ill become thee.
Much better will the manacles adorn
His hand who forges them;—then let him wear them.

And first, thine armor. Ah! it may not be
Of perishable steel. Array thyself,
As the bold champion of Tarsus bade
The loved Ephesian soldiery, with sword
And helmet, sandals, zone, and shield, prepared
By thy liege Lord. Then, onward to thy toil.
For thou, too, warrest not with flesh and blood,
But with the Hydra whose envenom'd fangs
Prey on our nation's vitals, drinking up
Her healthful blood, and with its Upas breath
Doth mar the lustrous beauty of that brow
An angel might have praised.
But other tasks
Are thine. I said thou wast of noble race;
And so thou art, despite the perfidy
That oft has stain'd thy own fraternal ranks.
For they have err'd, on whom the destinies
Of souls were laid, tamper'd with mortal sin,
And deck'd its demon form in robes of light.
And they have seem'd to tread the vestibule
Of death's domain, hold parlance with its king,
And learn'd and lov'd the language of the lost,
With blasphemy denied the Lord Most High,
And sought the Babe of Bethlehem to crush!

I charge not thee, my press, with deeds like these.
As yet thou hast not sinned; and I would pray
Thou shouldst speak wisely, or be mute forever.
Better thou be not, than exist to bear
The trophies of a basely barter'd truth.
Avoid the idle, inconvenient jest,
The sneer contemptuous, and the harsh rebuke.
Deal not in scandals, nor the fuel grant
To slander's midnight torch. And lightly dip
The controversial quill. *Yet guard the Truth.*
The *Truth!*—ah! thou shouldst be its champion,
Till the dark corners of the peopled earth
Have owned its influence; till vale, and hill,
And ocean isles, bask in its holy light,
And, in the pious fervor of the soul,
The disenthrall'd, when *thou* art named, *rise up*
And call thee blessed!

De Ruyter, March 1, 1840.

SECRET PRAYER.

"When thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

We do not understand that our Lord, in giving this direction to his disciples, intended to prohibit them from praying publicly, at all suitable times and places; but to reprove those whose object it was to be seen and heard of men, rather than to obtain the favor of God. Such seek their reward of men, and "verily they have their reward." Hypocrites may, for a while, by their ostentatious prayers, gain the confidence and applause of men, whilst they have the continued disapprobation of God whose favor they profess to seek.

That men should "pray every where, on all proper occasions, lifting up holy hands, without wrath or doubting," we do not question, since we are so instructed in the word of God. But to secret prayer, in our opinion, a decided preference is given, not only by Christ in the passage above quoted, but by the manifestations of God's presence in consoling, strengthening, and sanctifying the soul bowed in secret before him.

It is important, when we come into the presence of God in the character of suppliants, that every thing foreign to the subjects we wish to bring before the mercy seat, and to which we wish to call the attention of the divine mind, and upon which we wish to elicit the divine favor and blessing, should, as much as possible, be shut out of our thoughts. If our thoughts are confused, or diverted from the proper subjects of prayer, or from a proper consideration of the being we supplicate, we can have no reasonable hope of being heard; but shall go from the presence of God, with a feeling manifestation of His displeasure resting upon us. Every thing, therefore, which is calculated to divert the attention, and to turn the mind off from the consideration of the subjects proper to bring before the throne of grace, should on every occasion of prayer, whether public or secret, be strenuously avoided. Such, however, is the connection existing between the inward and outward man—i. e. the mind is so easily approached through the medium of the external senses—that the train of our thoughts, is liable suddenly to be broken up, through the influence of the objects which surround us. From these causes, the mind, unless drinking deeply into the spirit of fervent prayer, will, most likely, be involuntarily transferred from God, from ourselves, and the proper subjects of prayer, to other considerations—considerations, unconnected with the purposes for which we have come into the divine presence. Again, should not our devotions be interrupted directly through the medium of the external senses, a knowledge of the situation we occupy, may bring with it such an association of ideas, as will cause us to lose sight of the great objects for which we have come into "audience with the Deity;" and thereby render ourselves unworthy of being heard, and our prayers, consequently, remain unanswered. Such a situation, therefore, as will remove us the farthest from the objects liable to interrupt our devotions, and hinder our prayers, is best adapted to devotional exercises. And what situation is better calculated for this purpose, than the place where our Lord directed his disciples to pray.

The advantages arising to our devotions, from a seclusion from the cares, bustle, and intrusions of the world, are not only taught us by the word of Christ, but by his example also. On the night he was betrayed he repaired to the Mount of Olives; and when he had come to Gethsemane, he said to his disciples, "Sit ye here, while I go and pray yonder." Luke says "He went as he was wont, (i. e. accustomed,) to the Mount of Olives." Then, to this place of retirement from the noise and bustle of the city, was Christ accustomed to repair, that he might avail himself of the proper opportunities of prayer and meditation. If our Lord and Master, who, in the days of his humiliation, was above our weaknesses, and for whom it was impossible to sin, found it needful for him to go into secret places to pray, how much more important is it for weak, mutable man, whose mind, subject to the buffetings of the world, is liable to be tossed about, and driven from its moorings, and made the sport of surrounding temptations, unless guarded at all points, and sustained by divine influence, to place himself in the most safe and favorable condition for fervent and effectual prayer.

[illegible] may be urged in favor of public prayer, yet the Christian in the performance of this sacred duty, has been blessed with the divine presence; for his most near approaches to God, and his most blest seasons of devotion, have been experienced at the altar erected to secret prayer. Here he feels that no eye is upon him, but the eye of Omniscience; no ear is open to hear him, but the ear of the Lord. Here no voice mingles with the voice of supplication, and nought is heeded or known, but the sweet whisperings of the Holy Spirit. In this holy situation he is awed by the presence of none, but that of Jehovah, and relies upon none, but the ever-present Jesus; while his full soul is poured out into the ears of the Lord of Sabaoth.

The Lord hears and answers, and Oh how delightful the spot, where God pours into the wounded soul the balm of life; binds up the broken hearted and lets the prisoner go free. How sweet thus to hold converse with Heaven, and to drink at the fountain of life, while passing through this desert of moral darkness and wo. Alas cold and dead if secret prayer is neglected. Without it, all our devotional exercises will be formal—destitute of spirit and life. From secret prayer the Christian draws not only his chief consolations, but all those holy and benevolent dispositions of the soul which qualify him for the successful discharge of all the various duties of life and religion.

REVIVALS—PROTRACTED MEETINGS.

It appears by accounts in the newspapers, that there are revivals of religion in progress in various portions of the country, among our brethren of the different denominations. In several of our principal cities, also, there have been large accessions to the churches, and unusual attention to the preaching of the Gospel. Protracted meetings have been held, and attended with the most cheering results. But revivals, we are happy to say, have not been confined to protracted meetings. In several instances where mention is made of the most signal displays of God's power and mercy, it is stated that they have had no meetings of extraordinary continuance. This circumstance, together with the fact that a more general interest is apparent in respect to the important concerns of the soul, and the use of the ordinary means of grace, is particularly encouraging. We trust we do not undervalue protracted meetings. They have doubtless been the means of immense good. They will continue to be useful, provided they are not allowed to impair the confidence of the church in the stated appointments of heaven. That the objects proposed by them should have been misunderstood and misrepresented, is not strange in the present state of society.—The opposition of formalists, and the ridicule of sceptics, may be regarded as good evidence in their favor. But it may be seriously questioned, whether the religion of the present day is not too emphatically a religion of impulses; whether there is not too much dependence upon particular and exciting measures, and too little faith in the word and power of God. Too much care can not be taken to enforce the truth that the word of God will be effectually preached whenever it is faithfully preached; that effectual, fervent prayer, will be availing prayer; and that no instance of faithful obedience will be unaccompanied with the divine blessing. We are happy in the belief, that the church contains in itself the elements of its own purification and advancement; and in the time of her peculiar favor, there will be a recurrence to first principles, while all the means of improvement are retained and employed.

THE PRESSURE.

The pecuniary pressure so severely felt at present by all classes, and the suffering and ruin in business which will doubtless result in many instances from the embarrassed state of our monetary affairs, instead of producing despondency or angry complaints, should be regarded as an instructive comment on the instability of all things and possessions of an earthly kind. Only a few [illegible] since commerce flourished, industry had its reward, and hope smiled on the [illegible]; but the [illegible] [illegible]

[illegible] Happy such [illegible] Christ, though they may be poor in this world, how delightful and welcome the invitation to leave the scenes of confusion and disappointment, to be acknowledged the heirs of a glorious kingdom, and enjoy in everlasting fruition, the inheritance of which they now enjoy an earnest by faith.

☞ We send the first number of our paper to some who have not become subscribers, in hope that they will give us their patronage. Those who do not wish to take it, are respectfully requested to enclose and return it to us immediately.

☞ Post Masters and others living remote from our societies, who will obtain subscribers for the Register, and send us the advance pay, shall be entitled to our warmest gratitude. Single subscribers, in all cases, will be expected to pay in advance.

☞ Those who wish to become subscribers for the Register, may avail themselves of the following extract from a letter of the Post Master General, to forward their remittances free of any charge. "A Post Master may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, if written by himself."

☞ To our friends who have often inquired after our paper, we wish to say, that the publication was not concluded on till after the close of navigation last fall, the returns from our agents not having been received in season. We found it necessary to send to New York for the press and other materials of our office, which caused some delay. Arrangements were made for issuing the first number early in February. But after having obtained workmen and commenced our task, we found that on account of deficiency in one letter, we were obliged to suspend operations, till we could send to New York and obtain a few pounds of letter. The damage we have sustained from this cause is by no means inconsiderable, to say nothing of the mortification and perplexity it has occasioned us. Our friends may confidently rely on having the paper regularly and promptly in future, Providence permitting.

☞ We anticipate the publication of our paper this week by several days. This circumstance, together with the fact that we have but few exchange papers from which to extract, will render our news department less interesting than we could desire. It is our intention to make such arrangements as will enable us to spread the news of the day before our readers about as early as it can be obtained by the weekly city journals.

☞ A Convention was held in this village on the 1st instant, in which several of the churches in this Association were represented, for the purpose of devising a plan for the establishment of an itinerant ministry. The Convention adjourned to meet with the second church in Brookfield on the first day following the first Sabbath in April next.

☞ The weather is unusually warm and mild for the season. The roads are excessively bad, the frost being nearly out of the ground.

☞ The Congressional and Legislative intelligence in our possession is rather uninteresting, which, with the press of other matter, must be an apology for its absence this week. So also with our foreign.

REVIVAL RECORD.

We are happy to learn, by a letter from brother James Bailey, that the Seventh-day Baptist churches in Clark and Shelby counties, Ohio, are now enjoying a season of refreshing. Thirty or more hopeful conversions had occurred at the time he wrote. Brother Bailey says he has concluded to go and visit those churches, and labor with them a few weeks. Our brethren there have for some time experienced deep affliction, and we sincerely sympathised with them. We are happy now to share in their rejoicings. It is our fervent prayer that they may long enjoy union and prosperity, and exert a beneficial influence on society around them. Will some brother send us a fuller account of the work among them? It would be [illegible] to our readers.

We [illegible] a revival [illegible] Brother [illegible] a series of meetings [illegible] Will Br. M. or some other brother give us further particulars?

[illegible] from brother [illegible] revival is in progress at the [illegible] society at Adams and vicinity, and that about one hundred persons had lately become the hopeful subjects of pardoning mercy.

In Preston, Chenango county, there exists a very comfortable state of religious feeling. Brother Alexander Campbell, who has held a series of meetings in that society, informs us that there have been a number converted there within a few days. We hope to say more about this next week.

We learn with much satisfaction that an interesting revival of religion is in progress in Verona, N. Y., and that a considerable number have been hopefully converted there within two or three weeks past. Eleven persons were baptized in the second church by brother Alexander Campbell on the last Sabbath in February.

CORRESPONDENCE.

MESSRS. EDITORS.—Being on a tour through the western part of this State, the last of December, I found it convenient to attend the Anniversaries of the several benevolent societies in the county of Allegany, held in the first Seventh-Day Baptist Church in Alfred. There had been much interest manifested by the society in their preparations for the anticipated orators.

On the evening of the 24th, the Peace Society was addressed in a very forcible, and appropriate discourse, by Rev. Mr. Parmele of the Presbyterian Church. After which, interesting remarks were made by Rev. Mr. Allen, and other gentlemen present. The Bible Society held its anniversary on the following day. Addresses were delivered by Mr. Aiken agent of the Society, Rev. Mr. Fuller of the Baptist, and Rev. Mr. Coon and some others, of the Seventh-Day Baptist Church. The assembly was very large, and the services continued till a very late hour; yet during the whole time, the attention of the people was fixed; and a great degree of interest was manifested. In the evening, Gen. Riley of Rochester, held the attention of the audience in an address on Temperance for about three hours; after which, most of those present who were not previously pledged to total abstinence from all that can intoxicate, became members of the society. It was emphatically A GREAT TEMPERANCE MEETING. The next morning, the Anti-Slavery Society held its anniversary, and was addressed by a number of gentlemen. The passage of several spirited resolutions, showed that the people were almost unanimously in favor of immediate, and unconditional emancipation. In the afternoon of the same day, the Sabbath School Union was addressed by the agent, Mr. Tousley, and several others, and although the house was much crowded, and the addresses on that subject, and on that of Moral Reform were very lengthy, the interest continued to increase, from the commencement to the close of the meeting, and the people appeared reluctant to disperse.

Thus I have given you a brief though faint description of one of the most interesting meetings of the kind, I have ever attended. Indeed the unanimity manifested in sustaining the various benevolent institutions, exceeded by far, all I had expected, even among a people who have ever since my acquaintance with them, showed a commendable forwardness in every good work. It is my firm belief, that most of those who attended the Anniversaries, felt at the conclusion resolved to be in future, more patriotic, more philanthropic, and more pious. The efforts of the speakers generally, appeared to be in their best and happiest style, and attended with a divine unction; and nothing occurred to disturb the harmony and good feeling, which happily prevailed. There appeared to be but one feeling, one desire, and one aim: and that, to glorify God, and cherish good will to men. The recollections of that season will not soon be effaced from the minds of those who were present. Truly it was "the feast of reason, and the flow of soul." T.

We extract the following from an interesting letter from brother N. V. Hull to brother James R. Irish, dated

CLARENCE, January 23, 1840.

DEAR BROTHER,—It is now two weeks since I returned home from the west. I was absent from home five weeks, traveled some three hundred and fifty miles, attended [illegible] five times, and administered the Lord's Supper [illegible] by brother Zuriel Campbell. [illegible] and while I was there, he came forward and united himself with the church in that place. Before I left, six other members of the church of which he was pastor followed his example in embraceing the Sabbath.—A number of individuals in Clear Creek, Chatauque county, have also of late embraced the Sabbath. The state of religious feeling in the church here seems to be quite good. * * * * *

I have great distress, and that almost continually, about the ministers of our denomination, fearing that we are guilty of the sin of lukewarmness and unfaithfulness. I do feel that the account we are to give is a fearful one. Brother, if common sinners are lost forever for their crimes, what will be the portion of the minister who proves false to his high trust. Oh that ministers would reflect upon their high calling, and awake to a sense of their duty, and be *ministers indeed*, and devoted ministers too.

INTELLIGENCE.

DOMESTIC SUMMARY.

A destructive fire occurred at New Orleans on the 11th ultimo. The St. Louis Exchange was entirely destroyed, with most of its contents. Sixteen persons perished in the building. The loss of property in this building is computed at between six and eight hundred thousand dollars; only $250,000 of which are covered by insurance. Subscription papers were opened, and $70,000, were immediately subscribed to rebuild the Hotel. Mr. Martin, its proprietor, is said to have lost $40,000, his policy of insurance having expired only a few days previous.

The body of Mr. John A. Locke of Boston, has been found in a creek near Old Field Point, and taken to the city of New York. A memorandum in his pocket enabled Mr. Dayton, who found the body, to ascertain his name.

By a letter from Hon. R. P. Marvin, (M. C.) published in the Dunkirk Beacon, we learn that the Harbor Bill of the present year proposes to appropriate for various Harbors and works on the northern lakes, an aggregate of about $580,000. An effort will be made to get the early action of Congress on the subject. The writer thinks the bill will pass.

Fire in Buffalo.—The building on the corner of Washington and South-Division streets, known as "Duffy's Theatre," was entirely destroyed by fire on the 14th ult. The great exertions of the firemen prevented the spread of the devouring element, notwithstanding a tremendous gale from the westward was blowing at the time. Two houses for public worship were immediately exposed. A portion of the Library of the German Lutheran Church was destroyed, consisting of some rare works which cannot be replaced in this country.

A reward of $500 is offered to any person who will make such developements as shall lead to the conviction of the incendiaries who set fire to the Methodist Church, in Martinsburg, Va., on the night of the 15th Feb. The church was not destroyed, the fire having been discovered in time to extinguish it.

The Freshet.—Serious and extensive losses have been sustained recently on the Monongahela, Allegany and Ohio rivers. The Ohio was 40 feet above low water mark at one time.

A fire occurred at Springfield, Ohio, on the 14th ult. and destroyed property to the amount of near $80,000; a considerable portion of it was insured.

Ohio Legislature.—A disgraceful fracas occurred between Maj. Buchanan, Speaker of the House of Representatives of Ohio, and Gen. James Allen, Editor of the State Journal. Allen was knocked down several times by Buchanan, he being inferior in muscular strength to his antagonist. It is thought he had not given Buchanan any provocation for the assault. Allen was lying ill at the American Hotel when last heard from.

The internal improvement system is suspended for the present in Illinois.

Rev. Dr. Gadsden, Rector of St. Phillip's church, Charlestown, has been elected Bishop of the Diocese of South Carolina. His competitor for the office was Rev. Stephen Ellicott, professor of sacred Literature in the South Carolina College.

Copper Mines.—The St. Louis Republican of the 25th ult. says, "We learn that some new valuable discoveries of copper have been made on the Current river, in the southern part of this State, about sixty miles from Belleview, and some distance above the former discoveries made on that river. We have not received a particular description of the mines, but if the reports of their extent and richness be true, they greatly exceed any heretofore discovered."

A Perilous Voyage.—A traveler recently undertook to cross the Ohio at Wheeling in a skiff, but finding the current too strong, the ferryman put back and leaped ashore. The traveler had a valise containing $6,300 in gold, which he attempted to throw ashore, but it struck the bank and sunk in fifty feet water.

Maryland.—The Maryland House of Delegates have passed a bill requiring the banks of the state to return to specie payments on the 1st of July, under penalty of [illegible] forfeiture of their charters.

Indiana.—The House of Representatives of Indiana have passed a bill abolishing imprisonment for debt by a large majority.

The Free Press tells us, that the Rev. Mr. Mathew will be in Tipperary on new-year day, where thousands await his arrival to receive the pledge of temperance.—*Dublin Journal.*

The State Bank of Illinois and branches, have resumed business. Notices have been published by the branches, apprising their customers having accommodation paper, that [illegible] of ten per cent. of the principal.

The Dogs and the Army.—The Washington Correspondent of the Evening Post says:—"An officer of the army, arrived in town last night and brought the gratifying intelligence, that the hounds had surprised an encampment not many miles distance from St. Augustine, of fifty insurgent Indians and Negroes, every one of which were taken without the loss of life, or the shedding of a drop of blood!

The Hudson is again fairly open—steamboats were plying the whole distance on the 27th.

NOTICE.

The friends of the Jewish Mission are hereby requested to forward their funds for its support, without delay, as the amount already expended considerably exceeds the receipts in the Treasury and further labors will depend upon the indications given for their continuance, by replenishing the Treasury.

By order of the Ex-Committee.
J. H. DUNN, Cor. Sec'y.

N. B. Thomas B. Stillman of N. Y. is Treasurer.

MARRIED,

On the North Forks of Hughes River, Wood Co., Va., on the 29th October, by Elder Peter Davis, Mr. WILLIAM P. BOND, of Lost Creek, Harrison Co., to Miss REBECCA E. BOND, of the former place.

Also, at the same time and place, by the same, Mr. SIMEON BOND, of Elk Creek, Harrison Co., to Miss CASSANDRA N. BOND, of the former place.

DIED,

In Brookfield, on the 16th ultimo, HERBERT O., son of Ethan and Clarissa Stillman, aged one year two months and twenty days.

In Brookfield, on the 19th ultimo, Mrs. MARY CRANDALL, wife of John A. Crandall, aged 50 years. Mrs. C. was a reputable member of the Seventh-day Baptist church in Brookfield. "The righteous hath hope in his death."

Letters received at this office.—George B. Ripley, Thomas Howland, Ezekiel G. Potter, containing 23 subscribers, (thank you,) Rev. N. V. Hull, Rev. James Bailey, John Swinney, Rev. W. B. Gillett, Lucius Crandall, Jason B. Wells, Thos. E. Babcock, (we shall want you to do all you can for us,) Maxson Greene, Dr. Fahnestock, Rev. Daniel Coon, Thos. B. Stillman, Jas. N. Brown, Halsey H. Baker, Rev. Lewis A. Davis, Lothian & Hagar, Rev. Lester T. Rogers, Martin Willcox, one subscriber, (thank you,) —— Howard, Dea. Clark Rogers, Rev. Jas. R. Irish, Rev. Zuriel Campbell, H. Wilson, P. M., (please receive subscribers) Chas. H. Maxson, Joshua B. Maxson, Dea. Jonathan Bond, I. A. Gates.

Receipts.—Of W. C. Kenyon, $2, Henry Lee Burdick, $2, E. S. Bailey, $2, John R. Butts $2.

ADVERTISEMENTS.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way-Bills, &c., &c. neatly executed at this office.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office; such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.
De Ruyter, March 10, 1840.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞ one door east of the Stone Store, and directly opposite the Post Office.

☞ Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT,
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as [illegible], Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter, or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work [illegible]. ☞ Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, [illegible], &c., by the best of workmen, [illegible] notice. All orders from a distance [illegible] attended to.

DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf
I. R. BOGARDUS.
De Ruyter, March 10, 1840.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

Notice to Printers.
LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents per lb.
SMALL PICA	40	" "
LONG PRIMER,	42	" "
BOURGEOIS	46	" "
BREVIER	54	" "
MINION	66	" "
NONPARIEL	84	" "
AGATE	108	" "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.
Press Makers and Machinists,
Nos. 29 & 31 Gold-Street-Factory, New York,

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250, Super Royal, do. price $240, Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $200 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $10; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $1 to $4 50; Double Brass Bottom Proof Galleys $1 25 to $3 50.

Types.—Fourteen, ten, and eight lines Pica, per lb. 25 cts. Seven lines do. 28; Six lines do. 30, Five lines do. 32, Four lines do. 34, Cannon 36, Double Paragon, do. Great Primer, do. English, real Double Pica, and Double Small Pica, 40; Paragon, Great Primer, English, and Pica, 42; Pica, on Small Pica body, 43; Small Pica, 44; Long Primer, 48; Bourgeois 54; Brevier, 64; Minion, 80; Nonpareil, $1; Pearl, $1 60.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers.
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Chauncey Finch.
Persia.—Dea. Hosea Whitford.
Canaseraga.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis O. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Wilson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Morristown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—John Swinney, John T. Davis.
Salem.—Rev. David Clawson.

POETRY.

PASSAGE OF THE RED SEA.

They gaze upon the barren shore—
The foe is in the rear!
In front the angry waters roar,
And no ally is near;
No path-way, save the boiling wave,
More fitted for a nations grave!

But who is he, with lifted hand,
So calmly waiting there?
And can he mark the godless band
Without a rising care?
The Prophet stands, in faith secure,
The promise of his God is sure.

The eye of faith was meekly raised,
Up to the throne of God,
And Israel's tribes in wonder gazed,
As with the potent rod
He bade the swelling waters leap,
Back from the bosom of the deep.

He smites—the angry billows cleaving
From shore to shore in twain,
A passage for the captive leaving
Amid the severed main.
With feet unwet the cohorts pass,
As between walls of molten glass.

EXTRACT FROM MONTGOMERY'S POEM "THE WEST INDIES."

"Where roll Ohio's streams, Missouri's floods,
Beneath the umbrage of eternal woods,
The Red Man roamed, a hunter, warrior wild;
On him the everlasting Gospel smiled;
His heart was awed, confounded, pierced, subdued,
Divinely melted, moulded, and renewed.
The bold, base savage, nature's hardest clod,
Rose from the dust the image of his God.
And thou, poor Negro, scorned of all mankind;
Thou dumb, and impotent, and deaf, and blind;
Thou dead in spirit, toil-degraded slave,
Crushed by accursed avarice to the grave,
The messengers of peace, o'er land and sea,
That sought the sons of sorrow, stoop'd to thee;
The captive raised his slow and sullen eye,
He knew no friend, nor deemed a friend was nigh,
Till the sweet tones of pity touched his ears,
And mercy bathed his bosom with her tears;
Strange were those tones, to him those tears were strange,
He wept, and wondered at the mighty change,
Felt the quick pang of keen compunction dart,
And heard a small still whisper in his heart,
A voice from heaven that bade the outcast rise,
From shame on earth, to glory in the skies.
From isle to isle the welcome tidings ran;
The slave that heard them started into man,
Like Peter, sleeping in his chains he lay,
The angel came, his night was turned to day;
Arise! his fetters fall, his slumbers flee,
He wakes to life, and springs to liberty."

MISCELLANEOUS.

DOMESTIC LIFE.

From an article, written by Richard H. Dana, on this theme, we select the following true and useful reflections:

WHERE TO BEGIN A KNOWLEDGE OF THE WORLD.—Our safest way of coming into communion with mankind is through our own household. For there our sorrow and regret at the failings of the bad is in proportion to our love, while our familiar intercourse with the good has a secretly assimilating influence upon our characters.—The domestic man has an independence of thought which puts him at ease in society, and a cheerfulness and benevolence of feeling which seems to ray out from him, like a soft, bright day. As domestic life strengthens a man's virtue, so does it help to a sound judgement and a right balancing of things, and gives an integrity and propriety to the whole character. God, in his goodness, has ordained that virtue should make its own enjoyment, and that wherever a vice or frailty is rooted out, something should spring up to be a beauty and delight to the mind. But a man of character rightly cast has pleasures at home, which, though fitted to his highest nature, are common to him as his daily food. He moves about his house under a continued sense of them, and is happy almost without heeding it.

THE DOMESTIC ANGELS.—Women have been called angels, in love tales and sonnets, till we have almost learned to think of angels as little better than women. Yet a man who knows a woman thoroughly, and loves her truly—and there are women who have been so known and loved—will find, after a few years, that his relish for the grosser pleasures is lessened, and that he has grown into a fondness for the intellectual and refined without an effort, and almost unawares. He has been led on to virtue through his pleasures; and the delights of the eye, and the gentle play of that passion which is the most inward in our nature, and which keeps much of its character amid the concerns of life, have held him in a kind of spiritualized existence: he shares his very being with one who, a creature of this world, and with something of the world's frailties, is

—yet a spirit still, and bright,
With something of an angel light.

[illegible]

With all the [illegible]

the material world about them make their best school, and will be the instructors and formers of their characters for life.

CHILDREN OUR TEACHERS.—The relations of parents and children are the holiest in our lives; and there are no pleasures, or cares, or thoughts connected with this world, which reminds us so soon of another. The helpless infancy of children sets our own death before us, when they will be left to a world which we would not trust to ourselves; and the thought of the character they may take in after life, brings with it the question what awaits them in another. Though there is melancholy in this, its seriousness has a religious tendency. And the responsibility which a man has laid himself under begets a resoluteness of character, a sense that this world was not made to idle in, and a feeling of dignity that he is acting for a great end. How heavily does one toil who labors for himself—and how is he cast down by the thought of what a worthless creature it is all for!

AFFLICTIONS OF HOME.—It is needless to talk of the afflictions of domestic life. Those which Providence sends, come for our good, and their best consolations are found in the abode into which they enter. Of the troubles which we make to ourselves, we have no right to complain. Ill-sorted marriages will hardly bring agreement, and from those of convenience will hardly come love. But when the deep and tranquil enjoyment, the light and playful cheerfulness, the exaltation of feeling and the clear calm of thought, which belong to those who know each other entirely, and have by nature something of the romance of love in them, are told, then will I speak of the troubles of home.

ORIGIN OF THE INDIAN TRIBES.

Wise men, for many centuries, have found exercise for their ingenuity, in attempting to solve the mystery that hung around the question—How these branches of the human family, found so early a planting in regions so distant and so separated by seas, from Asia, the original home of the race? And, though the difficulty probably never will have a definite solution, recent facts show how their emigration *might have taken place*, and remove all impossibility of the Indians having an Asiatic origin. Mr. Parker, in his exploring tour, states some facts which show that the drifting of small vessels and their crews, from the shores of eastern Asia, over upon the western shores of this continent, is no rare occurrence. He tells us that wrecks are occasionally found on the coast; that in 1833 a Japanese junk was wrecked there, and a part of it even saved. In the same year eleven Japanese were drifted in distress in a junk upon one of the Sandwich islands. And he further states that 'it is not a very uncommon thing, that junks and other craft have been found by whale-ships in the great Pacific Ocean, in a state of starvation, without the nautical instruments, and the skill of the mariners, to enable them to find their way to any port.' These facts show that the founding of the Indian tribes, on the western shore of this continent, is any thing but a mysterious affair. The great number of tribes, speaking languages so radically different, favors this idea of their origin, and shows that they must have come from something like that variety of nations which line the eastern coast of Asia. Then their color much resembles that of the eastern Asiatics. Their languages would of course in this circumstance have degenerated, and become estranged from their respective parent stocks. But perhaps when we acquire the means of a full comparison, we shall find affinities which will settle the question. At any rate, the possibility of their Asiatic origin, is now made so clear, as to silence the infidel argument drawn from their case, and to remove the difficulty of believing that 'God hath made of one blood all nations to dwell on all the face of the earth.'—*Puritan.*

With men of genius, strong feelings and powerful passions are ever associated; and if beauty is unmingled with the qualities of wild thought and affection—if delicacy and virtue are not admirably blended with mental attractions—the light of love will soon be extinguished, and the general impulses of the bosom chilled by apathy and contempt. Men of intellect may yield a momentary homage to a beautiful woman dispossessed of these fascinations; even a village urchin will chase the gilded wing of a butterfly; but in both cases the external splendor palls upon the senses, and something of an innate character is sought for to sustain the regard which beauty excited. Nothing is so flattering to the feelings of man, as the exhaustless and quenchless regard of a sensible female; and no incense so rich can be offered upon the shrine of a woman's ambition, as the avowed and enthusiastic affection of a man of genius. Beauty! thou art a mean and unmeaning toy, when contrasted with depth of feeling and power of mind; and she who would aggrandize to herself consequence [illegible] high ambition of personal [illegible] in her aspirations to [illegible] of an elevated thinker.

WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR.—Give me the money that has been spent in war, and I will purchase every foot of land [illegible] I will [illegible] I will support [illegible] as an able teacher, of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—*Stebbins.*

SCRAPS.

"See," said a celebrated prelate once to Thomas Aquinas, as he exhibited a basin of ducats, "The Church can no longer say, 'silver and gold have I none.'" "True," replied the ingenious schoolman, "neither can she say, 'In the name of Jesus of Nazareth rise up and walk.'"

Slanderers are like flies—they leap over all a man's good parts, to light upon his sores.

Never consent to hold as your own one farthing which belongs to others.

Beware of feelings of despondency.—Give not place for an hour, to useless and enervating melancholy. Be a man.

FOR THE FARMER.

BEST TIME FOR CUTTING TIMBER.

For many years my attention has been turned to ascertain the proper time to cut timber to insure its greatest durability. I am satisfied that the spring, when the sap flows freely, is the best time to fell timber. I am borne out in this opinion by the following statements that I have collected:

J——— C——— informed me that a detachment of British troops crossed from Philadelphia the 1st day of May, 1777, and on the 3d commenced cutting down his woods for the supply of the army, and at the same time to burn up his fencing, which they completely accomplished. "But," said he, "they taught me the proper time to cut timber to make it last. After they marched off, I found many trees that were not cut into cord wood; those I split into rails, believing at the same time they would soon decay from their being cut in the spring—but I am agreeably disappointed—most of them are as sound now as when made into a fence." This he related five-and-twenty or thirty years after the peace of '88.

Conversing with an old gentleman in the neighborhood of Haddonfield, he told me that in the spring of the year he was making fence. "My fences," said he, "are all of cedar, but falling short of cedar rails, and having none from the swamp, I was induced to cut down a pine tree and convert it into rails to finish my fence; they were the only pine rails I ever made use of. Ten or twelve years after this, when resetting my fence, I found the pine rails so sound that I let them remain; since then I have not seen them, having left my farm." I proposed taking a ride and look if any of them were remaining. We did so, and found a number in the fence perfectly sound. I asked how long they had been there. He replied, between 28 and 30 years.

An old friend related the following: I served my apprenticeship to a carpenter. During my apprenticeship my employer was sent for to build a barn for a farmer in the neighborhood, who was very particular to have every thing done in the best manner. In the old of the moon, in the month of February, he cut down and hauled all the logs necessary for the frame; in the spring my employer was sent for, and when he came to hew the sills, one was so defective we were compelled to get another from the woods to supply its place. Whilst we were building the barn he would frequently lament the loss of the sill cut in the winter, saying, "in a few years I shall have to put in a new sill, for this one will rot," pointing to the one cut in the spring. But, said this old friend, I lived to see the same barn moved, and before it could be effected, they were compelled to put three new sills under it; they were all rotten except the one cut in the spring. This satisfied me that the spring was the proper time to fell timber to insure its lasting well.

Being at Egg Harbor, fitting out a vessel, and in company with several persons, the conversation turned as to the proper time to cut timber for ship building—an old man related the following: I well remember a gentleman coming from Philadelphia to Egg Harbor, and sending for a ship carpenter to build him a schooner. When they entered into a contract the gentleman bound him to cut down all the timber when the sap run, and then take his own time to build her, provided he would get her around to Philadelphia before the winter set in. We all thought he knew but little about cutting timber, and would soon have a rotten vessel. Eighteen years after, said he, I saw the same vessel opened. Her timbers were then sound and in good condition.—*Farmers' Cabinet.*

A gentleman in New-Jersey who was urged some months since, when the multicaulius fever was raging, to enter into the speculation, and was told how rapidly the trees could be multiplied, sensibly replied, "I must first be satisfied of one thing further, viz: that fools are multiplying as fast as mulberry trees."

FOR MOTHERS.

From the Mother's Magazine.

HINTS FOR MATERNAL EDUCATION.

Under this head it is proposed to present, in the Mothers' Magazine, a series of brief articles which shall embody some of the elementary principles of domestic education, to aid mothers in preparing their children for the active duties of life. Instead of attempting to present a perfect system no more can be expected than to lay down some general rules by which the parent may be aided in the discharge of duty, and children be made [illegible] at the instruction of the maternal fireside.

Previous to entering on the main subject, which is proposed in these articles, it will be important to suggest some considerations for the attention of the mother, a regard to which will be essential to a successful application of those principles which may be suggested.

I. THE SOLEMN RESPONSIBILITY OF THE MATERNAL RELATION.

1. You have given birth to a rational and an immortal creature. Not simply to your house, an infant child, but to society, a member, to the government of God, a subject, to the kingdom of heaven or to hell, an undying spirit.

2. This child is not entrusted to angels, but to you in all the imperfection and weakness of our nature.

3. Its own nature is not pure and holy, nor are its susceptibilities, those of virtue alone.

4. The world upon which it is thrown is a world of sin, passion, temptation, and trial; and on you rests the responsibility of seeing that it makes the voyage of life in safety, and ultimately reaches that happy destination, to which God in mercy points it.

5. While its susceptibilitities of virtue are dying away and its native principles of selfishness and sin are growing stronger and stronger every hour, and while you cannot entrust its moral culture to other hands, your opportunities of doing good to it are rapidly passing away, and you, with your child, are soon to appear in judgement, and witness its endless destination; you are called upon to study the best means and to adopt the most judicious measures to secure its virtue and eternal life.

6. One more consideration—God, in his word and in his providence, has connected the best interest of your child here, and the proffered blessings of heaven, with your fidelity for prayer.

How, then, as a Mother, you may well inquire, shall I be able to secure the great ends of that domestic relation into which I am thrown? The proposed articles which may follow, are designed to answer this question.

II. THE MOTHER MUST INCULCATE ON HER CHILDREN THE SPIRIT, AND SECURE THE EXERCISE, OF IMPLICIT OBEDIENCE.

The domestic constitution is primarily for the benefit of children. Their safety, their happiness, and their all, depend on yielding without reserve, to parental supervision. They should be made to look for guidance to parental counsel, as well as to borrow protection, and support from parental care. Nothing is more unlovely, or more severely denounced in the word of God, than filial disobedience. It seems to presuppose the abandonment of every kind and virtuous principle, and a reckless hazarding of every thing valuable. The foundation of this disobedience is often, if not generally, laid in *maternal indulgence*; and in maternal indulgence too in the very first months of the infant's existence, the time when it is the most necessary to secure its implicit obedience. Hence, as you value the safety, happiness, and reputation of your children, subject them early, subject them perfectly, to implicit obedience. *Early*, that they may not feel it—*perfectly*, that they may not seek opportunities to violate it.

Your children are to become subjects of human government, and of divine control. They are to become members of society, where there must be forbearance, concession, and sacrifice of interest and feeling, such as selfish nature, strengthened, as it often is by parental indulgence, is not willing to make. Unless selfish nature is subdued, and made yielding and obedient in infancy, it will always seek to rise and rule in advanced life. Every child should be made to feel that parental precept is law—parental authority, absolute and sacred. Let parental precept be *once* disregarded, and half its value is gone: let parental authority be once broken, and it is lost. "Authority must be absolute, that it may not be severe."

As a mother, you owe yourself a duty, as well as a duty to your offspring, and to the community. You wish to secure the easiest and happiest method of maternal discipline, not for the passing moment, but for years. You will be ruled, and severely ruled, as long as your children live beneath your roof, unless you early, and effectually secure from them implicit obedience. As this is secured, you prepare them for society, to feel its claims, to yield their private pleasure to its higher good. Men are made monsters in life, by indulgence in infancy. The convict of law, the prison, and the scaffold, is prepared for his hopeless destiny, by parental indulgence. And the most daring and desperate in rebellion against God have had the foundation of their revolt laid here. The commands of Heaven, imperative as eternal law, will fail to curb those restless passions which never knew restraint.

This embraces a vast portion of parental discipline, and requires no ordinary prudence and caution to secure its high and permanent advantage. And here let it be remembered, that the mother must secure respect for *her* precepts, and obedience to *her* authority, without calling in the aid of a father's sterner injunction; and if ever this is required, it should be to show peculiar disapprobation, and to inflict a heavy penalty for disregard of a mother's prerogatives. And every wise and virtuous husband will seek to make his wife a sovereign with himself in domestic government.

Filial obedience assumes its most lovely form and engaging features, when it leaves to the parent the power to know that it is required to govern; when by anticipating obedience it takes away the pre[illegible] to command, meeting a parent's pleasure ere it is expressed. To secure this charming obedience, let the mother so [illegible] a gentle sway. So [illegible] the reins of government lie, though never fallen from your hand, that the proud and chafened passions may never be found [illegible] beneath your check. "Lose not the parent in the ruler; above all, lose not the parent and the ruler in the tyrant." Set your eye and your heart on something like Christian discipline, and make Christ your example, who, while he lays upon his children his yoke and his burdens too, renders that yoke easy, and his burdens light, by making it a pleasure to bear them. Let it be seen that your happiness, and the happiness of your children, lies in the line of their obedience, and before it let your countenance brighten with sweet smiles of pleasure and approbation, as it would sink in sorrow when it is withheld. Thus you will render obedience cheerful and happy, and even secure it before you have had time to command.

There are certain securities to this great excellence of paternal discipline.

1. As has been remarked, it should commence early.

2. It should be administered and required with unbroken constancy.

3. It should be attended with uniform kindness, never in arbitrary severity, or in retaliation for past delinquency.

4. It should be attended with proofs of reasonableness and equity.

5. It should be done as a *religious duty*, and in view of religious considerations, which should never be withheld from the child who is old enough to understand them.

6. Above all, let it be administered in the sweet temper of parental kindness; and if severity must be inflicted, let it be attended with a melting expression of sorrow, that there can be perversion enough to demand coercion.

At all times train those affections "which best suit the filial nature, and which become the chief element of every other affection that adorns in after life, the friend, the citizen, the lover of mankind. Remember, half the authority of the parent is in the *love* which she excites, in that zeal to obey, which is scarcely felt as obedience, when a wish is expressed, and in that ready imitation of the virtues that are loved, which does not require even the expression of a wish, but, without command, becomes all which a virtuous parent could have commanded."

FOR THE CHILDREN.

THE CHILD IN HEAVEN.

A little child who loves to pray,
And read his Bible, too,
Shall fly above the sky, one day,
And sing as angels do:
Shall live in heaven, that world above,
Where all is joy, and peace, and love.

Look up, dear children, see that star,
Which shines so brightly there;
But you shall brighter shine, by far,
When in that world so fair;
A harp of gold you each shall have,
And sing the power of Christ to save.

THOMAS:

OR, THE STORY OF A DEAF AND DUMB BOY.

MY YOUNG FRIENDS,—Many of you know that there are some little boys and girls who can not *hear*. They can not hear the voices of their parents, or of their brothers and sisters. They can not hear the birds that sing in the grove, and sometimes come and cheer with their song the garden or the way-side. They can not hear the hymns that are sung in the church; no, nor can they hear what the minister says.

And these little boys and girls, because they can not hear, never learn to speak. If you had always been so deaf that you could not hear a cannon when it is fired, and had never heard what people say when they speak, you would never have acquired the use of speech. You would not know how to use your tongues, and lips, and breath, in giving utterance to words; that is, you would not know what kind of sounds to make. Oh, do you not pity little children who can not hear?

Some very kind people have established Asylums (as they are called) where deaf and dumb children are taught to express their thoughts, and to tell their feelings and wants, by making signs with their fingers and hands. And then they teach them how to form letters of the alphabet, and to write words on little slates; and they tell them what the words mean, until they are able to write down their thoughts, and write letters home to their friends, and read the Bible and other books as well and as fast as children who can hear and speak. There is such an Asylum at Hartford. Many of my little readers who reside in Hartford, have, I doubt not, seen the beautiful building, with the spacious and cleanly yard in front, where these children are instructed; perhaps they have visited it, and have seen their bright and cheerful countenances, while engaged in their recreations or studies.

A few days ago, I was engaged in conversation with a youth who belonged to this unfortunate class of your fellow beings. He had been a pupil in the Asylum at Hartford. He had very kind parents, who spared no pains or expense to give him instruction; and when he was seven years old, they carried him to Hartford, and placed him in the Asylum. Here he learned to read and to write. The way in which I conversed with him was this: He brought his slate to me, and I wrote questions upon it, and he wrote the answers under the questions. I was very happy to find that he loved to converse about religion better than any thing else. He loved to ask me, and to have me tell him, about the love of Christ.

Nearly two years ago, Thomas, (for this was his name,) when at Hartford attending the Asylum, was led to think about his soul, and its danger of being lost. A great many people in Hartford, at that time, were talking and thinking a great deal about religion, and many thought they became Christians. Thomas wrote letters home to his mother at New London, and told her all about his feelings. His parents, as you may well suppose, were much rejoiced, and bore him on their prayers to God, and answered his letters, giving him such advice and instruction as they thought he needed. His private tutor, also, Mr. S., was very kind and faithful in instructing him. When Thomas returned home in spring, he found his mother ill; but almost the first thing after kissing her, he began to tell her about his anxiety for his soul. Religion was the uppermost in his mind. It was the earnest desire of his parents that he might be led to the Savior; they prayed for him; and in addition to the instruction they could impart by signs and by writing, they placed religious books of a suitable kind in his hands; among others, that excellent book, Doddridge's RISE AND PROGRESS. Thomas was so much interested in this volume, that he spent nearly a whole week in carefully reading it. He would take it with him to his little apartment, and hardly allow himself time enough for his meals and necessary exercise. It seems to have been remarkably blessed to him in teaching him the way of salvation. When he had finished the volume, he went to his mother and thanked her for the book, and in his own expressive manner, (laying his hand upon his breast,) told her that the burden which had weighed him down was gone—that he now felt happy, and thought he loved Jesus. From that period there was a great change in Thomas. He never afterwards was known to disobey his parents; he earnestly desired that his brothers and sisters might become Christians; he spent much time in reading the Bible and religious books; he had a little chamber, in a retired part of the house, to which he was in the daily habit of going to pray to God; and he was very strict in observing the Sabbath. I do not mean that Thomas had no faults; he doubtless had many. He had formerly been much addicted to sudden fits of anger; and it cost him no small struggle to acquire self-control. He would often come to his parents and express great grief, that, when his little brothers got his knife or some article that belonged to him, and lost or misplaced it, he felt so impatient, and so much disposed to be angry; but would add by his emphatic signs, that he "*put it down*;" that is, he had controlled his temper.

But, my young friends, *Thomas is now dead.* Little did I think, a few weeks ago, when I spent a few moments in conversation with him, I should so soon be called to attend his funeral. Yes—he sleeps in the grave—the damp, cold grave. He faded and withered with the autumn flowers, and their melancholy winds are now sighing out the requiem over his tomb. His disease was violent, and soon did its work. I visited him, and he tried to make me understand that he was very sick, and thought he should die. I can never forget his manner and the expression of his countenance. He felt grieved that his disease was of such a nature that he could not be permitted to read the Bible—that precious book he had loved so much. And when his father would sit down by his bed-side, and spell out with his fingers some of his favorite passages, his countenance, though his poor body was racked with pain, expressed by smiles his inward satisfaction and joy. During a part of his sickness, he seemed to be deprived of those consoling views of the Savior which he had been accustomed to enjoy; but at length the clouds rolled away, he was perfectly resigned to the will of God, and believed that his spirit would go to the arms of his Savior.

Thomas hears now. The ear that never listened to the gospel or the songs of Zion on earth, now listens to the wonders of Redemption recounted in the new song; and the voice that was never fashioned to the language of praise and prayer, now mingles in sweetest harmony, in the choral hallelujahs of the heavenly world. His body rests in the grave; and when the snows of winter fall, they will cover and whiten the sod that presses heavily upon his throbless bosom; and when the birds of another spring return from tropical regions, they will come and sing in the branches of the evergreen that casts its shade over the cherished spot. The words of the poet, as applied to him, are susceptible of a literal interpretation.

"Receive my clay, thou treasurer of death!
I will no more demand my tongue,
'Till the gross organ, well refined,
Shall trace the boundless flights of *an unfettered mind*,
And raise an equal song." DR. WATTS.

My dear young friends, do you love the Saviour? Do you love to pray? "In attending upon the secret duties of religion, Thomas was an example to all of us," said his father. Do you love the Sabbath and keep it holy? Thomas was very strict in the observance of this day. Do you love to read the Bible? It was the delight of Thomas. Could you visit his little apartment, now vacant and deserted, you might see on his table among other books, his BIBLE, a present from his father, the gilt worn off from the leaves by much use—a leaf turned down here, and a leaf there, all giving evidence how much he read the Bible.

Are you still living without religion, without repenting of sin and loving the Saviour? How the example of Thomas condemns you! You can hear and speak; he could not. You can go to church and hear the gospel preached; he could not—"He will rise up in the judgment and condemn you, unless you repent. Seek the Lord now. Now is the accepted time."—"They that seek me early shall find me."—Do not put religion off. You may die suddenly. Ere spring returns, and earth puts on her vernal array of flowers and verdure, you may be mouldering in the cold and silent grave.

Your affectionate friend,
JAMES M. MACDONALD.
New London, Nov. 25, 1839.

SEVENTH-DAY BAPTIST REGISTER.

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COMMUNICATIONS.

We are indebted to the Principal of the De Ruyter Institute for the following composition, which, among many others in our possession, appears in "The Star," a Semi-Weekly paper written by the Students of the Institution.—EDS. REG.

For the Register.

ON THE STRUCTURE AND USE OF THE EYE.

The Eye is the most perfect instrument that we know of: it is perhaps at the same time the most delicate. The human eye, though truly wonderful, may seem less so, than the eyes of certain insects, on account of their *extreme* minuteness.

The ant is believed to have fifty eyes; the beetle three thousand, the silk-worm moth six thousand, the dragon-fly twelve thousand; and some to have as many as twenty thousand; and every one of them a good-seeing eye!

But the present object is to speak particularly of the human eye. The little round thing in the middle of the eye is called the *pupil*. It has three coats around it; and between each two coats there is a thin fluid. The outside covering of the eye is what we call the *white* of the eye. To this are fastened the muscles by which the eye moves. Over the middle covering is a very dark paint. We sometimes, though rarely, see a person with reddish eyes; in these, the paint is light-colored. The third, or under covering, is merely the widening out of the nerve that leads from the eye to the brain, and is called the *retina*. The use of these coats, and the fluids between them, is to receive and arrange the rays of light.

The use of the *lid* is to moisten the eye, and, every time we wink, to wash off the dust that may have collected on the eye.

It may be remarked, that a knowledge of the structure of the eye was what gave rise to the invention of the *telescope*.

It is supposed that every thing we see, is for a time painted on the retina. And we know that when we look into another's eye, we see our image, as we do on looking into a mirror.

It sometimes happens that one eye has an oblique vision; or, in other words, that one eye looks partly side-wise. The remedy for this, according to Mrs. Taylor's Physiology, is to blindfold the well eye, and bring the other into use, which is generally weak; and by this means it is improved.

When a person's eye is too round, he is *near-sighted*. This is the case with fishes; their eyes are as round as a bullet. As we grow older, the eyes flatten. So that a person who is near-sighted when young, can see at a great distance when old. But he who sees well when young, will generally be inclined, when getting aged, to hold a book at a great distance from the sight. The cause of this flattening of the eyes is believed to be, that their fluids, in common with other parts of the system, have considerably dried away.

Now there is a way to prevent, in a good degree, this flattening of the eyes; it is simply this:—When you rise in the morning, dip the face and eyes into some pure, cold water. Perhaps river-water is as *good* as any, if we can obtain it free from salt and acid: that constituting what we call *soft water*.

Dr. H. Rogers, of Colchester, Ct., assured me that the above remedy was an excellent preservative of the sight. He had himself practiced bathing the eyes in cold water, though he had not commonly immersed them: and though about sixty years of age he had never, if I recollect, used glasses.

The above mentioned method *of dipping* the eyes is said to be recommended by a German.

I could mention the cases of two individuals, whose sight had for some time required spectacles, but after using the above prescriptive for a few months, their sight was so far recovered that their spectacles were no longer needed.

Sudden changes from darkness to light are believed to be highly prejudicial to the eye. Who does not know, that if we read by twilight as long as we can, and then strongly light the room, that we feel for a time severe pain in the eyes? This is because the pupil dilates in the dark, is somewhat injured by straining, and suddenly contracts on the admission of light.

Perhaps some who will read this article, may not have observed how much larger the pupil of the eye is before [illegible] and in the evening, than it is in the bright daylight. Many elderly people seem never to have noticed this. The writer had not observed it till a few years since, one of his eyes was seriously wounded. While it was valetudinary, he frequently looked into a mirror, and was surprised to discover, that early and late, the pupil of the injured eye was about the size of that in the well one, but during the very light part of the day the pupil of the well eye was much the smallest. This was because the injured one could not obey the laws of light, which required the pupil to contract in proportion to the *amount* of light.

Dr. Alcott believes that a large proportion of the weak eyes discoverable among children, were made so by injudicious treatment, perhaps at a very early period. And it is remarked by Dr. Reynolds that it is highly improper on awakening to go suddenly into a place where there is a bright light. He states that ophthalmy has been brought on in some instances, by sleeping till the sun shone brightly into the room; and that one such case terminated in total blindness. He justly observes that the fowls seem to be more wise in this respect than many people are. For the former are not only awake, but are on the move, some time before the sun makes his appearance; while the latter, especially in summer, often sleep till long after sun-rise.

In regard to the use of glasses, it may be remarked that Dr. A., and many others condemn their use, except to the long-sighted. He also disapproves the using of shades, except to such eyes as are deficient in lashers. And instead of shades he proposes that we read with the back to the light, having it shine from above and just back of the shoulders. It will readily be seen that in this position the sight must dilate; while the greatest amount of light is admitted on the book; and this prevents the necessity of straining the eyes.

If we must face a bright light, a shade for the eyes does well, if it constantly shade them. But we sometimes need to look up, and then the rays of light strike the eyes, so that the pupils contract at once: this must injure them. Another practice of which Dr. R. complains, is, that of making too much use of eye-water. He says "we ought never to use a stronger collyrium, than good river-water without the advice of a careful well-informed physician." In support of this idea, he relates an anecdote of a family in Paris, who made a fortune by the sale of eye-water, which became celebrated, but which proved to be the water of the Seine! The kindling of a morning fire, especially if it blaze suddenly, is to weak eyes a severe trial.

The last mentioned writer further observes, that the eyes should never be heated. He admits however that when they are diseased it may sometimes be advisable to wash them in water a little warmed. Indeed he mentions one case in which ophthalmy was relieved by washing the eyes in *very warm* water. As a general rule that temperature of water which is most agreeable to diseased eyes, is the one which he would recommend. But when they are well let them be dipped each morning in soft cold water—let the individual be temperate in diet—let him retire early—get a sufficient amount of sleep, and be up by the coming on of daylight—in short let him attend to the above rules—violate none of Nature's laws, and to say the least the eyes that are now strong and healthy may long be preserved. And as the American Solomon says, "an ounce of prevention is worth a pound of cure." G. P. M.

EVENING SONG OF THE WEARY.

BY MRS. HEMANS.

Father of Heaven and Earth!
I bless thee for the night,
The soft, still night!
The holy pause of care and mirth,
Of sound and light!

Now far in glade and dell,
Flower-cup, and bud, and bell,
Have shut around the sleeping woodlark's nest—
The bee's long murmuring toils are done,
And I, the o'erwearied one,
O'erwearied and o'erwrought,
Bless thee, O God, O Father of the oppressed,
With my last waking thought,
In the still night!

Yes, ere I sing to rest,
By the fire's dying light,
Thou Lord of Earth and Heaven!
I bless thee, who hast given,
Unto life's fainting travelers, the night,
The soft, still, holy night!

OH! DROOP THOU NOT!

They sin who tell us love can die.
With life all other passions fly;
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly these passions, as of earth—
They perish where they drew their birth.
But love is indestructibe!
Its holy flame for ever burneth;
From heaven it came to heaven returneth.

SOUTHEY.

RELIGIOUS.

From the N. Y. Evangelist

"Nevertheless, when the Son of man cometh, shall he find faith on earth?"

BR. JOHNSON.—I do not recollect ever to have heard this remarkable monition of our Lord preached from or in any way made the subject of comment or remark. This may have been; and therefore not an illustration of what seems intimated in the words, to wit:—that those to whom it applies, will slumber over their lack of faith, nor institute any self-searching inquiries, agreeably to the spirit of the warning given.

We live in an age abounding with opinions and hopes concerning the coming of the Son of Man, and not a few unequivocal tokens of that approaching event. In this respect, we are reminded of the days preceding the incarnation of our Lord. It is in our eyes remarkable that the bursting forth of so many events from the womb of prophecy, and the multiplication of signs and wonders, combined with the moral influence of our Lord's character and doctrine, did not awaken the men of that generation, that they should not have been guilty of his kingdom because of their unbelief.

But what if Christendom, in this day, were alike guilty and ill-fated? The enquiry as to how far this may be so, is certainly not out of place. Nothing, we are sure, is more an object of concern with the arch-enemy of Christ's kingdom, than to unfit the greatest possible number to 'abide the day of his coming' and to 'stand when he appeareth.' We know also, that only such as are 'ready' will enter with the bridegroom into the marriage, and that against the rest the door will be irreversibly shut.

Satan will have his malignant desires just so far as he can despoil the nominal 'children of the kingdom' of their characteristic qualification, which is *faith working by love*, disposition of mind to approve and embrace the distinctive features of the kingdom, whenever, and howsoever exhibited, and especially all its 'little ones,' according to the final comprehensive law of the house.

Is this work of spoliation now going on, and the text developing its own meaning, and implicating us in its condemnation?

We believe that the long delayed petitions of the holy kings and prophets, are about being called up to their fulfilment. The arm of the Lord is awaking. Moral causes are evolving their energy with rapidity and results heretofore unknown, and in some respects unthought of; nor has the half been told of the potency of truth, which forthcoming history will unfold. The nations are shaken by causes unseen. The wise are taken in their own craftiness. The day of the Lord is 'upon every high tower, and upon every fenced wall, and upon all pleasant pictures;' and some glimpses begin to appear of the mode of the Divine operation, in the final establishment of the Redeemer's kingdom in the earth. But, of all the affecting particulars which justify this remark: what is the correspondent character of our faith? We look back a century or two, and find the Howes and Baxters, the Edwards and Brainerds of the church, clinging fast to the bare promises of God, and laboring with a zeal unsurpassed in any age; and it is affecting to see them sometimes following their Lord, amazed and sorrowful, wondering at the long deadness of the nations, looking in vain for some door of hope in the broad repulsive walls of Satan's empire; and again reverting to the sure word of prophecy, if peradventure it had not been rightly read, closing all with the heartfelt expostulation, "*O Lord how long!*" Their's was a wintry age, when any but a vigorous faith was liable to surmise that God had forsaken the earth. The 'everlasting covenant, ordered in all things, and sure,' was all their salvation, and all their desire; although he made it not to grow. The prophecies to them were like leafless trunks; and their prayers and tears, like seeds embedded in the clods. They had not yet put forth the green foliage of Summer, nor the waving white of harvest. With what emotions would they have witnessed the events of our day: the world opening as the field before Christian intelligence and enterprise—the prostration of heathen idolatry—the tottering of time-honored superstition—the incipient conversion of the abundance of the seas—the thousands of India and the ten thousands of the Ocean Isles, like nations born in a day. With what public and private acknowledgments would they have come before God, and with what renewed devotion would they have testified their faith and feeling. How they would have girded on the gospel armor, and put the trump of battle to their lips, while under the banners of the Lord of Hosts they went forth crying, "*that thy way may be known upon the earth, thy saving health among all nations.*" That there are those who duly estimate these times, and are giving themselves with a corresponding zeal to their Master's work, we would by no means be understood to deny. God has his elect, who cry day and night unto him. They are faithful and wise servants, whom their Lord, at his coming, will find duly employed. But there are many besides that slumber as if the night were yet at the deadest, and the Bridegroom's delay unbroken. What means the fewness of our monthly and annual concerts—what the so extensive falling in of the church, with the world's interpretation of the abundant multiplication of the means of wealth and influence—what the controlling sway of carnal principles and motives, over their opinions and pursuits? Is there not here a widening departure from the constituent elements of the heavenly kingdom. Is not here the race-ground, where many run, and self the goal. Who of these are duly consecrating themselves, and their means and possessions, to the building of the Lord's house? Is this the faith that overcometh the world? when the Son of Man cometh will he find it here?

Again: am I mistaken in supposing that faith in the providence of God, is at low ebb, and meets a just rebuke from ages gone by. Where is the filial reference of personal concernments to the disposal of divine superintendence, that distinguished Welch and Bunyan, and Newton, and Tennent? The paternal care of heaven is not honored as it deserves. Christians resort to men and money, and means, and management, and patronage, and policy; and thus involve themselves in perplexity, and their lives are worn out amid distractions, which exclude the seeking first the kingdom of God, if they do not the seeking it at all and hinder, if they do not destroy some of the holiest and happiest influences of domestic and social life. In the mean time, many a snare, diverse, foolish and hurtful lusts, and much of the sorrow of the world that worketh death, bear witness, that these are perverse and forbidden paths. To seek first the kingdom of God, and his righteousness, amid the multiplying facilities for the acquisition of wealth and distinction, is a sentiment nearly obsolete.—Simplicity, contentedness, practical reliance on God, humility, deadness to carnal and worldly objects, the quiet pursuit of an honest calling, and a conscience void of offence, are not in vogue. It is regarded but as decent, that they should retire in favor of the march of intellect, and the advance of modern improvement. If they exist, they are passed in silence amid the applauses of noisier themes. It is true they are allowed to be good and desirable, because it cannot be denied; like certain commodities in trade, which, though of intrinsic worth, have become unmarketable, so that it is an impertinence to cry them up. Yet these unobtrusive virtues are so essentially of the nature of faith, that in the proportion of their absence alarm ought to be awakened, as to the import of this interrogation; for in no age have the tokens been so frequent and affecting, of the Lord's tabernacling among men, and of the active particularity of his providence which ruleth over all.

What shall we learn as to the prevalence of faith in its genuine nature, from the character and consequences of the controversial spirit that prevails? How far may it be characterised as speaking the truth in love? And how far are its fruits in goodness, and righteousness and truth? Does our controversy, on the whole, exhibit traits of the faithful and wise steward, whose studies are directed to make a right dispensation of the mysteries of the kingdom of Heaven; or of that wicked servant, who reposing in the presumptive delay of his master, usurps a violent dominion over his fellows, and seeks the occasions of carnal and worldly rejoicing? We must conclude that the appropriate faith which receives the kingdom, and qualifies for his enjoyment, is rather eminent for the gentler virtues, and particularly for love of the brethren. Though manly in its clear apprehensions of truth, and its adherence to it, yet in respect to all malicious affections, it is childlike. Whomsoever Christ approves, it receives to the glory of God.—This, doubtless, is the faith which corresponds to the nature of Christ's kingdom, and is indispensable to a share in its blessedness. The law of enfranchisement is, "*whosoever receiveth not the kingdom of Heaven as a little child, shall in no wise enter therein.*" When therefore the Son of Man cometh, such only as are thus qualified, can we suppose ready to welcome his arrival. As to others, notwithstanding the teachings and doings with which they have been familiar, as spectators, or nominal disciples, we must conclude he will disown all relationship to them. Should the Lord come suddenly to his temple, and apply, as the exclusive rule of admission to his glory, the possession of such a temper as accords with the nature of his kingdom, and gladly embraces in undissembled love all its members; are there none, or but a few, who would be sadly surprised in a state of actual unreadiness? Would all injuries be forgiven, and all injurious dispositions repented of, according to the explicit requisition of the Master? Would there be no confusion—no dismay in the sacramental hosts?—no consternation like that which seized the presumptuous servant? In view of such a horrid predicament, ought not the prayer of the Apostles suggested by similar considerations, to urge itself to our lips: "*Lord, increase our faith.*" For all qualifiations are nugatory, which come short of *faith which worketh by love.*

Once more: *the want of sympathy with the travail of the militant church.* The blood of its martyrs still unavenged, and the will of its glorious Head still unaccomplished. There can be no doubt, if the feelings, prayers, and exertions of the church as a mass, should take a right direction, and fall without being impaired or divided, upon the advancement of the Redeemer's kingdom, that great and unheard of results would accrue. It must be equally plain, that if the engagedness of numbers about the things after which the Gentiles seek, is the true index of their minds they are not prepared to enter with the bridegroom into the marriage, or share any happy part in the triumph of the Christian cause. After all that can with propriety be said for the encouragement of the arts, the improvement of the facilities of the age, and the wise and thankful use of the bounties of Providence, and all that may be urged against monarchism, fanaticism, and will-worship, is there not still an engrossment of heart and mind in the things that are in the world, a conformity to its pursuits and fashions, its maxims and phraseology, which occasions sad ruminations in connection with the injunction, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him;" and imaginings of those that are saved, yet so as by fire, of brands plucked of the burning, and of camels going through a needle's eye. We feel authorised at least to say, that if style and equippage, speculations and hazardous investments, absorb about all, more or less, above the requirements of honest living; if the prevailing tendency of this surplus bears an inverse relation to the standing rule, to "seek first the kingdom," then must we abide by the inference, "that where the treasure is, there the heart will be also." And this is just the predicament most to be dreaded, that the sympathies are enticed away after alien objects, while the cause of a suffering church, and a perishing race, are passed by on the other side. We are the more incited to candid self-scrutiny in this respect, by the touching expostulations which sometimes reach us, from our brethren in the high places of the field. If we felt as they do, and were "grieved for the affliction of Joseph," should we not speedily invert our rule in this particular, and give our secular affairs an obviously new arrangement, in reference to their ultimate object. And dare we be content, unless conscious of so much sympathy with them, and of such a kind, as to give our Lord's rule the practical ascendancy. The truth is, there are very many things that are in the world, to which the members of the church may be conformed without suspicion, and these are the most decent and refined forms of worldliness; and they are enough, without the more glaring and demonstrable ones, to engross a worldly mind, especially one that has been modified by the nurture and communion of the church. On the other hand, there are decisive traits of discipleship which may be inoperative or absent, and yet uncensured. They are not thought indispensable to a credible profession. Hence the danger in this quarter becomes apparent to all who are conversant with the elements of the human heart, and of the world. And who can deny the probable implication of numbers in this condemnation. Our fears are rather authorised by the opposite exhibition of character, distinctly and appropriately Christian, in the midst of the common danger, affording evidence above surmise, of supreme devotedness to the supreme object. There are those, and the writer has not to search for an example, who daily tread the busiest and most lucrative paths of commercial enterprise, liable to the smiling allurements and the obsequious flatteries that wait on the prosperous, and yet sit in the native simplicity of Christ's little children at the feet of their Lord, and go about with a hearty love doing good; whose style and expenditures of living, have neither waxed or waned with the changing times; who have contributed their surplus in frequent and effective donations to the worthiest plans of beneficence, and have found in forwarding the Redeemer's interests, the delight which others have sought in sacrificing to the opinions of the world.

If our conjectures are well founded, we are led to inquire in conclusion, what must be the consequence of such a fearful delinquency, at the coming of the Lord? Dreadful criminality, it certainly implies. Its guilt can scarcely lack any aggravation. It supposes a departure from duty, based on the primary error of the wicked servant, "*my Lord delayeth his coming!*" How can we avoid the conviction that the doom of hypocrites and unbelievers will be theirs, and the children of the kingdom give place to the strangers from the four quarters of the globe. Who can tell but God will find reasons for converting by millions the still darkened heathen, and fill the earth with the glory of their return to himself, while no considerations in the divine counsels, will permit the longer delay of vengeance upon the long hardened despisers of gospel light. Many a decimation, we fear, must pass over the church, ere her integral body shall attain the stature of a perfect man in Christ Jesus, or all her members bear the decisive marks of regenerate conformity to their Head. It is no argument against fears and suggestions like these, that they are extensively regarded as uncalled for; for, as we understand the sure word of prophecy, the church are not excluded from the application of that warning, "when they shall say, peace and safety, then sudden destruction," with surprising and inevitable throes, shall come on all the dwellers of the earth, and that what our Lord said to the disciples of his own day, he said unto all, "*Watch.*"

D. Y. D.

THE BIBLE.

"A nation must be truly blessed, if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentences; it sets the husband as lord of the household and wife as mistress of the table; tells him how to rule, and her to manage; it entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of sovereigns, the rule of rulers, and the authority of masters; commands the subjects to honor, and the servants to obey; and promises the protection of its author to all who walk in its rules. It gives directions for weddings and burials; it promises food and raiment; it points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; appoints a dowry for his wife, and entails the right of the first born; and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to the defrauder, over-reacher, oppressor. It is the first book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction, that ever were revealed. It contains the best law, and profoundest mysteries, that ever were penned. It brings the best tidings, and affords the best comfort, to the inquiring and disconsolate. It exhibits life, and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It reveals the only living and true GOD, and shows the way to him; and sets aside all gods, and describes the vanity of them and all that put their trust in them."

FOR THE CHILDREN.

LITTLE WILLY.

* * "My little Willy was born Nov. 17th, 1829. I received him as a precious gift from my Heavenly Father,—as an immortal soul committed to my charge, and I felt that if I nursed him for God, he would pay me my wages. With the earliest dawn of his reason, I endeavored and delighted to associate the loveliness and beauty of holiness. I felt so much the importance of maternal influence and watchfulness on the mind and character, that I considered that hour a lost one in which he was not under my own notice. How earnestly I wish mothers would think more of this! Early impressions being the most abiding, must be the most important. His little forms of morning and evening prayer were always rendered seasons of peculiar interest, because I never allowed them to pass without my particular attention; and now with what mingled emotions do I often dwell on the review of those periods of spiritual intercourse. My darling child always slept in a cot in my own room: around the space which it occupied I used to place pictures of Scripture history, on purpose to attract his attention on waking, to elicit questions, and to afford subjects for his infant thoughts when gazing on them: and sweet have been the moments we have thus passed together, because they afforded such pleasing and easy opportunities of imparting instruction. He never closed his eyes to sleep, or awoke in the morning, without repeating a text of scripture. From the adoption of this plan he acquired much Scripture knowledge, long before he could read; indeed, his mind was very familiar with most of the histories of the Old and New Testaments, in consequence of the deep attention he always paid to my reading them. I seldom remember closing the Bible on such occasions without his pleading entreaties to read more. All those means, without the blessing of God being sought and resting upon them, I knew would be unavailing; but I was always sweetly encouraged by the command and promise, "train up a child in the way he should go; and when he is old he will not depart from it." I had a precious refuge in *prayer*; for God alone could impart the assistance I needed in training this loved one for eternity: and truly can I say, my sweetest moments were passed in attracting him to that kind shepherd who has now "gathered him in his arms and carried him in his bosom."

* * * * *

I cannot refer to any particular period, when I think the power of regenerating grace passed upon the mind and feelings of my dear child. His life and conduct abundantly testified that he was under Divine influence, and that his mind was expanding for eternity. He was usually in the full vigor of health; and had a happier flow of spirits than I ever beheld in a child. Still, he would leave sports and plays in which he delighted, for the still sweeter pleasure of hearing the Scriptures read and explained.

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Ah! how very often do I weep for the absence of that lovely kindness which at all times influenced him, not only to meet, but to anticipate my wishes: his little hands and feet were so unweariedly swift and willing at all times, whatever was his engagement, to obey and serve me. This was an habitual feeling, and deep and real would be his anguish of mind if he thought I could be displeased with him. I can never forget his interesting conduct on that occasion, when about five years old. Some persons were conversing with me on a subject which he knew occasioned anxiety on my part: his sympathising bosom immediately caught the feelings, to conceal which in their presence he softly crept under the table. When they had left the room, he quickly sprang from his retreat, and with a look so descriptive of affection, he said, "Mamma you are in great trouble; but you must *look to God*." Another time, seeing me anxious and unable to conceal the starting tear, (which I could seldom do from his quick perception,) he cheerfully said,—"Now then, let us get the Bible, mamma; *that always comforts you*." He was truly my little helper in Divine things, often elevating my thoughts and feelings to the true and only source of comfort. The importance of *improving time* my dearest Willy deeply felt, considering it a talent for which we must give an *account*; and if only waiting a few moments for some employment, he would anxiously say, "Now, mamma, I have nothing to do; I am on *Satan's ground*, you know." I always considered it a very important part of infant education, to keep them continually *employed*. I remember being much struck with this valuable remark of Mrs. Hannah More, "Idleness among children, as amongst men, is the root of all evil, and leads to no evil more certainly than to *ill temper*.

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Soon after he had entered his fifth year, I remember his starting up in his little bed, and with much earnestness saying, "Mamma, I am not afraid to *die*." "Why not, my dear?" "Because Jesus Christ came into the world to take away our sins, and I know *mine* are forgiven through his precious blood." With what adorning gratitude did I raise my heart to God, believing that he was then sealed an heir of Glory. He knew and felt himself a sinner, and that the way of salvation was through the atonement of Christ. I did not rely on occasional remarks and expressions from such infant lips, but my consolation arose from the daily and hourly evidence I had of the influence of religion on all the words and actions of this little disciple of Christ.

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Just as my darling had entered his sixth year, arrangements were made for our going abroad, the anticipation of which, and the prospects of the voyage itself, often occasioned an intense anxiety in my own mind and feelings.* And here I shall fail in attempting to do justice to the conduct and piety of my child, it so surpassed his years. Some weeks before we sailed, he evinced much thoughtful anxiety on my account. I remember his selecting that beautiful hymn, "The Lord will provide," as being so appropriate to my circumstances, and he would express peculiar delight if I appeared comforted by the following verse:

"We may, like the ships,
By temptest be tost,
On perilous deeps,
But cannot be lost," &c.

And the last two lines of this beautiful hymn, were often sounded in my ears, by his little voice so happily singing "I hope to die shouting, The Lord will provide."—The dear child learned much Scripture and many hymns during the voyage. The following was his particular favorite, and he seldom closed his eyes without repeating it.

"Lord look upon a sinful child,
By nature sinful, rude, and wild,
O put thy gracious hands on me,
And make me all I ought to be.

"Make me thy child, a child of God,
Washed in my Savior's precious blood,
And my whole soul from sin set free,
A little vessel full of Thee.

"O Jesus, take me to thy breast,
And bless me, that I may be blest;
Both when I wake and when I sleep,
Thy little lamb in safety keep."

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Only a week before his death, I enjoyed a lovely walk while he sported by my side, and then climbed the mountain top in the highest flow of spirits. On returning home we had an interesting conversation on the subject of Peter denying Christ. Could I have thought that had been our last earthly week! but my Heavenly Father knew. On the next day week, I saw my child *motionless and dead!* The dear lamb only complained of headache, and appeared languid. Still our fears were excited; and before the day dawn of a tropical climate, his devoted father walked the distance of four or five miles to procure medical advice; but so insidious was death in its approach, that, up to the evening that we were called to bid the final and agonising adieu to this object of our tenderest affection, he was pronounced almost well. But in the same night inflammation of the brain came on so rapidly, that, though we had the advice of three medical men, and all the means were resorted to that could be suggested, they proved ineffectual.

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A few hours before his release, after looking sweetly on me for some minutes he said, "The Lord is my shepherd, I shall not want;" and then, with his face towards his pillow, distinctly sung,

"Oh, that will be joyful, joyful, joyful,
When we meet to part no more."

Thinking of his little brother, to whom he often repeated the following verse, he again sung,

"Little boy, with cheerful eye;
Bright and blue as yonder sky,
Come and learn betimes to love,
That great God who reigns above."

Then raising his eye heavenward, and waving his little hand, he said, "God is every where, mamma, managing all the worlds!" His attitude, his looks, his beautiful elevated thoughts and feelings, now convinced me that his soul would soon soar to the regions for which it was prepared. With a heart overflowing with unutterable grief, I then said, would you rather die, my precious, or get well again? With a decided voice and emphasis he replied, "I would rather die; because if I am a Christian, I shall go to Heaven and be far happier." Then, with both his arms clasping my neck, he earnestly said, "take me home, mamma, take me home. You *must* come, and Louisa must come too." His own happy spirit was on the wing for eternal joys, of which he evidently wished us to partake. This was the sweetly sacred, solemn, closing scene of earthly intercourse.

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*The writer here spoken of, we learn from the [illegible], was on a Missionary tour to the Mauritius, and there the lovely Willy sleeps in Jesus, near the grave of the [illegible] and much loved "HARRIET NEWELL."

FOR THE IMPENITENT.

THE DYING FORMALIST.

While many perish without even the form of godliness, others perish by resting satisfied with its form, though strangers to its power. A Christian writer furnishes the following narrative:

"I was, sometime ago, called to visit a poor man on his death-bed, who had long been in the habit of attending the house of God with regularity, and apparently with great attention. I found him very near his end. Disease had reduced his strength, and emaciated his once-athletic frame. I entered without delay on the great subject of my visit.

'How, long, my friend, have you been in the habit of attending, the worship of God?' 'Thirty years, Sir.'

'And have you ever felt the reality and importance of religion, on the services of which you have attended?' With a look which seemed to indicate the feelings of despair, he answered in a tone of the utmost earnestness, 'No!'

'What, can it indeed be possible, that you have been favored with the devotional services, and the holy instructions of God's house for thirty years, and never felt that religion was true or necessary?'

'Ah! Sir, mine has been my neglect of the service of God. I will give you my history:—

'My father and mother were free from the grosser vices of the world, and regularly attended their church; when I was apprenticed far from home, they charged me never to neglect a place of worship, and I have kept the promise I made them, that I never would: but I now find that all my outward attendance on the public duties of religion has done me no good.'

'How so?'

'O! Sir, I supposed that I had nothing more to do than to present myself before God, and appear in the act of worship. I never felt that I was a sinner, and that the curse of God rested upon me; that therefore I ought to humble myself before him, and seek for his mercy through our Lord Jesus Christ; but now I feel I am going to die, and I am sure that such a religion as this cannot take me to heaven. My conscience does not reproach me with neglecting my duties to my fellow creatures; but, Oh! I have sinned against God! I forgot, what I now feel, that He looks at the state of the heart, and that we cannot worship Him if that is not engaged. I have no hope! I have no hope!'

'But there is hope in Jesus,' said I, 'for the very vilest of sinners.'

'But Sir, I have insulted God by solemn mockery. I have professed to hear his word, but I know nothing of it; I professed to pray, but never did so in reality. My neighbors, I dare say, took me for a Christian, but the great Searcher of hearts knows I have been a hypocrite. Sir, I have no hope of happiness after death!'

'Truly the case was an awful one, but I felt my duty to be to direct the sufferer at once to Him who has promised to cast out none who come to him; his reply was indeed emphatic, Sir, I have despised his counsel, and would none of his reproof.—I must be lost!—

'Yet still believe on the Lord Jesus Christ, and thou shalt be saved.'

'I have heard that passage of Scripture,' said he 'repeated scores of times, but it does not now belong to me: God will not always be trifled with; I have abused every opportunity of obtaining salvation for thirty years, and now He has left me to take the consequence of my sins.'

'Reader, how is it with you, in reference to your attendance on the ordinances of God's house, and the improvement you derive from them? It is too commonly the case, that many of those who attend on the ministry of the gospel, of every denomination, neither understand its nature, nor feel its importance. Is it so with you? In a little time you must stand at the bar of your great Judge, and render an account of the privileges you have enjoyed, and the improvement you have made of them."

O! improve those privileges, which once gone, are gone forever!

It is impossible to know our justification except in our obedience to Christ. And to obey Christ or hope for justification through him, unless he were God over all would be indeed blasphemous.—*Howel's Remains.*

Christ Jesus is great in every respect; finite beings are only great in some things when compared with each other, and when compared with God they are little in every respect.—*Ibid.*

Exemption from mistake is not the privilege of mortals. But when our mistakes are involuntary, we owe each other every candid consideration; and the man who on discovering his errors, acknowledges and corrects them, is scarcely less entitled to our esteem than if he had not erred.—*Pye Smith.*

There are few occasions in life in which we are more called upon to watch ourselves narrowly, and to resist the assaults of various temptations, than in conversation.—*H. More.*

The Bible seeketh not its defenders from those who give it a blind and uncandid approval, but from those who prize it for its native worth.

MISSIONARY GLEANINGS.

THE JEWS AND PALESTINE.—Dr. Bowring says that he beheld with great emotion the undying love of the Jews for the land of the prophets. Many weary pilgrims had sunk and died with emotion, on visiting the walls of Salem. Many have perished in the pilgrimage from exhaustion.

SANDWICH ISLANDS.—Letters from Mr. Armstrong state, that 10,000 children in the islands are capable of reading and profiting by printed Bibles.

RETURN OF THE JEWS.—It was the opinion of Dr. Dwight, that the Jews would literally return to Judea, and afterwards be converted to Christianity.

CEYLON MISSION.—Mr. Ward thinks that a great change is coming over the minds of the people on the subject of religion. They read much, and are changing their views perceptibly on important points.

PROSPECTIVE WAR WITH BURMAH.—Rev. H. Howard writes, that unless the difficulties between Burmah and Britain are settled in two months, a decisive blow will be struck.

Rev. Cephas Bennet, his wife, and four children who have been connected for several years with the Mission in Burmah, have arrived in N. York, in the ship Champlain from Calcutta. By this arrival the account of the earthquake at Ava is confirmed. Every building and pagoda of brick was prostrated and many lives were lost by the calamity.

COMMUNICATIONS.

For the Register.

DEATH OF CHILDREN.

The recent decease of several children in this village, has caused the hearts of parents to bleed. On the morning of the 9th inst., three infant sons, in three different families, lay ready for the coffin. This was an uncommon occurrence for a country village. The united funeral of two at the sanctuary, was a solemn season.

When infants die, we have reason to believe that they are received to heaven; not on account of any *native* fitness for heaven, but through the merits of the Redeemer—their unholy hearts being renewed by the Holy Spirit, in a manner perfectly suited to God's own incomprehensible renovating agency. Here a solemn inquiry is suggested to the mind of the parent—it is this; Have I not children, who, if they should now be called to die, would not be safe?—Our little ones pass so imperceptibly from mere infancy to childhood, and from early to more advanced childhood, that we are not apt to notice their increasing accountability; hence we fail to realise their awful exposure to the "wrath to come." We must be cautious, that we do not transfer the belief which we cherish of the heavenly felicity of our children, should they die in infancy, to their impenitent days of childhood and youth. Let us look upon our group of young immortals, and inquire, are we doing all we can for their salvation? J. R. J.

De Ruyter, March 12, 1840.

NOTICE.

The friends of the Jewish Mission are hereby requested to forward their funds for its support, without delay, as the amount already expended considerably exceeds the receipts in the Treasury and further labors will depend upon the indications given for their continuance, by replenishing the Treasury.

By order of the Ex-Committee.

I. H. DUNN, Cor. Sec'y.

N. B. Thomas B. Stillman, of N. Y. is Treasurer.

For the Register.

THE JEWISH MISSION.

Friends of the Mission! has it then a foe
Amid Jehovah's ranks? Is there a heart
That does not vibrate with a quenchless love,
For the forsaken heritage of God,
Long made a bye-word for the taunting lip
Of bitter scorn? Who would withhold the plea
For *Israel*, at the throne of *Israel's God?*

Ye ask, "where is the token of his coming?
Show us a sign for good." And know ye not
That they are blest, who, seeing not, believe?
Ye say "the harvest is not *fully* ripe."
Well, be it so. "Faith hails the *hour of toil*.
And would ye reap what ye have never sown?
Would ye the sickle should forestall the seed?
Shall nature falter in its onward course?
The tide of grace roll backward to its fount?

We heard the cry—"Come, let us rise, and build
The wasted walls." And we did trust to see,
(With Heaven's high blessing on the purpos'd toil)
"Each joined together, to the half thereof."
And does faith fail, and unbelief, so soon
Cry, as it curls the lip of bitter scorn,
"A noble fabric this!" If but a fox
Go up upon it, he shall even break
This wondrous structure! Think they to revive
The scatter'd fragments of the heaps consumed?"

But wherefore triumph? Has the treasury
Been fill'd with goodly gifts, with offerings
Meet for the enterprise? Have they who wrought
Been guarded by their fellows, nobly bent
On the achievement? Has the trumpet's voice
Been lifted up, along the battlements,
And cry met cry, and shout, the answering shout,
'Till eye to eye the gathering watchmen stand
Strong for the conflict? Then fear not, the wall
Shall be rebuilt, and Judah shall rejoice.

But what means that premature appeal—
"Help, or the workmen fail!" And are there none
To stay the lab'ror's arm? none who would spring
Exulting, to the contest? None who would lay
Their little all upon the car that rolls
To certain victory? Faith, with upward eye,
Already hails the glimmer of that dawn
When the long scattered tribes of Jacob's house
Shall tread, rejoicing, their parental soil
And own MESSIAH, KING!

De Ruyter, March 9.

THE REGISTER.

De Ruyter, March 17, 1840.

☞Elder N. V. HULL, is authorised to act as agent for the Register, in Clarence and its vicinity.

UBIQUITY OF GOD.

Among the perfections of Jehovah, none appear more wonderful to a reflecting mind than his omnipresence. How God can be every where at the same moment, is beyond our comprehension. Such knowledge, said David, "is too wonderful for me; it is high, I cannot attain unto it." But that God is omnipresent we cannot doubt, since the nature of his existence, and the infinitely great and wonderful operations of the Supreme Creator and Ruler of the universe, require it.

He who hath made, upholds, and directs all things, must necessarily be present with all things, whether they be great or small, in heaven or earth. If we ascend into heaven, He is there. If we descend into the deep, He is there. If we take the wings of the morning, and with the speed of light, fly to the uttermost parts of the sea, thither his hand would guide us, and HE would uphold us there.

Intimately and essentially connected with this incomprehensible perfection of Jehovah, is his omniscience. He sees, hears, and knows all things. Not a sparrow falls to the ground without his notice. Not a sigh nor complaint is uttered by any of all the creatures he hath made, and with which the earth teems, but what is heard and remembered by him. Not an insect, however small, moves, nor leaf stirs in all the immense forests of the earth unnoticed, and unaided by him. But there are other worlds—worlds without number dispersed abroad over the vast dominion of Jehovah, which, like our own, are composed of atoms, and probably inhabited by myriads of living beings, which share alike the all-pervading presence of the great I AM.

How vast is the dominion of the Almighty! If we attempt to throw our thoughts across the universe of God, and enumerate the countless millions of worlds which are stationed in their appropriate places, or roll through infinite space; we find ourselves soon bewildered, and lost in the immensity of HIS works; and are led to exclaim, "Great and marvellous are thy works, Lord, God, Almighty." But if we consider all these worlds to be inhabited by myriads of living beings, and not a sparrow among them all falls to the ground without our Heavenly Father's notice, our astonishment is increased, and we labor to find suitable terms to express our adoration.

"But O! our highest notes the theme debase,
And silence is our least injurious praise,"

while we——

"With silent duty meekly bend before him,
And deep within our inmost hearts adore him."

But to leave other worlds and other beings, let us turn our thoughts to the supervision of Jehovah over the affairs of *intelligent* beings—beings accountable to God for their moral doings. This grade in the vast scale of being do we hold, who at the beginning, were appointed lords of the earth, and made responsible to our Creator for our moral actions. God not only, therefore, takes cognizance of our natural but moral being. He is the searcher of hearts, and tryer of the reins of the children of men.—David said, "O Lord! thou hast searched me, and known me. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word of my tongue but lo! O, Lord, thou knowest it altogether." God is not only round about us, but his spirit is within us. He who is to be our Judge is familiar with all the deep things of our hearts. Are we startled at this truth? and do we attempt to fly? Whither shall we go from his spirit? or whither shall we flee from his presence, since the eyes of the Lord are in every place? Why do not the guilty tremble in view of their situation, since their Sovereign and Judge lays his hand continually upon them, and investigates their every action and thought? Will a subject transgress the laws of his king in sight of the throne? Will a man wantonly and designedly incur the penalty of death in the presence of the executioner? He will not unless he is ignorant of the situation he occupies. Neither will a man transgress the laws of his God were he not ignorant of his situation. But of this he is willingly ignorant. Sinners may wish to put God from their thoughts, just as a man that is walking upon the verge of a dangerous precipice, would close his eyes that he might not be alarmed at his situation; and yet the precipice is there, and his danger is increased. So God is none the less with the guilty, and his situation is none the less alarming because he is enabled to cast off fear by putting God from his thoughts.—Should the king upon his throne—the legislator in the hall—the judge upon the bench—the lawyer at the bar—the juror in the box—the minister in the pulpit—the mechanic in the shop—the merchant in the counting room—the sailor upon the ocean, and the farmer at the plough,—should all men, every where, at all times, be suitably impressed with this solemn truth, "THOU, GOD, SEEST ME," with what scrupulous exactness would they attend to all their various duties? and how careful would they be to avoid all and every sin!

THE DE RUYTER INSTITUTE.

We call the attention of our readers this week to a notice of this Institution in our advertising columns. We presume no Institution of its grade in the State, affords better facilities for obtaining a classical education, than the De Ruyter Institute. It is provided with competent teachers in all the various branches named in the article above refered to. Any persons wishing to avail themselves of a thorough knowledge of the Latin, Greek, Hebrew, French, and Italian Languages, can be accommodated at the De Ruyter Institute. Those who wish to obtain a knowledge of the art of Drawing and Painting, on correct principles, and those who wish to qualify themselves for common-school teaching, will do well to attend this Institution.

The arrangement of the rooms in the building is well calculated to afford the student in his hours of study a pleasant and undisturbed quietness. The Recitation Rooms are pleasantly situated and agreeably furnished.

We have been much pleased with the regularity and good order with which all things appear to move within the walls of this spacious building.

We think Parents living at a distance, who send their children to this Institution, need labor under no fears relative to their morals; as no pains are spared by the Faculty to instil into the minds of those placed under their charge correct moral principles. And as it regards the community of De Ruyter, we are happy in believing that, in point of morality, it is transcended but by few if any.

Although De Ruyter may not vie with many places in its romantic scenery, yet we think that those who wish to breathe a pure air, and who can be delighted with a prospect of beautifully rounded hills and fertile vallies, will not find it very difficult for them to make it a home in De Ruyter.

MISSIONARY MINUTES.

The patrons of the A. S. D. B. Missionary Society were undoubtedly much disappointed in not receiving the Minutes of that Society, in connection with the Conference Minutes, as was by them anticipated.—Most of them are likely still ignorant of the cause. For the information of such we would say, that we are informed by brother John Davis, who was appointed to superintend their printing, that the copy which came into his hands was mislaid or lost, and therefore could not be published. We learn, however, that a portion of the original Minutes are preserved in the hands of the reviser, and as soon as they can be obtained will be published in the columns of the Register.

REVIVAL RECORD.

For a few months past, God has been pouring down the spirit of revival upon many of his Churches in different parts of our country. The joyful tidings are reaching us from the east, west, north and south. These manifestations of God's favor are not confined to any particular denomination, but various sects unite their efforts, and share alike the effusions of the holy spirit. The Editor of the N. Y. Evangelist, says:—"The revival in that city continues with deep and permanent interest. Great congregations continue to attend the preaching of ELDER KNAPP at the *Baptist Tabernacle*."

We extract the following items from a communication addressed to Elder A. CAMPBELL.

PRESTON, *March* 7.

"Our meeting closed a week ago to-day. Elder Swan labored with us (after you left) until it ended. The interest of the meeting continued to increase, during its continuance. About thirty, in all, have obtained a hope; and a large number more are anxiously seeking the salvation of their souls."

CLEAVELAND, OHIO.—There has been a powerful revival of religion in Cleaveland the present winter, which has extended through all classes of community. Men of almost all professions are embraced in the work. Many who were sceptical. Some open and avowed infidels have been prostrated by the spirit of God, and submitted to the terms of salvation. Hundreds have turned into the paths of salvation. The work continued at the last accounts.

IN PITTSBURG, PA, there is a powerful revival. There has not been so much religious feeling in the place for the last ten years as at present.

IN CINCINNATI, OHIO, a large number has recently embraced the Saviour, and a blessed revival is going forward.

IN ALBANY, N. Y. a gracious work has recently been enjoyed under the preaching of Mr. Knapp, the evangelist. Nearly one hundred have been baptized.

NILES, MICHIGAN.—A powerful revival is enjoyed in this place. The whole population are moved. An officer of the United States army, and several students are among the number. The work is widely extending.

NORTH ATTLEBOROUGH, MASS.—We are happy to learn from several sources, that an interesting work of grace is moving onward in this place.

SHELBURN FALLS.—About thirty have recently found hope in Christ.

CARROLLVILLE.—Never, says a letter, was there known such a state of things in this village, as now.

CHURCHES IN MAINE.—We learn from the Christian Mirror, that there is much interest in some of the churches. The feeling of expectation is extensive.

GREAT FALLS VILLAGE.—Infidels and Universalists are bowing before the Lord. They are burning their evil books. 350 persons are supposed to have entertained hope of eternal life. A religous influence pervades the whole people.

BARDSTOWN AND SPRINGFIELD, KY.—These places are said to be greatly blessed with spiritual refreshings.

PROVIDENCE AND NEWTON, PA.—One hundred years ago, this part of Montgomery Co. was the scene of Whitfield's labors. The God of Whitfield is now pouring out his spirit gloriously upon the churches.

YORK, PA.—Lutherans, German reformed, and Presbyterians are UNITED, and a powerful revival is in progress.

THE WASTE PLACES.—We have heard of several powerful revivals in places that were destitute of churches. One arose from a debating club, which was reproached with infidelity, but which determined to repel the charge by inviting a preacher, under whose labors a revival immediately commenced. In another place, a hall fitted up for gambling, was turned into a meeting room for prayer, by the conversion of a leading character in putting it up. The whole population were bowing.

REORGANIZATION OF A FIRE DEPARTMENT.—Much has recently been said on this subject, but we have no suggestion that promises half the security for property as the one implied in the *follwing*:—A young man who has recently become serious, assigned as a reason, the fact, that having belonged to a fire company, the Captain had recently been converted, and now opens the meetings of the company, with prayer. Let intoxicating liquors be excluded and prayer be introduced, and there would be a great difference in the fire insurance.

REVIVAL IN SCOTLAND.—The powerful work of grace which commenced in the parish of Kilsyth, has extended in every direction, and is connected with deep and remarkable excitement. It is arousing attention on every side.

WEST PROSPECT.—So far as I have been able to learn, the first awakenings were on the first sabbath in the present year, under the ordinary services of the sanctuary. Several were then pricked in their hearts, and soon began to cry out in anguish of spirit, what shall I do to be saved?' Our weekly evening meetings soon filled up to overflowing; the place became too strait for us; and we have now for several weeks been obliged to hold them in the meeting-house.

RELIGIOUS INTEREST IN NEW YORK.—We perceive by the Advocate that the church worshiping in the Tabernacle were enjoying quite a refreshing, under the labors of Br. Everts, and that on the commencement of Br. Knapp's labors, fifteen were to be baptized. Crowded and deeply-attentive audiences are now drawn together to hear him. An improved state of feeling is enjoyed by most of the other Baptist churches in the city. "In Oliver street and the South Baptist churhes additions by baptism take place every month, as usual. In Amity street three were baptized recently, and in the church in Brooklyn, under the charge of Br. Ilsley, many additions have been made."—*Bap. Reg.*

INTELLIGENCE.

FOREIGN.

THE GREAT WESTERN.

This steam ship arrived at the port of N. York at 1 o'clock of the 7th inst. By this arrival London papers were received to the evening of February 19th.

The London papers are filled with accounts of the magnificent display which accompanied the marriage of the Queen, to Prince Albert of Saxe Coburg and Gotha, on the 10th of February.

The news from China had produced great excitement in England. Preparations were making to blockade Canton and compel a restoration of the British trade.

Marriage of the Queen.

Her Majesty, Victoria, was married to Prince Albert on Monday, February 10th, at noon, in the Chapel Royal, at St. James. The details of this interesting event fill several columns of the largest of the London prints. It was celebrated by festivals and rejoicing in every part of the kingdom; the procession in London was the largest which has ever been known since the funeral of the Princes Charlotte of Wales, the crowd being so great that it was with difficulty the entire force of the police could keep open the way for the passage of the royal couple.

The train departed from Buckingham Palace about 12 o'clock. The Prince was dressed in the uniform of a British Field Marshal, and wore no other decoration than the insignia of the Order of the Garter, viz. the collar, with the George appended, set in precious stones, the star of the order set in diamonds, and the Garter itself embroidered in diamonds, round his knee. He was supported on one side by his father, the Duke of Saxe Coburg Gotha, and on the other by his brother.

Her Majesty's procession was very extended, consisting of eighty distinguished individuals, besides pursuivants, heralds, serjeants at arms, ushers, &c. &c. innumerable. Lord Melbourne carried the sword of state. Her Majesty came next, looking anxious and excited. She was paler even than usual. Her dress was a rich white satin, trimmed with orange flower blossoms. On her head she wore a wreath of the same blossoms, over, but not so as to conceal her face, a beautiful veil of Honiton lace was thrown.

Her bridesmaids and trainbearers were similarly attired, save that they had no veils. Her Majesty wore the colar of the Garter, but no other diamonds or jewels. Her attendants were arrayed with similar simplicity; and ladies more beautiful never graced palace, hall, or country-green.

As her Majesty approached the chapel, the national anthem was performed by the instrumental band. Her Majesty walked up the aisle without noticing or bowing to any of the peers. On reaching the haut pas Her Majesty knelt on her footstool, and having performed her private devotions, sat down in her chair of state.

After the lapse of a few seconds her Majesty rose and advanced with the Prince to the communion table, where the Archbishop of Canterbury immediately commenced reading the service, the Bishop of London repeating the responses.

The Archbishop of Canterbury having asked—"Who giveth this woman to be married to this man?"

His Royal Highness the Duke of Sussex, who occupied a seat on the left of Her Majesty, advanced, and taking Her Majesty's hand, said, "I do." The Archbishop of Canterbury then laid hold of Her Majesty's hand, and pressing it in that of Prince Albert's proceeded with the ceremony.

The service, having concluded, the several members of the Royal Family paid their congratulations, and the Duke of Sussex, after having shaken Her Majesty by the hand in a manner which appeared to have little ceremony, but with cordiality in it, affectionately kissed her check.

After all had passed, with the exception of the Royal bride and bridegroom, Her Majesty stepped hastily across to the other side of the altar, where the Queen Dowager was standing, and kissed her. After this the train returned to the royal castle at Windsor.

In both houses of Parliament, on the 14th of February, addresses of congratulation were carried *nemine dissentiente*, to Her Majesty the Queen, and to their Royal Highnesses Prince Albert and the Dutchess of Kent.

FROM THE EAST.

CONSTANTINOPLE Jan. 27.—The great news of the day is the quadruple alliance between Russia, England, Austria, and Prussia, who have come to an understanding to garantee the integrity of the Ottoman empire. The Porte has received official advice of the conclusion of this alliance. The news brought to M. de Boutenieff by the steamer Odessa must have been of great importance, inasmuch as the garrison of the last named city was called out by the Governor to break the ice to enable the steamer to leave the port.

LATE FROM CHINA.

By the ship Talbet, Capt. Story, from Canton Nov. 6th, the editors of the Journal of Commerce have a file of the Canton Register (printed at Macao) to Oct. 29th, from which the following news is compiled:

The arrangement which had been entered into for the conducting of the British trade outside of the port of Canton, had been broken up, and all British ships were required by the Chinese High Commissioner to come up to Whampoa or leave the country within three days. In consequence of this, Mr. Elliot on the 26th of October, issued an order requiring the British ships to quit their anchorage at Hong Kong and proceed to Toongkoo Bay; they being, in the first named position, liable to surprise by the Chinese fire-ships and war-boats.

The Americans appear to have been still on good terms with the Chinese, and driving a profitable business.

Two or three English ships, following the example of the Americans, had signed the bond exacted by the Chinese. This seems to have given great offence to the British Superintendant and other British subjects in China.

During the suspension of friendly intercourse between the British subjects and Chinese, a number of lives had been lost on both sides, and other outrages perpetrated.

LATER.—Since the above was in type, we have received the following information from Capt. Story:

The difficulty between the British and Chinese was thought to have been settled, and two British merchant ships had gone to Whampoa, and were informed by the Chinese Governor that he wished all the British vessels to come up and trade as they had done before, but a man must be given up for a Chinese killed in a village, some time since, by an English sailor. Capt. Elliot declared he would not give the man up, and immediately sailed for the Bogue, in the sloop of war Volage, accompanied by another sloop of war, to stop all the other British vessels from sailing for Whampoa. Capt. Elliot sent a letter on shore to the Council, which was returned unopened. Shortly after, the Chinese gun and fire boats, to the number of 300, came around the ship, and was thought with the intention of an attack. They were ordered to leave the ship in thirty minutes, and if they did not leave in that time, would be fired into. No attention however was given to the order from the Volage, and a heavy fire commenced from both sides of the ship, which resulted in the destruction of a number of their boats, and killing about 500 of the Chinese. They made no resistance and those that remained made off as fast as possible. It was the intention of Capt. Elliot to blockade the port of Canton immediately.

The above particulars Capt. Story learned from an American and English Captain, at Maccao, who said they were eye witnesses to the affair.

LATER STILL.—The annexed letter gives a more particular account of the engagement noticed in our last advices from China, than we have elsewhere seen. The breach between the English and Chinese is now so wide, that it will be difficult to heal it, with or without a war. The Chinese are extremely sensitive in regard to the death of any of their people by violence, especially if committed by foreigners; and nothing will appease them but the life of the offender. It was in fact the death of Chinese in affray with some British seamen at Hong Kong, more than any thing else which led to the engagement above referred to. We take it for granted that the British trade with China will be suspended for a time; and it is not improbable that a blockade will ensue,—which, while it lasts, will put a stop to all other foreign trade with China. The next advices from that country will be awaited with much interest.—*J. of Com.*

Correspondence of the Courier & Enq.

Macoa, Nov. 5th, 1839, 10 *A. M.*

I have now to add a day's later news from Chuenpee of some importance. It appears that the vessels of war anchored there on the morning of the 2d, and sent a communication on shore to H. E.. On the morning of the 3d, they received a requst from the Admiral to move a little farther down the river, which they did. Soon after between 20 and 30 of the war junks were approaching. The volage sent them notice not to come nearer, or they would fire; but the junks came on, evidently with a design of surrounding H. M. ships and giving fight. The Volage and Hayacinth allowed them to come within a convenient distance, and then opened a fire upon them. The skirmish continued nearly an hour, and the result was that several of the junks were sunk, and most of the others disabled. After the first fire of the Volage, many of them began a retreat.

The Chinese have a report down that 400 were killed and the Chinese admiral severely wounded. After the junks had retreated, the Volage exchanged shots with one of the forts. The English did not lose a man—Since the skirmish the sloop of war has called in here to warn any English there might be remaining, and then proceeded to Hong Kong to look after the shipping. We saw them going early last evening.

The Commissioner will be greatly discomfitted when he learns that two British sloops of war have put to flght twenty or more of the flower of the imperial cruisers, and we shall probably see another flaming edict, ordering all intercourse with the red bristled barbarians to cease.

DOMESTIC SUMMARY.

CONGRESS.—The Committee on Elections have finally reported on the New Jersey question. The report favors the election of Messrs. Dickerson, Vroome, Kille, Cooper, and Ryal.

IMPRISONMENT FOR DEBT.—The Legislature of New Jersey have abolished the law authorising Imprisonment for Debt. A similar bill has also passed the House of Representatives of Louisiana.

DEFALCATION.—We learn from the N. Y. Express that there has been great sensation in Wall street, in consequence of a large defalcation in the Manhattan Bank. The teller, about to be called to an account by the committee chose to decamp. His cash account is short somewhere from $50,000, to $100,000.

The Press and Type with which the Rochester Daily Democrat is printed, are offered for sale cheap for cash, or at a fair price on a long credit.

One Hundred Houses Swept Off.—The Rev. Mr. Coan, of the Sandwich Islands, in a letter to his brother, published in the Evangelist, describes a scene of terror, witnessed one evening at Hilo during the progress of a protracted meeting, held in November, as follows:—'I opened the meeting with a sermon from the text, 'Prepare ye the way of the Lord.'—God wrought for us. Hundreds gave evidence of conversion. On the second day, at evening, God came in terror! The sea rose suddenly to the perpendicular height of 15 or 20 feet, and fell in one mountain wave on the shore, sweeping away nearly 100 houses, their tenants and effects. All was sudden as a peal of thunder. No premonitions were given. None had time to flee. There was no earthquake, and no visible cause of the phenomena. The scene was awful. In a moment, hundreds were engulphed. The roar of the raging sea was deafening, and the loud piercing cries of distress, were heart-rending! Only eleven were drowned; but five have died since, by injuries received in the water. Had the catastrophe been less amphibious, hundreds must have perished. To drown a native of these islands, is almost like drowning a whale; so much are they at home in the water.

DUNGEONS OF THE INQUISITION IN NEW ORLEANS.—*Mysterious.*—A curious discovery has been made by workmen employed in erecting houses on the site of the old calaboose. The ancient building, which dates far back into the Spanish times, was recently pulled down, and the ground on which it stood sold out to private individuals. The purchasers immediately commenced improvements upon the property, being valuable, from its location in the center of the city. In the course of operations to this effect, it was found necessary to dig several feet under the surface, to lay a substratum for the walls of the houses about to be built. The laborers, in excavating at a particular spot, discovered that their progress was retarded by some hard substance, which resisted any impressions from the working tools.

On examination, the resisting substance was found to be a bar of iron. Curiosity was excited. The excavation was extended—another and another bar or hoop of iron was discovered, and at length a space in the bottom of the hole that had been dug gave way, or rather sunk, and disclosed between the hoops of iron the interior of a dungeon. When first opened the inside was dry, the ooze from the river being excluded by water cement, and contained nothing but a few human bones, the remains of some victims of tyranny or superstition.

After the walls were broken by the tools of the workmen, the water flowed in through the fractures and filled up the cavity. In consequence of the interior being overflowed it was found impossible to explore the subterranean passage to any great distance. The supposition is that the cavern is extensive, and has branches undermining the ground in several directions. When we visited the spot yesterday, a crowd was assembled around the excavation, and a fire engine was at work pumping out the water. Various conjectures are indulged as to who were the builders of the diabolical contrivance. It was doubtless constructed simultaneously with the prison, and the best clue to the discovery will be to trace the history of the old Calaboose, and ascertain its founders.—*New Orleans Bulletin.*

In one of the vaults we learn there was found a gold crucifix, weighing twenty-eight pounds, as also a quantity of human bones. At the bottom of this vault a door was discovered, apparently leading to vaults still deeper.

The buildings which formerly occupied this square were the property of the Jesuits, more than one hundred years ago.—*Pic.*

Warlike—Her Majesty's ship Vestal has arrived at Halifax, where, we understand, other vessels of war are soon expected, for the purpose of bringing troops and munitions of war to this province, in case they should be required.

We learn, also, that the 23d Fusileers, now in garrison at Halifax, instead of being about to proceed to the East Indies, is the first regiment for service in this province, and has received orders to be ready to move at the shortest notice.

We are further informed, on good authority, that the erection of barracks at Woodstock, in this Province, for the accommodation of a large military force, has been determined upon, and the work is to commence immediately.

These precautions we presume, are taken in accordance with the views expressed by the British Minister at Washington to the American Secretary of State, under date of the 26th January. The continued persistance of Governor Fairfield in acts of aggression on the disputed teritory, contrary to existing arrangements, (while the British authorities, as will appear by Mr. Fox's letter, and spirit,) and the repeated threats of of his determination to take possession of the teritory, could not fail to arouse our authorities to a sense of their duty, and have no doubt caused the present warlike demonstrations.—We sincerely trust, however, that the United States Government will perceive the difficulties into which the refractory Governor of Maine is about plunging the two nations, and at once interpose to prevent the awful calamities of either a border or a general war.

Shipwreck.—The Schooner Financier, Captain Butler, of this port, from Matanzas, for Charleston, with a cargo of sugar, coffee and fruit, was lost on Sambrero Key, 13th inst at 3 o'clock, A. M. Part of the coffee, sails, rigging and crew saved, and taken to Key West by the wreckers, vessel totally lost, vessel and cargo insured.—*Charleston Mercury.*

Great Fire at Wilmington, Del.—On Wednesday afternoon last, a fire broke out in this city, which destroyed a very large amount of property. It is one of a series of destructive fires which have occured there within a few months past, and is the largest which has happened for many years. The fire is supposed to be the work of an incendiary.

Important from Mexico—Battling—Victory of Monteroy.—New Orleans papers of the 14th inst, state that private letters had been received in that city from Tampico by the schooner Doric, giving information of importance respecting the movements of the federalists. They had intercepted the detachment under General Arista, in the vicinity of Monteroy. A battle ensued, which resulted in the signal defeat of the centralists. The particulars are not ascertained—only the general results, that the goverment troops were overthrown and dispersed or made prisoners. Arista effected his escape, badly wounded with a rifle ball (which we suppose some Texian marksman lodged in his body,) and was retreating upon San Luis Potosi. A large body of the defeated party are reported to have joined the victorious army.

The Bulletin says:

"The voluntary expatriation of Santa Anna would be a happy riddance to the country. Ever since he assumed a conspicuous figure on the theatre of politics, Mexico has been a scene of turmoil—desolated by intestine dissensions and civil war; nor is there any hope of a better state of things until the expulsion from the soil of that arch adversary to liberty, and the other upholders of sacerdotal and military tyranny."

TWENTY-SIXTH CONGRESS.

Tuesday, March, 3.

SENATE.—Mr Lumpkin gave notice that he should on Monday next call up his joint resolution to adjourn on the——day of May.

The Report on Assumption was taken up, as the special order, and Mr. Fulton spoke at length in support of its recommendations.

Mr. Webster followed him, in reply to certain arguments of Mr. Calhoun.

HOUSE.—The house proceeded to the consideration of the bill for continuing the office of Commissioner of Pensions, and to reduce the salary from $3000 to $2500, which, after debate, passed, and was sent to the Senate for concurrence.

Wednesday March, 4th.

SENATE.—Mr. Tallmadge presented a memorial from the state of New-York, remonstrating against the sale and use of ardent spirits in the army, navy, and in the capitol.

Mr. Wall, from the Committee on the Judiciary, reported a bill continuing the law for the relief of insolvent debtors of the United States, which expired on the 2d inst.

The bill continuing the office of a Commissioner of Pensions, was brought before the Senate, and the amendment of the House, reducing the salary to $2500, was concurred in.

Mr. Calhoun submitted a resolution to this effect: That all vessels on the high seas, in time of peace, were under the exclusive jurisdiction of the state to which the flag belonged—as much so as any portion of the domain; and that the seizure of the brig Enterprise, and of the slaves on board, by the local authorities in Bermuda was made in violation of the laws of nations, and highly injurious to the rights and property of American citizens.

A debate on the assumption of state debts by the government occupied the balance of the day.

HOUSE.—Mr. Jones made an unsuccessful attempt to have the Treasury Note bill appointed as the order for the subsequent day.

The President's message was referred to the Committee of the whole.

Mr. Campbell asked leave to make a report from the Committee on Elections; but it was not in order; and the House refused to suspend the rule.

HOUSE.—The whole of this day was occupied on the New-Jersey Election Case, in the discussion of points of order, &c. without coming to any decision on the main quostion.

Saturday, March, 7.

SENATE.—The Report on the assumption of state debts was taken up.

The resolution declaring that assumption of the state debts, directly or indirectly, would be unjust, both to the states and the people, was agreed to—yeas 31, nays 1, Mr. Smith, of Indiana.

The 2d resolution, declaring such assumption inexpedient and dangerous to the union of the states, was agreed to—yeas 28, nays 3, Messrs. Dixon, and Smith and White of Indiana.

The 3d, declaring such assumption wholly unauthorized by, and in violation of the constitution of the United States, and utterly repugnant to all the objects and purposes for which the federal union was formed, was agreed to—yeas 29, nays 3, as above.

HOUSE.—The House of Representatives was occupied all day on the New-Jersey Election Case, without coming to any result.

LEGISLATURE OF NEW-YORK.

IN SENATE—*Friday, March* 6.—Reports of committees. By Mr. Wager, a bill to reform judicial proceedings, and to regulate costs in courts of law.

By Mr. Maynard, a bill to regulate costs and fees of courts of law.

Mr. Edwards inquired whether either of the bills contained any provisions concerning the courts of chancery?

Mr. Maynard replied that the committee on the judiciary were preparing a bill relating to the foreclosure of mortgages and the regulation of costs in courts of chancery, and hoped to report in a few days.

By Mr. Furman, the bill to incorporate a company to work a granite quarry in the county of Queens; also, the New York and Harlem railroad bill.

Mr. Wager, on leave, introduced a bill for the protection of minors, which on motion, was ordered to a third reading.

The Senate went into the committee of the whole, Mr. H. A. Livingston in the chair, on the bill to equalize the currency.

Mr. Young moved to amend the amendment proposed by Mr. Skinner, so as to require the country banks to redeem their notes in Albany or New York, in gold or silver, or current funds in the city of New York.

This proposition was discussed by Messrs. Nicholas, Van Dyck, Maynard, Young, A. B. Dickinson, Hopkins, Sibley, Verplanck and Root; and the amendment of Mr. Skinner, with the additional amendment of Mr. Young, was adopted. The committee then rose, and the Senate adjourned.

IN ASSEMBLY—For an amendment to the lien law so as to secure mechanics erecting buildings in New York.

Mr. E. J. Porter presented the remonstrance of citizens of New York, against the present practice of entrusting the taxes collected from the people of this State to the custody of Corporations; and also against allowing the State Treasurer to receive or pay out the promissory notes of corporations, as money.

The bill was referred to the bank committee, ayes 46, noes 33.

By Mr. Bryson, to repeal a law relative to the powers and duties of public administrators and surrogates.

IN SENATE—*March* 7.—On motion of Mr. Verplanck, the bill for a Registry law was made the special order of Tuesday next.

The Senate went into committee of the whole on the bill to regulate the currency.

Mr. Wager moved to amend the bill so as to require the banks to redeem their notes at par. The motion was rejected; ayes 5, noes 16.

IN ASSEMBLY—This day was taken up in discussing bills to regulate the currency. Nothing was done.

IN SENATE—*Monday, March* 9.—Mr. Sibley called for the consideration of his motion to reconsider the vote of the Senate, agreeing to the report of the committee. The question was discussed in the affirmative, as follows:—Ayes 13, noes 11.

Mr. Sibley then moved to reconsider the vote of Saturday, with a view to restore the words "or Albany" whenever it occurred. Hereupon a discussion ensued in which Messrs. Nicholas, H. A. Livingston, Van Dyck, Dickinson and Young took a part.

The question was then taken on reconsidering the vote of the Senate agreeing with the report of the committee of the whole, and decided as follows:—ayes 11, noes 12.

IN ASSEMBLY—Mr. Hubbard, reported by bill for an appropriation for the survey of a southern route for a rail road from Ogdensburgh to Lake Champlain.

IN ASSEMBLY—*Tuesday, March* 10. The currency bill was received from the Senate and was read and referred. A brief conversation arose on the subject of printing but it was deemed unnecessary as the house had its provisions in other bills already before them.

The House resolved itself into a committee of the whole, Mr. King in the chair, on the currency bills, but preference was given to the bill recently received from the Senate.

Mr. Denniston then moved the printing of the Senate bill which was agreed to, and the house adjourned at 2 o'clock.

Mr. Enos called up the consideration of the report of the committee on claims, on the claim of Daniel McElroy, for compensation for damages sustained, and it was referred to the committee on grievances.

NOTICE.

The "De Ruyter Institute Quæsitor Scientia Society" will meet on Wednesday evening, at 6 o'clock. Question for discussion,—Ought the present system of Phrenology to be considered a science?

DISPUTANTS,—S. C. Maxson, and D. Lewis.

A general attendance is solicited.

By order of the Society, J. MAXSON, Sec'y.

March 16.

MARRIED,

In Earlville, on the 4th inst., by Prof. A. C Kendrick, of Hamilton Lit. and Theo. Inst., Mr. H. A. GARDNER of this village, and Miss MINERVA A. CALKINS of the former place.

***Accompanying the above, the Printer's received *their fee.*

In Conneaut, on the 16th ult., by Rev. J. L. Richmond, Mr. DANIEL C. ALLEN, Printer, formerly of Cortland Village, and Miss RACHEL L. GIFFORD, all of Conneaut.

DIED,

In this village on the 7th inst., of convulsions, ELI HARRISON infant son of Eli A. and Mary Gage, aged 9 months and 6 days.

In this village, on the 8th inst., HENRY, infant son of John and Eliza Page, aged 2 years and 7 months.

In this village on the 8th inst. MATTHEW DEVER, infant son of Matthew W. Williams.

On the 14th inst. FANNY, daughter of George L. Burdick aged 5 years.

Letters received at this office.—John C. Rudd, Gerrit Smith, Chas. H. Maxson, John P. Livermore, A. L. Hibbard, P. Burdick, N. V. Hull, R. Hoe, & Co.

RECEIPTS.

Of Albert G. Burdick $1, Eunice Clark $2, P. Burdick $6; cr. to Collins Miller, Albert Clark, Dea. Wm. Whitford, each $2.

ADVERTISEMENTS.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10.

R. HOE, & CO.

Press Makers and Machinists,

Nos. 29 & 31 Gold-Street-Factory, New York,

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every decription. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $600 to $250, Super Royal, do. price $240, Medium do, price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do, 34, Cannon 36, Double Paragon, do. Great Primer, do. English, real Double Pica, and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64; Brevier, 64; Minion, 46, 54, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral condition of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respetfuly invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2ft.

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf

I. R. BOGARDUS.

De Ruyter, March 10, 1840.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice is to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

POETRY.

THE HOUR OF DEATH.

BY MRS. HEMANS.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice of prayer;
But all for thee, thou Mightiest of the earth!

The banquet hath its hour,
Its feverish hour of mirth, and song, and wine;
There comes a day for grief's o'erwhelming power,
A time for softer tears—but all are thine!

Youth and the opening rose
May look like things too glorious for decay,
And smile at thee!—but thou art not of those
That wait the ripen'd bloom to seize their prey!

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death.

We know when moons shall wane,
When summer-birds from far shall cross the sea,
When Autumn's hue shall tinge the golden grain;
But who shall teach us when to look for thee?

Is it when Spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
They have one season—all are ours to die!

Thou art where billows foam,
Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth—and thou art there!

Thou art where friend meets friend,
Beneath the shadow of the elm to rest;
Thou art where foe meets foe, and trumpets rend
The skies, and swords beat down the princely crest.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

MISCELLANEOUS.

A THANKSGIVING DINNER.

It was a bleak day in the month of November. The north wind howled mournfully through the leafless trees—the broken clouds flitted rapidly across the face of the heavens—and the whole face of nature assumed an aspect, cheerless and uncomfortable—well calculated to remind the moralists of the closing scenes in the great drama of life—as a traveler, with weary steps wended his solitary way through one of those beautiful hamlets which abound in New England—and which constitute the noble ornaments, emblems of freedom, peace and happiness, of which he is justly proud.

To judge from his costume, the traveler belonged to the humblest ranks of life—or had been singled out as a victim by misfortune. His coarse straw hat, his patched doublet, and his canvass trousers, soiled by tar in many places—while they proclaimed his occupation and his poverty, seemed but poorly calculated to protect him from the inclemency of the weather. His form was cast in a noble mould, denoting great activity and strength. His manly features, bronzed by exposure to the tropical sun, and partly concealed from view by his luxuriant locks of coal-black hue, showed that he was still in the dawn of manhood. And his eyes seemed lighted up with an intelligent spirit—by a gleam of expectation and hope, which showed that his humble fortunes did not accord with his noble nature—and that however severely fate had dealt with him, his energies were still unbroken—and that maugre the chill northern blast, and the fatigues which it was evident he had recently undergone, he was resolved to push onward until the object which he had in view was accomplished.

"It is now three years," said he to himself, as he plodded along the road, "since I very foolishly left my happy home, urged by a silly pique, and a love for a life of adventure, to brave the hardships and perils of the ocean. Since then my life has been a constant series of misfortunes. I have met with storms on every tack. But thank Providence, although my canvass is sadly reduced and pretty well worn out—and my pockets are destitute of ballast, my hull is unimpaired, and my spirits are as unbroken and as buoyant as ever. I hope my parents are still living, and prosperous and happy—I was a fool to leave. And my brothers and sisters—how happy we were together—and cousin Mary—that bright little fairy, whom I loved with a love surpassing that of cousins—and in whose company I passed so many rapturous hours! Oh, I was a great fool to leave such blissful scenes.—And I believe after all, that the little fairy loved me! I know she did—she all but told me so. But it is too late now to retrace my steps—I can only regret my folly. I dare say the bright and joyous young thing has forgotten Ned Willis, and was married to some worthier fellow than I am long since. For her rosy cheeks, and laughing eyes, and sweet disposition, to say nothing of the property she was to inherit when she came of age, attracted many admirers—and made sad havoc among the hearts of the youths of the village. Well, if she is married, there is no more to be said—I have no right to complain. But I hope she has chosen a good husband. I will see her once more—wish her a long life and a happy one—and away to sea again. But if she is not married——" He did not finish the sentence, but a change came over the countenance of the ill-clad and weather-beaten mariner, as he was indulging in a vision of rapture—and he involuntarily quickened his pace.

As Edward Willis journeyed onward towards his home, anticipating by turns happy and adverse fortunes, he was surprised to find that although it was in the middle of the week, there was no signs of labor among the inhabitants. All was quiet—even the oxen was browsing contentedly in the pastures—the school-houses were closed, and the meeting houses were open—the people whom he met with neatly arrayed in their Sunday clothes—and their countenances were wreathed in smiles of gratitude and joy. On enquiry, he learned that it was THANKSGIVING DAY. He hailed the information as a glad omen.

On the day when this poor forlorn-looking traveler after years of wandering, was pursuing his way towards his native village the fire burned brightly on the hearth-stone of his parents. Deacon Willis was a New England Farmer—a man who, by cherishing the virtues of industry and frugality, had become possessed of a handsome property; and who, enjoying a competence in a free country, protected by a wise government, surrounded by kind and intelligent neighbors, and in the midst of a happy and virtuous family, envied neither nabobs their riches, nor monarchs their power.

It was Thanksgiving Day, and great had been the bustle in Deacon Willis' family for the previous week. Descended in a direct line from one of the earliest settlers of New-England, no consideration could have induced the worthy Deacon to abate one jot of the "pomp and pride and circumstance" of the Thanksgiving to the Puritans. Thanksgiving was religiously observed by him, as it had been by his father before him—and the gratitude which he expressed to his Creator for the mercies which he had received, was not a mere formula of unmeaning words, but came directly from the heart.

On this day his children were collected all around him; and all anticipated a joyous Thanksgiving. Several of his distant relations who were not so well provided with the good things of this life as the Deacon, also accepted an invitation to be present. Among those who were sheltered by his hospitable roof on this occasion, the greatest favorite seemed to be Mary Wadsworth, a blue-eyed damsel, whose lovely and expressive face told more about sweet ness and purity than I could describe in a folio volume. She was the only danghter of a cousin of the worthy Deacon's and at an early age was deprived of her parents by death. But Deacon Willis had been to her a parent. His house had been her home; his wife had treated her with a mother's kindness; and his children regarded her as a sister and a dear friend.

Mrs. Willis' situation as Mistress of the family, was no sinecure on that day. Her duties were various and important; for it was the New England Holiday, and all her skill as a housewife—all her excellence as a manager were put to the test on Thanksgiving Day. After the family returned from meeting—for they were old fashioned people, who would almost as soon lose their Thanksgiving dinner as be deprived of their Thanksgiving sermon—the table was set in the large front parlor, which was wont to be used only on extraordinary occasions and serious preparations for the festival commenced. A good fire made of walnut and yellow oak wood burned cheerfully in the large open fire place—and all the females belonging to the house were put in requisition to bear the abundance of the good things from the kitchen to the parlor, and which, when deposited in their respective places, made the tables groan again.

At the head of the table, was placed a portly turkey, the choicest of a large and pampered family; at the further extremity was deposited a ham of a size and flavor to make a Westphalian's eye sparkle with joy. On the centre was stationed, plucked, roasted, and ready for the carving knife, one of those celebrated animals, which whilom saved from the ravages of the Gauls, the capital of Rome, and which in vulgar parlance, are yclept geese! while here and there, scattered round the table, in apparent disorder, but with deliberate care and precision, were boiled fowls, roasted fowls, jellies, knicknacks, and plates of vegetables of more varieties and excellence than I would willingly undertake to enumerate, while on the kitchen table arranged apparently as a *corps de reserv*, might be seen a stately plum pudding, supported by several enormous Thanksgiving pumpkin pies, with mince pies, apple pies and squash pies, and custard pies, with fruits of different kinds, not forgetting nuts and apples, to bring up the rear. As a beverage on this happy occasion, *water* was the only article provided—water brought from a clear and sparkling spring, which bubbled up a few rods from the house; for farmer Willis contended that water was the best drink, even on festive occasions; hilarity and joy should be promoted, not by wine or strong drink of any kind, but by social communion, by a free interchange of thoughts and ideas, by generous feelings, born and nurtured in a publick bosom. It was nearly two o'clock long after their accustomed hours of dinner before the assembled company were invited into the parlor to partake of the good cheer which had been so bountifully provided. And as the happy company stood around the table, waiting for their host to ask the Divine Blessing upon the meal which was placed before them, a shade fllitted across the good man's brow—for his eldest boy, a nobls boy was absent. Among the joyful faces which surrounded him, Edward's was not seen. He had left his home years before, to embrace a sea-faring life—and the wanderer had not returned. There was good reason to believe that he was no longer in the land of the living—and altho' they still strove to cherish hopes in each other's bosoms, many and bitter were the tears of affection which had imbalmed his memory.

"My poor, dear boy!" exclaimed Mr. Willis. "Ah, I much fear we shall never see his smiling face again."

Mary Wadsworth said nothing—but a tear started into her eye—and any casual observer would of seen at once that Edward Willis was dearer to her than a cousin and a friend—and that she cherished his memory in the very depths of her heart.

Just then old Bose, the house-dog, was heard to make some angry remonstrance to a passing traveler, which attracted attention, inasmuch as it was by no means an ordinary occurrence—for Bose was a well nurtured brute, and seldom accosted a well dressed, gentlemanly personage, in a rude and angry manner, but he entertained the prejudice against the victims of misfortune or intemperance, who wear the garb of poverty, which is cherished by noble animals, who boast the attributes of reason. In truth, Bose, although a faithful dog, was a real aristocrat in his principles. The traveler, from his appearance, moved in the humblest rank of life—and Bose evidently intended to give him a reception corresponding with his shabby appearance, and was advancing towards him in a surly manner, and with a truculent look, when Deacon Willis, who well knew the peculiarities of his dog, told his son James to go out and protect the stranger from violence, "He seems a sailor too," said he, "and on a day like this, we should not refuse the rites of hospitality to the humblest being who passes along the road. On Thanksgiving day, no individual, rich or poor, sailor or landsman, should want for a plentiful meal. Ask him in, my son," continued the noble hearted farmer—"and let the poor wayfarer take a seat at our board."

The stranger entered the parlor, and room was made for him at the table. But his appearance and manner were strange, and he seemed as if he was but ill-disposed to requite his kind host for the hospitality he enjoyed. He did not even raise his dilapidated hat from his head—and to the kind inquiries which were made of him, he scarcely deigned any reply—but as if overcome with reply—or agitated by contending emotions, he threw himself into the nearest chair, and covered his brow with his hands.

The wondering group witnessed his conduct in silence. "Come now, my good man," at length exclaimed Mrs. Willis in a kind motherly tone, "I dare say you are tired and hungry—take a seat at the table and make yourself at home. We like sailors and would gladly do you a good turn for the sake of one who has long been absent. Don't cry, Mary—you should learn to restrain your feelings."

Just then old Bose, who when the sailor first came in sight, was disposed to regard him as an enemy, appeared to have overcome his combative propensities, and much to the surprise of the children, seemed suddenly to have conceived the most lively attachment to the "poor straggler." He wagged his tail with unwonted energy, absolutely danced around him, whined forth his joy in the most expressive manner, and continued the pantomine by jumping into his lap and attempting to lick his face!

The stranger hardly attempted to repulse the affectionate animal—but gently patting his head addressed him with the endearing epithet of "Poor old Bose"—adding "*you* have not forgotten me."

He then raised his head, took his hand from his forehead—removed his hat, and brushed away the long and matted locks which partly concealed his features. His voice seemed to have touched a chord in the bosoms of persons present, which had long ceased to vibrate. The eyes of Deacon Willis and his wife were turned upon him in eager expectation. Mary Wadsworth started—the rose on her cheek gave place to the lily—and her deep-seated and pure love proved more quick-sighted than even parental affection. She gazed upon him with a look in which joy and surprise were blended—and met his glance, which beamed with tenderness and rapture—expressing the fruition of earthly enjoyment. Her maidenly reserve was conquered by her surprise and joy at beholding before her, a dear one whom she had long mourned as lost. "It is my cousin Edward!" said she, and she threw herself into his arms.

The scene that followed may be imagined, but cannot be described, nor shall I attempt it. There was no longer an alloy in the enjoyment of that happy family, and Deacon Willis, albeit, always noted for his piety, never offered up a thanksgiving prayer with greater fervency and sincerity than on that occasion. After dinner was over, Edward had a long tale to tell, to which his auditors listened with breathless attention, of the perils and sufferings he had experienced during the previous three years. The vessel in which he had sailed for South America, had been suspected of carrying on a contraband trade—and the crew were all condemned to the mines for life. Edward, with two of his companions, at the imminent risk of his life, succeeded in effecting his escape, and had worked his passage home in a vessel bound to Providence. Misfortune pursued him; the vessel was wrecked on Block Island during a heavy gale, and he, after a desperate struggle with the waves, succeeded in gaining the shore. He lost no time in proceeding to Providence in a fishing craft, when he took his land tacks on board—and wearied, hungry, destitute of money and clothes, a poor shipwrecked sailor, Edward at length reached his home.

"And you are welcome home, my boy," exclaimed his father; "and I hope you will never again leave us."

Edward looked at Mary, who blushed like a penny.

"I see how the wind sits," said the worthy Deacon. "Come hither Mary Wadsworth."

Mary, with trembling steps, approached her guardian.

"Mary," said the Deacon; "we must look to you for security that Edward will never play truant again."

He put her trembling hand in that of his son.

Edward has never been to sea since. He is now a happy and prosperous farmer—and blessed with an affectionate wife, and three lovely children. He every year welcomes the approach of November, and reads in the Mercantile Journal, with keen gratification, the Governor's Proclamation for THANKSGIVING DAY.

FOR THE FARMER.

From the Cultivator.

WHEAT.

Every thing relating to this plant, its production, cultivation, and improvement, must always be of paramount interest to the farmer of the middle and northern states, as well as those of the vast west, as on this crop the country not only relies for bread, but also for one of its most available articles, next to cotton, for the purposes of exportation. Western New-York has justly become celebrated for its beautiful wheat, and the excellence of its flour, an eminence which it is hoped will be long retained, and we think certainly will be, if the modes of culture best adapted for the production of this crop, are adopted and persevered in by our citizens, and pains taken to improve our varieties by proper selections at home, or importations of approved kinds from abroad. It should be borne in mind, however, that a variety producing excellent grain in England, will not necessarily succeed here;—causes existing in the nature of the climate and seasons may prevent this; neither should the failure for the first year induce the rejection of a promising variety, as it is well known that acclimization is as much required by plants as by animals.

We imagine that the best method of improving our varieties of wheat will be by selection, choosing one or more heads that appear to combine the greatest number of desirable qualities as it regards the berry, flour, length and shape of ear, quality and stiffness of straw, hardihood, and apparent liability to disease, and cultivating from these alone. We cannot doubt that in the hands of a man of science, skill, and observation, results might thus be produced as favorable to the production of wheat in the United States, as the same course of labor, in the hands of Le Gasca, and Le Conteur, have proved to the agriculturists of England and Europe. We have scarcely heard of a sustained and well conducted effort to improve our varieties by selection; and but very few to effect an increase of our crops, by the introduction from abroad of new kinds, and thoroughly testing their qualities. The kind of wheat called in Cayuga county the Canada flint, and in Onondaga county the Cummings wheat, from the name of the gentleman who introduced it, and which is rapidly taking the place of the common flint wheat, is unquestionably an English wheat, introduced into Canada, acclimated, and from thence brought as we know it was, to the United States. We are assured by extensive farmers, that their wheat of the new variety, produced from one-fifth to one-third more per acre than the old flint wheat in equally favorable circumstances; and hence we may judge of the immense value that would have been added to the wheat crop of the state, had that variety, instead of the old, been generally used for seed the previous year.—That seed will degenerate is unquestionable; the experiments of Le Gasca place the matter beyond a doubt; and that new varieties may be made to take the place of the old, is equally certain. The cause of degeneracy is probably to be found in the want of proper care on the part of the farmer in the selection of his seed; and on this point he should take a lesson from nature, whose productions are, when the action is not interfered with, usually from the most vigorous and healthy seeds alone, these by their natural vigor taking and maintaining the precedence of all others.

But our object in commencing these remarks was not so much an essay on wheat culture, as to call attention to the communication below from a gentleman, who, by the successful experiment he has made in introducing a new variety of spring wheat, has shown not only the practicability but the feasibility of such undertakings. Some of the wheat grown by Col. Abbott the past season, was, we understand, exhibited at the Onondaga Co. cattle show and fair, and excited much notice from its fine appearance and its origin. We raised a number of bushels of this wheat from seed obtained from Col. Abbott, and find its qualities to correspond with those so well described by him. The contrast in the brightness of the straw, and freedom from lodging, between this wheat and some Italian wheat sowed beside it, was striking. It was slightly shrunk however, as was spring wheat generally. The wheat of Col. Abbott, which we had the pleasure of seeing at his residence, is the finest spring wheat we have noticed this season; berry full and bright.

"EDITORS OF THE CULTIVATOR.—According to the promise made in the 6th No. page 82, of the Monthly Genesee Farmer, for 1839, in a paper relating to the conversion of winter into spring wheat, I enclose you the result of my experience with the new wheat the past season.

"It proves to be the best wheat I have raised this season, both in quality and in quantity. It retains many of its primitive winter wheat qualities, and is inferior in no respect, to the very best varieties of spring wheat yet known among us. In the same field, sowed the same day, the product of the new wheat was one and a half to one of the Italian, and while the latter was very badly lodged, the new variety stood erect, a bright stiff straw, that good judges might very readily have mistaken for fine winter wheat.

"I have never had so large a yield of wheat as many writers relate, but I have grown good wheat; and the present experiment produced at the rate of twenty-eight bushels per acre. By comparing the quantity and quality of this new production with the other varieties of spring wheat, I feel myself amply repaid for the labor of the experiment. It has shown me that new varieties can be produced, as old ones degenerate; and that the experimental farmer, may, by care and attention, produce the very best kinds of seed on his own farm.

"Yours, truly, W. ABBOTT.
Otisco, Onondaga, 1839."

FOR THE LAWYER.

THE LAWYER'S PRAYER.

Lines found in the pocket book of D. O. H——, Esq. after his decease.

Ordained to tread the thorny ground
Where few, I fear, are faithful found,
Mine be the conscience void of blame,
The upright heart, the spotless name;
The tribute of the widow's's prayer,
The righted orphan's grateful tear:
To virtue and her friends, a friend,
Still may my voice the weak defend:
Ne'er may my prostituted tongue
Protect the oppressor in his wrong,
Nor wrest the *spirit* of the laws,
To sanctify a villain's cause!
Let others with unsparing hand,
Scatter their poison through the land;
Inflame dissension, kindle strife,
And strew with ills the path of life,
On such, her gifts let fortune shower,
And wealth to wealth, and power to power;
On me may fav'ring heaven bestow
The peace which good men only know:
The joy of joy by few possessed,
The 'ternal sunshine of the breast;
Power, fame, and riches I resign,
The praise of honesty be mine,
That friends may weep, the worthy sigh,
And poor men bless me when I die.

MAJESTY OF LAW.

"The spirit of the law is all equity and justice. In a government based on true principle, the law is the sole soverein of a nation. It watches over its subjects in their business, in their recreation, and in their sleep. It guards their fortunes, and their honors. In the broad noon-day and the dark midnight, it ministers to their security. It accompanies them to the altar and the festal board. It watches over the ship of the merchant, though a thousand leagues intervene; over the seed of the husbandman, abandoned for a season to the earth: over the studies of the student, the labors of the mechanic, the opinions of every man. None are high enough to offend it with impunity, none so low that it scorns to protect them. It is throned with the king, and sits in the seat of the republican magistrate; but it also hovers over the couch of the lonely, and stands sentinel at the prison, scrupulously preserving to the felon whatever rights he has not forfeited. The light of the law illumines the palace and the hovel, and surrounds the cradle and the bier. The strength of the law laughs wickedness to scorn, and spurns the intrenchments of iniquity. The power of the law crushes the power of man, and strips wealth of unrighteous immunity. It is the thread of Dandalus to guide us through the labyrinths of cunning. It is the spear of Ithuriel, to detect falsehood and deceit. It is the faith of the martyr to shield us from the fires of persecution—it is the good man's reliance—the wicked one's dread—the bulwark of piety—the upholder of morality—the guardian of right—the distributor of justice. Its power is irresistible—its dominion indisputable. It is above us and around us—we cannot fly from its protection—we cannot avert its vengeance.

"Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

FOR MOTHERS.

A MOTHER'S INSTRUCTION.

The following quotation from an address of the Principal of the Flushing Institute, Rev. Dr. Muhlenburg, should be laid to the heart of every mother.

"We are often asked, 'What kind of boys do you want?' To this question too, the theory of our institution furnishes an answer.—Give us such boys as have been blessed with the instructions of a pious mother. This is a qualification for which no substitute can be found on earth. Never would we despair of the child who has been used in infancy to hear the precepts of heavenly truth inculcated in the accents of maternal love. Truths thus instilled live forever in the memory. They are interwoven with all the sensibilities of the soul. They are the fortress of conscience; not impregnable, it is true, but indestructible. They furnish the mind with chords which in later life seldom fail to vibrate to the touch of faithful expostulation. They are an inextinguishable spark, which after being seemingly smothered under a heap of corruption, may be fanned by the breath of friendly and spiritual counsel into the genial flame of piety. The child of a mother's prayers, said St. Augustine, (and may we not believe it?) is never lost. It is those children who have been dedicated to their Maker under the auspices of a pious and vigilant mother, whose education we should esteem it a happy and useful vocation to continue. While on the other hand we should deem it an act of temerity equally hopeless and presumptuous, to become responsible for the youth in whose mind a mother's voice was connected with no other associations than those of apathy to religion and devotedness to the character and frivolities of the world."—*Flushing Journal.*

Though few care to be virtuous: fewer there are that would not be counted so.

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COMMUNICATIONS.

For the Register.

SOLITUDE.

Perhaps there is nothing but death that would strike the mind of man with more terror, than the thoughts of being entirely secluded from society. Yet there is in solitude, when voluntarily sought, a pleasure that is not to be found in the bustling scenes of life. There, every thing is hushed to silence. There, is a safe retreat from the tempestuous elements of strife and contention. There, is an opportunity to contemplate, in silence, what is past, and what is future. The pilgrim, in his imagination, can take a solitary flight to the land of his nativity, the home of his childhood; and memory, quick and active, brings to view scenes which awaken emotions of thrilling interest.

Solitude may be called a workshop, in which the mighty minds of genius have wrought out the wonderful structures of science and of art. There the most profound philosophers have constructed those fabrics of wisdom which have called forth the admiration of the world.

To the chamber of solitude the disconsolate, whose hearts are stricken with grief, may resort for solace and instruction. When we look into the holy scriptures we behold the Savior of mankind often seeking some place of retirement, in which he might give himself up to meditation and communion with his Father in Heaven.—And there are none to whom solitude presents a more welcome retreat than to his meek and humble followers. There, they can contemplate, in silence, the sublime mysteries of redemption. There they can scan the secret workings of their own innate tendencies—detect and crucify what is wrong, and approve what is right.—There, in the hallowed silence of solitude, they can listen to the teachings of that "still small voice" which whispers in their ear, "this is the way, walk ye in it." And there too they can, by the eye of faith, cast a glance forward into that vast eternity to which they are hastening, and survey the inheritance of the pure in heart.

Who can feel lonely and forsaken, like 'a sea-bird o'er the wavy Ocean,' while his immortal mind is winging its way through the wonderful mysteries of the Creator's works?

> Who is a cheerless, lonely one,
> While in solitude he strays,
> Beholds a summer's setting sun,
> With all its golden rays?
> Then comes the glorious orb of night,
> With her majestic train,
> And pours her mellow streams of light
> O'er solitude's domain.
> Then let these lovely pleasing scenes,
> In memory oft be viewed;
> When there's no other hope that gleams,
> Then flee to solitude. D. S.

De Ruyter Institute, March, 18th, 1840.

RELIGIOUS.

MRS. SARAH LANMAN SMITH.

The memoir of Mrs. Smith, (wife of the Rev. Eli Smith, missionary in Syria) prepared by Rev. E. W. Hooker, of Bennington, has been republished in London. The last number of the Biblical Repository contains a review of it by Rev. Nehemiah Adams, of Boston. We copy from the review, a passage relating to Mrs. Smith's death:

Two years and four months ago, she had embarked from Boston as a missionary. How much she left behind! How short her missionary life, how great the disappointment at the early interruption of her work by death! "That destroyest the hope of man!" And yet

"Sept. 22.—In the afternoon, she said to me with much earnestness, 'When you write to my friends, after all is over, one thing I wish you would make prominent. It is, that I feel satisfied with the course I have taken, and that all has been ordered by God.' [Meaning in her becoming a missionary.] 'I have no disposition to boast of my labors; but I feel that I have not left my friends and my country in vain. I never have regretted having done so, nor do I now. *This is my dying testimony.*' p. 358.

"'Tell my friends I would not for all the world lay my remains any where but here, on missionary ground.' After a good many remarks, showing the brightness of her views of spiritual things, some of which could be but indistinctly heard, she exclaimed, 'What a goodly company of ancestors shall I meet there! Yes, and the holy angels, and the Son of God! Oh, the Almighty God! You know nothing of his glorious majesty. I cannot express it; but I wanted to speak of it, that you may think that yourselves are nothing. I have thought too much of myself. In this sickness I have thought it too important that my plans and wants should be consulted. We all think that we are of more importance than we are. Beware of pride.'"

We sung that beautiful hymn of Doddridge on the eternal Sabbath, commencing,

'Thine earthly Sabbaths, Lord, we love.'

"To my surprise, her voice, which she had so long been unable to use for singing, was occasionally heard mingling with ours. Her face beamed with a smile of ecstasy; and so intense was the feeling expressed in her whole aspect, that we stopped after the first verse, lest she should even expire while drinking the cup of joy we had presented to her. But she said to us, 'Go on;' and though all were bathed in tears, and hardly able to articulate, we proceeded. I was sitting with her hand in mine. While singing the second verse, she pressed it, and turned to me at the same time such a heavenly smile as stopped my utterance. Before we reached the end, she raised both her hands above her head, and gave vent to her feelings in tears of pleasure, and almost in shouting. After prayer, she said, 'I have had a little glimpse of what I am going to see. It was but a glimpse, and perhaps it was imagination. But it seemed a glorious sight.'" p. 360, 1.

In the account of her last moments we have an interesting fact.

"Involuntary groans were occasionally uttered in her convulsions. These, as we were listening to them with painful sympathy, once to our surprise melted away into musical notes; and for a moment our ears were charmed with the full, clear tones of the sweetest melody. No words were articulated, and she was evidently unconscious of every thing about her. It seemed as if her soul was already joining in the songs of heaven, while it was yet so connected with the body, as to command its unconscious sympathy.—374.

We can never forget the effect of this incident upon our minds when we first heard it read. We cannot remember any incident in the dying scene of any individual so peculiar and striking. We have been accustomed to consider the last moments of Mr. Evarts, taking into view his natural temperament, as more remarkable than those of any other departed friend whom we have ever known. One of his exclamations was, "O! the face of God!" Perhaps this was only anticipation; it may have been a vision. But the incident referred to in the last moments of Mrs. Smith is very striking. Those musical sounds were wonderful. They remind one of those which are said to have come from Memnon's statue at sunrise. They were the accidental notes of the harp, when one is removing the strings. The swan's last song is sweetest; so was it with this "when fleeing to her mountain." The passage last quoted from the memoir will, we doubt not, long be remembered by all who read the book.

"Not long after, she again opened her eyes in a state of consciousness. A smile of perfect happiness lighted up her emaciated features. She looked deliberately around upon different objects in the room, and then fixed upon me a look of the tenderest affection. * * * Her frequent prayers that the Saviour would meet her in the dark valley, have already been mentioned. By her smile, she undoubtedly intended to assure us, that she had found him. Words she could not utter to express what she felt. Life continued to struggle with its last enemy, until twenty minutes before eight o'clock; when her affectionate heart gradually ceased to beat, and her soul took its final departure to be forever with the Lord." p. 364.

She died Sept. 30, 1836, in the 34th year of her age, having been a missionary about two years and four months.

ON PRAYER.

Prayer is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm: it is the root, the fountain, and the mother of a thousand thousand blessings.—I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies.

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man.—I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God.—Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honor was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer: provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the ship-wrecked mariner; an anchor unto them that are sinking in the waves; a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever-during joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings both of the present and the future.—Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit be ascribed all glory, now and forevermore! Amen!—*Chrysostom.*

I LOVE THE SABBATH SCHOOL.

1. Because instructing my class is a happy employment. I find heart-felt enjoyment in it. I cannot name now all the sources of enjoyment it furnishes; one is, it gives me peace of conscience. I am doing my duty.

2. Because it is profitable to my own mind and heart. I must read and study to prepare for the lesson; my own knowledge is therefore increased. I must have feeling, and the right kind of feeling, to impart this knowledge to others. Hence my own heart is benefitted.—Moreover I learn much of the human heart and find many striking illustrations of Scripture passages respecting the sinfulness of men. I behold the operations of a sinful mind even when age and contact with a sinful world have not increased its depravity.

3. Because I am contributing to a fellow creature's happiness. I speak now only of time. The religious truths I inculcate, if they do not become permanent principles of action, will nevertheless impose powerful restraints upon wicked passions. They set vice and crime in its true light, and raise a loud warning against it. They will guard and shield the soul against ten thousand worlds evils, even if they do not sanctify.

4. Because I bear a part in bestowing blessings upon my country. The faithfully trained Sabbath scholar, as he rises to mature life, is an addition to the nation's moral wealth and strength. The million of Sabbath scholars now under instruction in our land will exert a happy and powerful influence over its dearest interests and its noblest destinies.

5. Because I am training immortal beings for eternal happiness. The truth I inculcate has a sanctifying power. It can make holy, being the quick and powerful word of God, and can qualify for glory. I aim at having this the result and the hope that it will be, in any case, is a most "blessed hope." I hope those whom I now instruct in divine things will sit with me at Jesus' feet in heaven, and be taught by him, while we joyfully sing the eternal anthems of his praise. These are my reasons. I do love, I cannot but love the Sabbath schools—*Sab. School Treasury.*

CHRISTIAN SENTENCES.

(Collated by Ralph Venning 1653.)

To deserve honor, and not to have it, is better than to have honor without deserving it.

That man's heart can be but seldom pure whose tongue is often impure; for out of the abundance of the heart the mouth speaketh.

Men we try before we trust, but God we may trust before we try.

Concerning silence and speech he spoke well, who said, Not that which is much is well, but that which is well is much.

Some men there are who repent of their sins, but forsake them not; others who forsake their sins, but repent not of them; others (who alone are true penitents) repent of them and forsake them too.

They that glory in their shame here, will be ashamed of their glory hereafter.

Nothing engageth a saint to love God so much as this, that God loves him so much.

To practise the semon we hear, is the best way of repeating it.

That which many think their lost time, a christian often finds his best time, and that is, his thinking time.

As without faith it is impossible for works to please God; so it is impossible for faith without works to please God.

It is more to a man's honor that it should be asked, Why is he not honored? than, Why is he?

The works which many men do, honor God, when the men that do the works may dishonor God.

SELFISHNESS.—When every man is his own end, all things come to a bad end. Blessed were those days when every man deemed himself fortunate in the public success, & rich in the public welfare and glory. We want public spirit—we want public souls—those who shall feel and think, and plan and act for the public good. Too many are there that live for themselves, as if they were the commonwealth. *All seek their own.*

RELIGIOUS OPPORTUNITIES.—Religious opportunities are like the books of the Sybil—their number is constantly growing less, and their value more and more increases as fewer and fewer of them remain.

THE MINISTER.

> God's minister these graces should possess;
> Of an *Ambassador* the high address,
> A *Father's* tenderness, a shepherds care,
> A *Leader's* courage, which the cross can bear.
> A *Ruler's* awe, a *Watchman's* wakeful eye,
> A *Pilot's* skill, the helm in storm to ply,
> A *Fisher's* patience, and a *Workman's* toil,
> A *Guide's* dexterity to disembroil,
> A *Prophet's* inspiration from above,
> A *Teacher's* knowledge, and a *Savior's love!*

FOR PARENTS.

PARENTAL EDUCATION.

Parents are the natural guardians of their children. To you is committed the protection and education of those whom God has given you; and you will be accountable for the faithfulness or unfaithfulness in which you perform this duty. You have strong obligations and high duties to society, to your country, and to your friends; but much stronger, and infinitely higher ones to yourselves, to your children, and your Creator. Every man and woman has the care of his or her own heart and ways, and the hearts and ways of those who are helpless and ignorant, but yet committed to their trust. Parents may receive liberty and protection from government—they may receive comforts and enjoyments from society,—but from these sources they can receive but little aid in the primal education of their children. This is a work which belongs to them exclusively. To parents is entrusted the infant mind when it begins its immortal career.

But, from the *supposed* insensibility and incapacity of the child, during the three or four first years of its existence, parents often neglect the education, or the formation of the character, at that early but susceptible age. Many parents seem not to observe, that the infant commences acting and *learning* from the first moment of its existence. They see not that every look from its mother, every notice from its father, every animate and inanimate object which gets its attention, every sound and tone of voice, and family circumstance, are forming a character in the child, making impressions which will control and endure, and giving some kind of an education, either good or bad, which will influence the after-life.

Parents who do not perceive the wakeful attention and deep susceptibilities of early childhood, are not careful how they order their own conduct before their offspring, nor are they guarded in their expressions,—and thus insensibly form a character which all their after-instruction and good example will never change. Parents should know the capacities of their children,—ascertain what passion or propensity is acquiring undue strength, and how far the child is capable of receiving wholesome restraint and moral instruction. They should see that circumstances, apparently fortuitous, often have great influence; if not carefully observed and diligently counteracted, they will give to the early character a strong bias, which will be unhappy in its tendency.

The mother has the whole education of her children till they are three or four years old. During this time, she may stamp a character which will remain thro' life. She may so moderate the passions, restrict the appetites, correct the desires, and obtain such a government over the child's mind and affections, as to form the most decided character. After the child commences going to school, much of its time is still spent with its parents. The duties of parents are relieved by the teacher but a short time. The watchfulness and care of the parent, at this period, when the child is meeting with new companions, new modes of government, and an increased number of objects, which are exerting a strong influence, should be greater than before. Even if the privilege of a school be enjoyed, the education of the children belongs, in a great degree, to the parent.—By the parent, it must be commenced, carried forward, and completed.

Parents leave the education of their children too much with the schoolmaster.—You appear to think, that providing your offspring with food and clothing is all that is required of you; the education, the formation of the character, you say, belongs to the teacher. This cannot be so. Your example, companions, opinions, and expressions, will all unite with the teacher's instructions. You should, instead of trusting all to the teacher, co-operate with him, unite your labors with his, and ascertain the influence of the teacher and the influence of the school upon the child. Do not speak unfavorably of the teacher before your children, but teach them to love the instructer and the school-room, and at all times to be obedient. If your children are under good government at home, it will greatly aid the teacher in managing them at school; but, if the government at home is bad, it will be difficult for the instructer to control their conduct, or establish any government over them during their school hours. You often complain of the defective government of the teacher, yet do not perceive that the children are under no restraint at home. You, perhaps, have indulged them in every whim and desire; subdued but few of their vicious inclinations; suffered them to grow up disobedient and inattentive; and now, how can you expect the teacher to bring them under an orderly, respectful behavior at school?—Do not find fault with the teacher, till you have examined your own government, and ascertained how far *you* have fitted them for obeying or disobeying others.—*Dist. School.*

From the Sabbath School Instructor.

LABOR WITH ASSIDUITY.

It is very common for parents to say, when a child has been detected in a crime—"It is not because he was taught no better, that he did so, for no pains were spared in his childhood to bring him under the influence of religious truth." I have heard some such observation as the one recorded, when I knew that the parents were highly culpable for the conduct of their children. They had mistaken views of parental government and obligation, and suffered their children to grow up disobedient and unruly, when, at the same time, they believed they were training them up "in the nature and admonition of the Lord." I believe, and so must every one believe, who acknowledges the inspiration of the Scriptures, that, if parents are truly faithful to their offspring and bring them up in such a manner as the Bible directs, they will early see them walking in the narrow path to life.

The reason, why so many children grow up impenitent, I believe is, that connections are formed in early life, without sufficient forethought, or the least acquaintance with the duties of the high and responsible stations of parents. And instead of beginning with the dawn of intellect, to teach children their immortality, and their condition by nature, they suffer them to get considerably advanced in life, before they begin to perform those important duties, which are so requisite to lead them to the contemplation of divine things. If parents would but endeavor to be faithful, I am persuaded, that their reward would soon follow their persevering and faithful exertions. Do then parents resolve, that you will labor with more assiduity, and pray more earnestly for the salvation of those precious souls, which are committed to your care, and for which in a great degree you will be answerable when you are called to stand before the tribunal of your Judge. A.

FOR THE CHILDREN.

From the Congregationalist.

THE GRAVE OF AN INFANT BROTHER.

I.

> In this solemn, silent spot,
> Where so sweetly rest the dead,
> My young brother heeds me not,
> Sleeping in his lowly bed.

II.

> On thy little grass-green sod,
> Scarce distinguished from the rest,
> Many a thoughtless one has trod,
> Heedless of the dust he pressed.

III.

> Had they seen thee as I saw,
> Heard thy piteous, moaning cries,
> They would tread with solemn awe,
> Where an infant sleeper lies.

IV.

> Short was thy date, thy months were few,
> Thy pangs and sorrows none can tell;
> An arrow from Death's quiver flew,
> And pierced thy heart—then all was well.

V.

> In Jesus' arms forever blest,
> Far from this world of tears and sighs,
> Rest—Infant Brother, sweetly rest,
> Till I shall meet thee in the skies. M.

THE BISHOP AND HIS BIRDS.

A worthy bishop, who died lately at Ratisbon had for his arms two fieldfares, with the motto—'Are not two sparrows sold for a farthing?—This strange coat of arms had often excited attention, and many persons had wished to know its origin, and it was generally reported that the bishop had chosen it for himself, and that it bore reference to some event in his early life. One day an intimate friend asked him its meaning, and the bishop replied by relating the following story:—

Fifty or sixty years ago a little boy resided at a little village near Dillengen, on the banks of the Danube. His parents were very poor, and almost as soon as the boy could walk, he was sent into the woods to pick up sticks for fuel. When he grew older, his father taught him to pick the juniper berries, and carry them to a neighboring distiller, who wanted them for making hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the school master teaching a number of boys of about the same age as himself. He looked at these boys with feelings almost of envy, so earnestly did he long to be among them. He knew it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, while he was gathering his juniper berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a brid trap, and he asked one what it was for? The boy told him that the schoolmaster was very fond of fieldfares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but he could catch some.

The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two fieldfares.—He put them in the basket, and tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with some alarm he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds, to bring them as a present to his master.

'A present, my good boy!' cried the schoolmaster, 'you do not look as if you could afford to make presents. Tell me your price, and I will pay it to you, and thank you besides.'

I would rather give them to you sir, if you please,' said the boy.

The schoolmaster looked at the boy as he stood before him, with bare head and feet and ragged trowsers that reached only half way down his naked legs. 'You are a very singular boy!' said he; 'but if you will not take money, you must tell me what I can do for you; as I cannot accept your present without doing something for it in return.—Is there anything I can do for you?'

'Oh yes!' said the boy, trembling with delight: 'you can do for me what I shoud like better than anything else.'

'What is that?' asked the schoolmaster, smiling.

'Teach me to read,' cried the boy, falling on his knees; 'oh dear, kind sir, teach me to read.

The schoolmaster complied. The boy came to him in all his leisure hours, and learnt so rapidly that the schoolmaster recommended him to a nobleman who resided in the neighborhood. This gentleman, who was as noble in his mind as in his birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities, and when he rose, as he soon did to wealth and honors, he adopted two fieldfares as his arms.'

'What do you mean?' cried the bishops' friend.

'I mean,' returned the bishop with a smile, 'that the poor boy was MYSELF.'

FOR THE IMPENITENT.

THE GUILT OF NEGLECTING WARNINGS.

A serious man hardly passes a day, and never a week, without meeting some warning to his conscience something to call to mind what his great object ought to be through life. The longer we live, too, the more frequent, and the more striking these warnings become. The often told tale, the dropping into the grave of a friend, or relative, or acquaintance, or neighbor—can any be better calculated to put us in mind of the utter worthlessness of our own lives? Does it not remind us, when we choose to consider it with attention, that the heaven and hell of which we hear so much, are not things far away, but close at hand, soon to be made known to us by means of our own senses; and that these everlasting destinies, concerning which we are too apt to speculate as matters not to be settled for these many years may, in our own cases, as in the case of many others, be settled before 'omorrow, that Scripture says of man, that he is but a flower of the field, the experience of all ages may prove; and we know that the flower is as often cut down when in bloom as after it has withered and grown here. Yet with this knowledge brought so continually before us, we venture, day after day, to commit sin. But it may be said, events are not in our minds when we fall into these sins. So much the greater pity; is that events so serious, so important, should ever cease to have some weight upon a rational soul! Besides, the fact that our lives hang by a hair, is so frequently repeated to us, and the examples of that truth are so constantly before our eyes, that I fear we can never forget either the one or the other, without an exertion. We drive away the image from our minds, and then say that we could not see it; and that it had no influence over us. This is a very sinful neglect of God's warning voice: perhaps to the full as heinous as is the particular act of guilt, by which some one of his divine commands has been set at defiance.—Rev. G. R. Gleig.

THE POOR WIDOW.

In the congregation worshiping in the parish church of W., there was some little time ago a poor woman, whose zeal for the glory of God in the salvation of souls is well calculated to humble and stimulate the more wealthy friends of the missionary cause. She was very poor, and accustomed to earn her livelihood by hard labor, working for the farmers for about eight pence per day. It happened that a small annuity of about twenty pounds was left to her by some connection, after the receipt of which she became much interested in the spread of the Redeemer's kingdom. At the conclusion of one of the missionary meetings at W. she brought Mr. J., the chairman, the sum of seventeen pounds as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that she could not possibly spare it. She persisted in presenting it. The next year, she brought no less a sum than twenty pounds which she had saved for the purpose, being the whole amount of her annuity for that year; having pursued her usual course of toil for her own maintenance; thus beautifully exemplifying a most literal compliance with the apostolic precept, "Let him labor, working with his hands, that he may have to give to him that needeth."—Eph. iv. 28.

In six years the poor widow's contributions had amounted to seventy-two pounds. Of her we think it must justly be said, "She hath done what she could." Consider, reader, whether the same can be said of you by Him who well knows your circumstances, and to whom you are no less indebted.

GOD OUR FATHER.

One of the most interesting features in the representations which the Scriptures give of the Most High, is his providential, his *fatherly* care of all the works of his hands. We profess to believe in God the *Father* Almighty—the Father in a peculiar sense, of our Lord Jesus Christ, and the Father also of the whole creation, and in particular of man; *our Father*, as he graciously permits us to call him. He not only at first made every living creature, but still continues to watch over and uphold them by the word of his power. He preserveth both man and beast, and "giveth food to all flesh," (Ps. cxxxvi. 25).—Holy David says, of the brute creation, "these wait all upon thee, that thou mayest give them meat in due season; when thou givest it them they gather it, and when thou openest thine hand they are filled with good," (Ps. civ. 27,28.) And with regard to ourselves, he is styled the *Preserver of men*; we are told that "in him we live, and move, and have our being." We are assured that "they that fear the Lord shall want no manner of things that is good;" that he hath said, "I will never leave thee nor forsake thee." Surely, my friends, if we believe these things, if we thus believe in God the *Father* Almighty, it will have a strong tendency to prevent our being over anxious and careful about worldly things. It will induce us, in compliance with the admonition of our Saviour, to feel persuaded, that he who feeds the fowls of the air, and clothes the lillies of the field, will not neglect to take care of us.

And thus also, when visited with affliction to believe that he is our *Father*, and that he is *Almighty*, will prevent us from murmuring and repining, and induce us to submit with resignation and cheerfulness to whatever he layeth upon us. The Scriptures assure us, that "as a father chasteneth his son, so the Lord our God chasteneth us," (Deut. viii. 5.); that "it is good for us to be afflicted," (Ps. cxix. 71.); that "he chasteneth us for our profit," (Heb. xii. 10.) If we really believe, that whatever befals us, happens by the direction or the permission of him, by whom, as our Lord assures us, the hairs of our head are all numbered, (Matt. x. 30,) happens by the will of God the Father Almighty, we shall suffer with meek resignation. We shall be disposed to say from our hearts, "It is the Lord, let him do what seemeth him good;" (1 Sam. iii. 18); "Lord, not my will, but thine be done," (Luke xxii. 42). If instead of thus submitting, we give way to murmuring, and repining, and discontent, is there not reason to fear that we do not firmly believe in God's providence? Do we not, in some degree, deny by our behaviour the God whom we profess to acknoweldge?

From the New York Evangelist.

MINISTERS SHOULD WRITE FCR RELIGIOUS NEWSPAPERS.

A minister who was accustomed to use his pen for the press, being solicited to furnish an occasional paragraph for a weekly religious newspaper, replied, "I do not recollect that I ever wrote a line for a newspaper: I write for the quarterlies." No minister need consider himself engaged in any inferior employment, if he writes an article which, being inserted in a "folio of four pages," is read, in a single week, in ten, fifteen, or twenty thousand families. By his pen he preaches to an immense congregation whom his voice could never reach. Subtract from the usefulness of NEVINS all that he accomplished by his short pithy articles which he published in the religious newspapers, and what a blank would be made! But it is difficult for pastors to find time to write for religious newspapers. True; but why this difficulty? Because they have so much to do in building up the kingdom of Christ. It is this very multiplicity of incessant duties that furnishes pastors with practical thoughts, a variety of interesting facts, which are precisely adapted to the pages of a religious weekly periodical. But to find time to record them for the press—this is the trouble. Permit me to suggest a plan. Keep a scrap-book: in it note any thought suggested to your mind, or any incident having come to your knowledge, which you think might be useful if communicated to the weekly press. Open a sheet designated to be filled "For the Religious Journals." Turn to your scrap-book to see what ideas are there waiting for an introduction to the public. Give notice in your mental regions that in a few days the opened sheet will be dispatched to the press, and invite all thoughts which crave more publicity than you can give them with your voice, to make speedy application for a passage. The sheet being filled, put it into the post-office; always praying as you deposit the paper, that what you have written may do good. This is one way for ministers to find time to write for religious newspapers. That they do secure a proportion of time for this work, their people will have no reason to complain; for if they read religious newspapers, as every people should, they will share in the benefit.

PRAYER FOR THE SUCCESS OF THE CHRISTIAN PRESS.

This subject is not sufficiently remembered in our supplications to God. The subjugation of this world to Christ; the preservation of this nation from ruin; the saving of American youth from being destroyed by pernicious reading and contaminating [illegible]; the promotion of extensive and powerful revivals of religion; all these objects are most intimately connected with the success of the Christian press. Though the Christian press, in the most extensive sense of the term, should have a place in our prayers, I have now more particularly in view that department of it which is employed in this country, in publishing religious periodicals. Often, in public prayer, we should beseech the Lord to pour out his spirit upon the editors of these publications, and to grant them "largeness of heart, even as the sand which is upon the sea-shore." At the family altar also, such petitions should be oft repeated. In the domestic circle it will be proper that prayer should be offered especially for the editor of that publication, which the family regard as *their* religious family paper. Let this practice be adopted, and a family cannot read their paper listlessly, nor without increasing profit. How it must sustain an editor, to know that all the families which read his paper, pray for him!

J. R. J.

The earth never was designed for the Christian's home. It is a field in which he is sent to labor. Here he spends the heat of the day, and he cannot find his home until the evening comes and his work is ended. If this earth had been designed for the Christian's home it would have been made a very different place. It would not have been filled with so many snares and miseries, but would have been rendered a peaceful, quiet, holy habitation. But now God has prepared for him a better habitation, where nothing shall ever enter to disturb his rest, and where he shall feel himself for ever at home. The Christian only sojourns here like a wayfaring man to lodge for a night, but heaven is his home, where he has an eternity to spend. Eternity! eternity!! O, the boundless thought! How can we settle down in the dust as though we were always to continue here? How can we feel otherwise than as strangers and pilgrims on the earth?—*Griffin.*

MEEKNESS.—Meekness is so much the character of the saints that the most *meek* and *godly* are used in scripture as synonymous terms. The wicked and the meek are set in opposition to each other. *Yet a little while and the wicked shall not be; but the meek shall inherit the earth. The Lord lifteth up the meek; he casteth the wicked down to the ground.* It is, without doubt, principally on this account that Christ represents the heirs of heaven as little children:—*Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.* Little children are meek, and though irritated, their anger is of short continuance. They do not cherish resentment, or entertain deep rooted malice. They are ingenuous and sincere; strangers to all disguise. They are pliant, diffident of their own understanding, relying on the instructions of their parents and teachers. They present, therefore, a fit emblem of the followers of the Lamb.—*Jonathan Edwards.*

AN ANGEL STANDING BY.—We read of a certain youth in the early days of Christianity—those periods of heroic sufferings, and heroic patience, and legendary wonder, to which I have already ventured to call your attention—we read of a Christian on whom his persecutors put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Savior. After a long endurance of those pains, they released him, in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strongly subdue the violence of the fire, as that neither a cry or a groan escaped him. "It was, indeed, most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, with his finger pointed to heaven." O thou, whoever thou art, that art tempted to commit sin, do thou think on death, and that thought will be an angel unto thee! The hope of heaven will raise thy courage above the fiercest threatnings of the world; the fear of hell will rob its persuasion of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter.—*Bishop Herber.*

A PEOPLE WITHOUT A RELIGION.—There is in the Moluccan Archipelago a people called the Arafuras, who seem to have no religious ideas whatever. Mr. Bik, who visited them in 1824, found it impossible to convey to them the simple notion of a Deity. He says: "One of them, who had listened to me with particular attention, demanded of me where this all-ruling Being took up its abode. I answered that the Deity was present everywhere, not only among us, but in every plant that, through his goodness and power, he has furnished us for our food. This idea was too abstruse for the Arafuras; for one of them answered, 'Then this God is certainly in your arrack, for I never feel happier than when I have drank plenty of it.'

"What is man's history? born—living—dying—
Leaving the still shore, for the troubled wave,
Strugling with storms, over shipwreks flying,
And casting anchor in the silent grave."

THE SAINTS IN HEAVEN—You have seen in the morning, the earth coverd with dew; each sparkling in the sun's pure light, and like so many diamonds throwing back to each other, and to every eye, the brilliant hues of the rainbow! Such in heaven shall be the company of the saints; each indeed small in himself, but all like so many polished gems, sparkling with celestial brightness and reflecting to each other, and to all around, the glories of the Sun of Righteousness!—*Tryon Edwards.*

Illusions are the magic of real life, and the forfeit of future pain is paid for present pleasure.

MISSIONARY INTELLIGENCE.

For the Register.

The patrons of the Seventh-day Baptist Jewish Mission are entitled to all the information on this subject that we are able to give them, and the Executive Committee of the Board avail themselves of the opportunity now afforded them by the *Register*, of presenting to the denomination what relates to this Mission since the session of the General Conference in September last, appended to the minutes of which is the report of the Board of Directors up to that period.

Since that report was made, two reports have been made to us from brother Maxson, embracing an account of his labors up to the beginning of the present month. We have endeavored to follow the plan of operations suggested and recommended in that report. From these reports the following is taken.

"The tract upon *the prophetic character of the Messiah* addressed to the house of Israel, then in the press was not completed until November. An extract from brother M.'s report will show the cause of this delay. He states "upon my return to New York from Brookfield, I found the tract still in the press. The printer had waited for my return to read the proof, and the sheets already struck off contained many errors, though of a trifling nature; but one entire sheet I rejected on account of its gross mistakes. Although I constantly urged the completion of this small work it was not until the 5th of November that I could obtain a few copies folded and stitched. From remarks made to me by my printer, who is a Jew of respectable learning and talent, I apprehend the work was delayed unnecessarily on account of its offensive character as being opposed to the general sentiments of the Jews relative to the Messiah, although he uniformly spoke of its charitable spirit. He repeatedly assured me that it would meet with a reply from some one of their ablest writers; and I as often expressed a desire that it would be replied to in the same spirit of kindness." This tract has been gratuitously circulated among the Jews in New York, and a package of them forwarded to St. Thomas, in the West Indies where there is a synagogue of Jews to be distributed among them by brother F. W. Stillman who has resided there the winter past. So far as we have information these tracts have been kindly received, and it is believed that they are read. A reply has been written and partly printed, but it is doubtful whether it will be published.

"On the 29th of September the Jews commenced their feast of Tabernacles. But it was not celebrated according to its institution, Lev. xxiii. 34. They observed it three days in succession instead of eight, with various ceremonies peculiar to the occasion, evidently aiming at a partial conformity with the law. They had the synagogue dressed with flowers and evergreens—had their bundles of Palm leaves, and blew their trumpets, and had a booth near the synagogue, constructed of branches of trees,—not for the purpose of dwelling in it, but as a matter of conformity to the law. Aside from these and many other ceremonies, the service was similar to their Sabbath service.

Nov. 5. "I visited, with Mr. Delmar as interpreter, the Jewish Rabbi from Jerusalem, and carried to him the contribution taken for him in Piscataway. He with his son, about 20 years of age, occupy a room in a private house. He was dressed in his Asiatic costume. He received me very politely, and when I presented to him the amount collected and informed him that it was a contribution of a Christian society, he seemed amazed and affected, at such respect shown him by Christians. He was much pleased with our being Sabbath-keepers. He stated he felt kindly towards Christians—that the Jews and such Gentiles as worship the same God, are brethren—that he would make our people known in Jerusalem on his return—he would pray for us at the *holy sepulcher*, and have our names inscribed upon his tombstone when he was dead. When I left him, he wished me life in this world, and in the world to come." His object in visiting the United States appears to be principally to see how it is with his Hebrew brethren. He is still in the city, and proposes to deliver a course of lectures on the advent of the Messiah by the aid of an interpreter.

Many interesting conversations have been had with the Jews on the subject of Christianity, from which their views and objections to this religion are plainly discovered. Among these are the following.

"I visited Mr. C. who claims descent from Aaron the priest. We had much free conversation on the subject of Christianity. One of his strongest objections to which is, that it requires divine honors to be offered to Jesus Christ. He insisted that this worship paid to the true Messiah would controvert the injunction of the first commandment of the decalogue, which forbids worshiping more Gods than one. He had great hopes for Jerusalem, from the success of the Pacha of Egypt over the forces of Turkey. He believes that when Judea is in the hands of the Pacha, he will give Jerusalem to the Jews."

"To-day I dined with a Jewess, and in the evening I took tea with another family of Jews; at both of these tables I was requested to ask a blessing. This is a liberty I have not before enjoyed in the family of a Jew. In conversation with this latter family, I pressed the importance of a prayerful consideration of the Christian doctrine as taught in the New Testament. By one of them it was remarked, that the Messiah, when he came, would make peace, but that Jesus (or the Nazarene as they called him,) said he came not to bring peace, but to make division, and to destroy the domestic union of families, alluding to Matt. x. 31, 35—that he claimed equality with God, which their people look upon as blasphemy. She believed it would be impossible for me to become a Jew, and equally so for any Jew to become an honest Christian. I had another conversation with an aged Jew. He hesitated not to call Christianity an abomination on account of the *idolatrous doctrine of the Trinity.* His mind was so benighted, that he could see nothing but inconsistency in Christianity. In presenting a Tract to a Jew, he said that if it asserted that Jesus is the Messiah, he would not read it; but if it was an enquiry upon the subject, he would peruse it attentively. When I assured him that this was the character of the work, he accepted it. This is the stone of stumbling, and rock of offense, to the house of Israel now, as well as in the time of the apostles; because they know not the Father nor the Son. In conversation with another learned Jew, he remarked that the Jews needed a much more spiritual Messiah than they are aware of, or expect. He further remarked, when speaking of the condition of the Jews, that he had visited a city in the kingdom of Morocco, about sixty miles S. E. from Tangiers, where there was a large body of Jews who were circumspect in the observance of the law—that they occupied an important section of the city, but that they were limited to one part of it—were not permitted to go out of the city, unless they go barefoot—they are not allowed to ride on horse-back, and are obliged to wear a certain kind of cap to distinguish them from other people. They were, however allowed to live after their own laws and to administer them to their own nation.

Brother Maxson, having received a request to visit the church in Berlin and he having a mind to visit them, we consented for him to go. He was absent about a month the past winter, it was not however at the expense of the society. After his return in February, he states that he has had a number of interviews with Rev. Mr. Frey, the converted Jew. Mr. F. has recently returned from an agency in Europe, under the direction of "The American Society for Meliorating the condition of the Jews," in which he has been employed for three years past. His agency seems principally to distribute his work "*Joseph and Benjamin*" gratuitously among the Jews in England and Germany. He speaks of distributing many in England,—Has obtained a translation in the German language, and published an edition of 5,000 copies. He has also had in view in his agency the establishment of a new society in this country rather than the promotion of the object for which the A. Society was formed. This Society, if I am correctly informed, consists only of a Board. Their charter of incorporation limits their efforts to settling, or colonizing such Jews as wish for Christian instruction and are willing to put themselves under their control. They have done nothing in this way, and probable will not. Mr. F.'s plan for a new society in this country is, that an association be formed under the direction of the Baptist denomination to provide for feeding, clothing, employing, and instructing in the mechanic arts, and in the Christian religion, such Jews as are willing to come to this country, and put themselves under the direction of the society for a certain period; and then to receive a certificate of their character, surplus of wages over the expense of board and clothing; and be at liberty to choose their own religious opinions for themselves. By Mr. F.'s references, it appears that this plan is highly approved in England and Germany, and that sufficient aid is secured in England to defray the expense of sending to this country all who wish to come on these terms. It also appears that there are many thousands in Germany who are ready to avail themselves of the advantages of the society whenever it shall be ready to go into operation. This plan of a Society in this country seems to be approved by many of the friends of the Jews in New York.

According to Mr. Frey's account there are about two million of Jews in Germany and Poland. That the Jews in Germany have abolished the rabbinical traditions and resolved to take the bible alone for their guide. That there have been three thousand Jews baptized into the Christian church through the labors of the London Missionary Society, and that there are about thirty converted Jews in the world now preaching the Gospel.

Mr. Frey is now delivering lectures designed for the benefit of the Jews, in a Baptist church in the city of New York on first day evenings; and he thinks some of the Jews attend to hear him; but it excites but little attention among them. It being the season for a stated meeting of the society, he is not without a congregation to hear him.

Brother Maxson still continues his labors in the city of New York, without any material alteration in the prospects of the mission.

The state of the Treasury has not warranted the Executive Committee to extend the labor to other and more distant places, which they think will be proper whenever their means will warrant it.

By order of the Ex-Committee.

D. DUNN, President.

T. S. ALBERTI, Rec. Secretary.

A new church in Calcutta has been recently consecreated for the use of the natives, having a native preacher. It was thronged with Hindoos.

Miss M. Leach missionary at Saulte St. Marie, at the last accounts was seriously ill.

COMMUNICATIONS.

It appears from our exchange papers that an unusual mortality has prevailed among children, in different parts of the country for a few weeks past. In an article from the New York Express, it will be seen that the number of deaths at Long Island Farms recently, has been very large. In our own village also, the hearts of many parents have been made to bleed in consequence of their bereavements. These circumstances have elecited from a gifted correspondent the following touching lines which we welcome to our columns.—*Eds. Reg.*

For the Register.

THE DEATH OF THE YOUNG.

O lovely were they—for the "dew of their youth"
Lay light on the blossoms of infantile truth,
And the bright ray of hope, as it fell on the flower,
Gave strength to each promise, and wings to each hour.

But a cloud gather'd darkly, the tempest went by,
And the rushing of wings, swept the earth, and the sky,
And we knew the destroyer was out on the blast,
For the seal of his presence he left as he pass'd.

He breath'd on those bright ones—they faded and died,
The young mother's idol, the fond father's pride,
Too lovely for earth's scenes they pass'd to their rest,
Like visions of light, to the home of the blest.

Like dew-drops that sleep in the heart of the rose,
Like pearls, that lie low where the crystal wave flows,
Like gems their pure spirits are safely enshrined,
Oh! wouldst thou, sad mourner, their lot were like thine!

They sleep, and the voice of grief never shall wake
Their hearts to the echo' that bids thine own break,
They stand in the ranks of the glorified now,
Where bright wreaths of glory encircle each brow.

I look'd when they pass'd in their beauty away,
To the bosom of earth, and the cradle of clay,
And I thought it were sweet 'mid the freshness and bloom,
Of childhood's blest hour, to go down to the tomb.

L. M. C.

De Ruyter, March 19.

For the Register.

WHAT ARE WE DOING FOR THE SALVATION OF THE AGED!

There are some aged persons who are without hope, and without God in the world. Perhaps they came into the section of country where they now reside, when it was new; they endured many hardships, and toiled much to procure the blessings which society now enjoy. It may be that they have laid up treasure on earth; but though their glass is almost run, they have not yet commenced laying up any treasure in heaven. *What shall be done for them?* We must plead with them to become reconciled to God; we must entreat them to come, even at the eleventh hour, into the vineyard of Christ. In our addresses to them, we must pay great respect to their age. Our manner of treating them, must be governed by this precept of the Bible—"Thou shalt rise up before the hoary head, and honor the face of the old man," (Lev. xix. 32.) For years past, great and increasing interest has been felt for the young; a variety of efforts has been made to introduce them early into the Kingdom of Christ. This is right; but I fear we neglect the impenitent aged. Aged pious people are under special obligations to labor for the conversion of those of their own age. If a father or mother in Israel reads this, let such an one inquire—Who of the companions of my youth, yet remain on earth without a hope in Jesus? If you can go to them personally, and with tears beseech them to give their hearts to Christ. If you cannot see them face to face, write to them. If you are too infirm to use your pen, dictate an epistle, and employ the hand of another, your son, your daughter, or grandchild, to put your entreaties on paper. Those aged sinners, the associates of your youthful days, may hear you—and thus God may make use of you, just before your body goes to the grave, to save a soul from death, and to hide a multitude of sins.

J. R. J.

De Ruyter, March, 19th, 1840.

THE REGISTER.

De Ruyter, March 24, 1840.

DO YOU ATTEND PUBLIC WORSHIP?

"Not forsaking the assembling of yourselves together as the manner of some is."

We are social beings. Without society it is impossible for us to be happy. Place a man in a region where he is surrounded with every pleasure; yet there, if he found himself a solitary being, he would pine, and languish. Our wants, our mutual dependence, and our native instincts impel us to associate together.

The intercourse which we maintain with our fellows is a chief source of our enjoyments. But the ordinary commerce of the world, consisting in a circulation of frivolous intercourse in which the heart has no concern, is generally insipid, and is soured by the slightest difference in humor or opposition of interest. If we fly to the society of the vicious to avoid a wearisome correspondence with ourselves, the vexations we meet drive us again to solitude.

From virtuous connections alone may true happiness be expected. The existence of our species commenced in a state of union with God, and his moral image was impressed on our first Parents previous to their sinning. It is reasonable to conclude that no considerable improvement of a moral kind was made in society till the time in which it was said, "Then began men to call upon the name of the Lord." Gen. iv. 26. That is to pray and worship in a social manner, it being hardly probable that the devotions of individuals, as such, would have been thus noticed.

In taking a brief survey of the arguments in favor of a steady attendance on the public worship of God, we observe, that THE PUBLIC WORSHIP OF GOD MAY BE JUSTLY CONSIDERED ONE OF THE HIGHEST PRIVILEGES CONFERED ON MAN.

That the Divine Being should permit and invite fallen creatures to come into his presence, grant them a favorable hearing, and bless them with a sense of pardon, is *amazing grace!* Yet all "the weary and heavy laden" are called to the Savior. If all the riches of this world were offered a sincere seeker of happiness, the privilege of flying to God and communing with him in an hour of mental distress, would far outweigh them. The greatness of this privilege is enhanced when we reflect, that to extend it to sinful man, the beloved Son of God was made a sacrifice, and bled and died!

It is also an *imperious duty* to engage in the public worship of God. He has commanded it. "Thou shalt worship the Lord thy God." It is also said, "they that are far from thee shall perish."

In a former dispensation a system of public worship was *established*, and nothing could be plead in excuse for the neglect of this duty. Three times in each year every male of a numerous nation, however remotely situated, was required to assemble before God for worship. And is the will of Jehovah less clearly expressed in reference to this subject in later times, and under the present dispensation? "It shall come to pass that from one new moon to another, and from one Sabbath to another, that all flesh shall come and appear before me."

The objects proposed in the establishment of divine worship, are of unspeakable importance to mankind. Among them we may reckon the removal of our ignorance. A true knowledge of God, and of ourselves, can not be attained if we shun the means of grace. He has instituted public worship as a medium of communicating a knowledge of his attributes and the way of salvation. It was in the sanctuary that David learned the severity of God's judgments in the end of the wicked. In the sanctuary the beauty of the Lord is seen, and the Christian is inured to those exercises which afford him an opportunity of contemplating the blessedness of holy beings already made perfect, and enjoying a foretaste of future bliss. To neglect this ordinance of God, however plausible our pretext may be if attention to it is possible, is not only to contemn his authority, but to trifle with the only provision made for our present and future happiness. It is to "love darkness rather than light." It is to choose death.

Let us ask professors of religion whether it is consistent with their vows, or duty, or interests, to neglect the house of God! What is the influence of your example?—You may have children. Would you see them grow up in the neglect of the means of instruction, and live and die in rebellion against God? If not, lead them to the sanctuary, where the gospel proves the power of God unto salvation. Have you unconverted neighbors? What inference can they draw from your inattention to the duties of religion? Must they not conclude either that your religion is defective in theory, or that you are lamentably deficient in the practice of what you regard as sacredly obligatory on you.

To conclude. However dangerous it may be to respect *forms* of worship and neglect the *power* of Godliness, it is quite certain that every person, living in the enjoyment of pure religion, feels so much interest in public worship as not willingly to neglect it.

To the impenitent, permit us to say, that the *gospel* is the appointed means of salvation. Will you—can you trifle with your own best interests—neglect religion—hate GOD, and accomplish your own ruin? If the services of the house of God have nothing in them to interest you, could you expect, without a change of views and feelings, to be happy even in Heaven? Do you say there are blemishes and imperfections in the church? And is that a good excuse for you to prefer the company of the wicked—to profane the day of God—to disregard the Bible—prostitute your faculties, and in the end lie down in sorrow? Oh! stop before it is too late! Turn to God while the day of salvation continues!

THE DIVINE COUNSELS.

The immutability of the Divine Counsels is a subject replete with interest to angels and men. The former as the sons of God exulted when a material universe was brought into existence by his word—to behold the permanency of his government, and the developement of the system of salvation. The latter, by his unmerited favor, are made the subjects of his kingdom, and the recipients of his unfailing mercies.

How full of comfort to the pious mind is the assurance that "the counsel of the Lord shall stand"—his counsels of love and mercy to his church—a church purchased by the blood of his Son. Well has an Apostle intimated that it is the purpose of God that the consolations of those who have fled for refuge to lay hold on the hope set before them, should be *strong*. Every believer feels that they are so. To the mercy and faithfulness of a covenant-keeping God, the christian and the church owe every thing. How sweet to remember his mercy in the forgiveness of sins that are past! How ravishing to the soul is a foretaste of that rest which is secured to the true christian by the Divine promises! He may truly say, in view of all he meets on earth to annoy him, while possessed of a hope so glorious, "none of these things move me." If faith gives him the victory over the world while a pilgrim here, He that hath loved him can make him more than a conqueror, confer on him an unfading crown, and raise him to a glorious throne. But how awfully interesting is this sentiment to the impenitent! Has God said "the soul that sinneth shall die"?—Has he said, that without faith it is alike impossible to please him, or to be saved? And, except a man be born again he can not see the kingdom of God? Then who can reverse it? Who will rise up to contend with Him or stand before Him when He is angry? And who would not rather seek his favor and prove his faithfulness, relying on his gracious word, "He that cometh to me I will in no wise cast out."

We have received the first number of the Free Will Baptist Missionary, a spirited little paper published monthly at Dover N. H. Our F. W. Brethren appear to appreciate to a laudable extent, the importance of Missionary enterprise. May success attend their efforts.

CORRECTION.—In last week's paper, in the article "on the structure and use of the eye," for "*oplithalmy*," read, oplithalmy. The error was in the MS.

☞ We wish the friends of the paper to use efforts immediately to procure us as many subscribers as possible. We can supply a few more with the back numbers. We hope those who received the first and second numbers who had not subscribed and who do not wish to have it continued, will return the paper to this office without delay. The papers are wanted for actual subscribers.

There is now in progress in Scott an interesting meeting, in which the different denominations unite. A number have been hopely converted. Many are anxious.

CORRESPONDENCE.

MESSRS. EDITORS—With mingled emotions of *joy*, and *anxiety*, I address you. This morning I took from the office, the "REGISTER" for the first time, and I am glad to see it, and am happy to say that I am quite well pleased with it after a perusal of its contents.

May the highest [illegible] expectations be realized in the *Register* by Editors, Publishers, [illegible] subscribers. Another circumstance is an occasion of joy to me again in looking over the REVIVAL RECORD, I observe, that in some instances, God is graciously reviving his blessed cause, and who can but rejoice? When I reflect upon the long night, that has been over us a people, the wrecked condition of our institutions, I must confess that feelings next to despair seizes me, and I exclaim "is mercy clean gone forever?" Is there no balm in Gilead? Is there no physician there? I would not distrust the goodness of God, but still I *fear*, and my daily prayer is, "O Lord revive thy work!" This brings me to the occasion of my anxiety, as intimated in the commencement of this article. I observe in the REGISTER, an extract from a letter, which I sent to Brother J. R. Irish, in which I expressed my fears that the Ministers of this denomination, were not in that state of spiritual labor, which it was desirable they should be. I have no objection that the quotation should apppear in the public form that it does in the *Register*, if it can be the instrument of good. But I am afraid that my ministering brethren, will think that I have not a very high opinion of them, or, that I am aiming to injure them and their influence. They may say "this surely comes with an ill grace from Br. Hull," and let me now declare, that it was not from motives of disrespect that those remarks were made. The facts are surely otherwise.

* * * * * *

My dear brethren in the ministry, let me ask you to look at the suffering cause of our common Lord. Or am I wild and imaginary when I view the cause *as* suffering? Look, for a moment at the number of vacant seats, on the days of the solemn feasts of Zion and inquire, if all were well, would it be thus. Again, visit our concerts and seasons of prayer, is there not manifestly a want of spirituality? Again, what is the condition of our Missionary operations.—Look for a moment at the Jewish Mission. I hear that the *funds are exhausted*. In our home Missionary operations, there is but little doing at present, as I am informed, & former Missionaries not paid! But this is not all, sinners all around us are daily being hardened in unbelief, through the deceitfulness of sin, and passing as with "eagle's flight," down to the gates of death, and brethren, where are we? Were we now called to render up our account, could it be said of us "well done good and faithful servants," while I write I am deeply affected, I *tremble*. Beloved brethren, is it not time for us to begin anew, in the great work whereunto we are called.

Your unworthy brother,
N. V. HULL.
Clarence, March 9th, 1840.

DEAR BRETHREN—My heart is gladdened by the arrival of the first No. of the Register, and while I peruse its interesting contents may I not fondly hope that no obstacle shall intervene to stop its onward course. From the deep anxiety which I have heretofore felt, and now feel, for the continuance of a publication in our denomination, I hope that every lover of philanthrophy will feel called upon to patronize and contribute to its support. Although the plan presented by me before the denomination last year failed; and although it fell to my lot to share liberally in the loss of time and money; yet it is my ardent desire that the present may be well sustained. The friends of a publication in the connection will receive my sincere thanks for the promptness with which they met the plan, although it has now ceased to be, and also for their kindness and hospitality.

Yours truly,
HALSEY H. BAKER.
Adams Centre, March 17, 1840.

REVIVAL RECORD.

Since I last wrote, meetings have been continued almost every day and evening in different parts of the town. The Spirit of the Lord has been poured out upon us abundantly. Immediately after the meeting closed in our Society, there was one commenced in the first-day Baptist Church, located near ours, and up to this date there have been one hundred and one added by Baptism. Last week I commenced holding a meeting in another part of the Town, with brother H. Mattison, a stationed preacher at Adams village, and on this occasion as before, the Lord has verified his promise, and made it a time of his power. The meeting continues day and evening, and more or less every day have found the "pearl of great price." This is the fourth meeting of days that I have attended the past winter. Pray for us dear brethren that we may still be blest in our efforts to build up the cause of Christ.

Yours truly,
HALSEY H. BAKER.

INTELLIGENCE.

FOREIGN.

IMPORTANT FROM CHINA.

Captain Western of the ship Morea, arrived last night from Macao, 8th Nov. He informs us that on the day of his sailing news reached that place from Canton *that the trade with all nations had been stopped* by the Chinese government. A vessel belonging to Macao had just arrived from Hannan Island, the captain of which reported that an American brig had been wrecked at that place; that near the wreck he saw two children in Chinese clothes who could speak English; that he took them to be Americans, and belonging to the brig. The captain further stated that the children pointed out their father to him, who had been made a slave of, and had a collar on his neck!

The papers by the Morea are no later than those previously received.

THE BRITISH EASTERN EMPIRE.

We copy to day an article from Blackwood's Magazine for February, on "The War in Affghanistan," which as it instructs, will powerfully interest all intelligent readers. We have nothing to do with the opinions, or party policy of the able writer.

The movements of the British in the East, which so over-shoot the ambition of all preceding conquerors, from Alexander down to Napoleon, are momentous signs of the times. The exciting state of affairs in China, and the eagle-eye with which Russia watches all that is done, to make these movements important even to our New World.

For the wild ambition, and the cruel love of dominion Great Britain exercises in the East, Americans feel no sympathy; but there is one consolation, that with British Dominion, travel British Laws, Religion, Civilization, aye, all the essential elements of that British Colonization, which has made us of these United States what we are.—*N. Y. Express.*

RELIGIOUS SUMMARY.

A converted Hindoo, dying, was asked by his wife, "Do you put faith in Christ?"—He replied "undoubtedly—undoubted—undoubtedly—*undoubtedly* I believe in him for salvation. Come, Lord Jesus! why dost thou delay? *I am ready.* Open unto me the door of life." His wife said, "Alas! *you are dying!* What will become of me? He replied "I have committed you into the hands of God our Father." She said "but what will become of our boy." He said "Christ our Savior will take care of him."

A HINT.—The Free Will Baptist Missionary states that Luther Palmer, of Norwalk Huron co. Ohio, has devoted himself and family, (his wife and two children) to the India Mission, and consecrates the whole of his estate to the cause, valued at FIVE THOUSAND DOLLARS. He intends to appropriate his property to the purchase and support of a printing press in India.—Who will imitate his example?

The subject of organizing an American Baptist Sunday School Union is under consideration in the Baptist Record.

The number of Sunday Schools in Ireland is said to be 3,006; scholars 226,650; teachers 21,828. Of the boys 139,944 read the Bible; above the age of fifteen 45,944; not one half of them attend the daily schools.

It is stated on the authority of a Roman Catholic Bishop, of Philadelphia, that there are in the United States nearly a million of Catholics. Their number throughout the world is estimated at one hundred and eighty million.

It is stated by the American Baptist that forty-eight persons were baptized in the Stanton Street Church, New York, on the 6th inst.

A Baptist church has lately been organized in Texas by Rev. Mr. Huckens, agent of the American Baptist Home Missionary Society, consisting of nine members—five males four females. There is a prospect of further additions soon.

PERSIAN SCRIPTURES.—A new edition of the Pentateuch, translated by Archdeacon Robinson into the Persian Language is now in the press in England.—*Gos. Mes.*

NEWS SUMMARY.

The Greensboro N. C. Patriot says "that a man named William Kersey was lately burned to death in that county. He was intoxicated to such a degree that when he lay down by a fire, his clothes caught and he was unable to get away. He was literally roasted alive."

An immense amount of property has been destroyed by the floods at Lewiston, Pottsville and Harrisburgh in Pennsylvania.—The Ohio River is said to have been higher than in the great flood in 1832.

Peaches.—It is thought that there will be an entire failure of early peaches in New Jersey, most of the *buds having been destroyed by frost.*

Gov. Fairfield of Maine, has been presented with a cheese weighing 287 lbs. by Mrs. Esther Longley. The cheese having been made by herself.

Rev. Mr. Phelan a Catholic clergyman, has lately been very successful in advancing the Temperance cause in Lower Canada.

Hon. John C. Spencer, Secretary of State, has been elected Regent of the University in place of Hon. Jesse Buel deceased.

Gen. Thomas F. Carpenter, is the Administration candidate for Governor in Rhode Island.

Two young men who were sent by Gov. Fairfield to ascertain the nature of the operations near Tamiscouta, have returned and report that the fortifications are very extensive and as strong as any in New England.

By the schooner Callao from Campeachy, private letters have been received in New Orleans, stating that a division of one thousand men had left the city of Campeachy with a view to give battle to the Federalists near Merida, the capitol of the State. When the division came in sight of the federal army, they left their own officers and went over to the federal party.

The commandant of the Centralists, with his staff, returned to Campeachy without a single soldier in their company. Campeachy is left destitute of a garrison, there being in the whole place but fifty soldiers, exclusive of the officers who had been deserted by their troops. The city was in so bad a state of defense, and the artillery was so scarce and in such bad order, that it was thought that it would soon be taken into possession by the Liberal party. A majority of the people were in favor of Federal opinions.

The Canals in Pennsylvania were to be opened on the 20th inst.

The owners of the Great Western have reduced the price of passage across the Atlantic to $120.

Resolutions, having for their object the greater safety of steam navigation, are before the Legislature of Massachusetts.

The Liverpool Times was the first newspaper published in England. The first number was issued the 27th May 1576, being 264 years since. The publication is still continued.

The unprecedented mortality among the children on the Long Island Farms, has excited so much interest in the common council of New York that a committe has been appointed to investigate the subject.

The British Queen has arrived at New York. She left London on the 2d inst. and Portsmouth on the 3d. She brings papers to the day of sailing. The British ministry had fallen into the minority, and were expected to resign. The French ministry have resigned in consequence of the Chamber of Deputies refusing to grant half a million of Francs annually to the Duke de Nemours on his marriage.

Cheap Traveling.—Passengers are now conveyed from New York to Providence by the steamer Rhode Island, for $1; by Rail Road $3.

The U. S. Ship Decatur, Com. Ridgley, has sailed for the Brazil station.

Lewis Cass, jr., son of Gen. Cass, Minister to France, arrived in New York on the 17th inst., in the packet ship Emerald.—Mr. Cass is bearer of despatches.

The New Orleans Bulletin says, that Cotton which sold last year for 15 cts. per lb. is worth now but 7 cts.

Domestic Manufactures.—We have seen a number of pieces of Sheeting and Shirting manufactured at the Lexington Cotton Factory, Davidson county, N. C. It is a remarkable strong, heavy goods, and like the North Carolina Yarns, it is calculated, from its superior quality, to put a stop to the importation of Northern goods of that description.

A Cotton Factory has just commenced operations at Milledgeville, Montgomery county, N. C., owned by Edward Burge & Co.

The Phœnix Factory, in this town, has undergone a change from a Wollen to a Cotton Factory. Its machinery is now getting fairly into operations. It has looms sufficient to weave all its yarn.

It is needless to repeat, how heartily we wish success to every enterprise calculated, as these are, to promote the prosperity of North Carolina. The time is not distant, when our State, instead of a large purchaser of Northern cotton goods, will come into the general market as an extensive vender. She can manufacture cheaper than any State in the Union, and Faytteville can manufacture cheaper than any part of the State. As long as a Cotton Mill can *exist* in the United States they can *flourish* here. —*Fayetteville, N. C. Ob.*

DREADFUL MORTALITY AMONG CHILDREN AT THE LONG ISLAND FARMS.—We learn from an eye witness that the greatest distress prevails among the helpless little orphan children at the Long Island Farms. Up to Friday the 6th March, there had been according to the register, SEVENTY EIGHT deaths, since the 1st Jan. 1840, and there was then on the sick list nearly two hundred,—there were then three of the little sufferers dying. It is the opinion of our informant that this unprecedented mortality is owing to the want of milk and vegetables, and the bad quality of the provisions; the bread is both sour and musty. Facts like these ought to arouse the indignation of every individual in the community. It is distressing beyond expression, that these little orphans should be shut up to die. We trust that some gentleman in the Common Council will move an immediate inquiry into the matter.—*N. Y. Express.*

The sloop of war Preble is at the Portsmouth Navy Yard. The Concord sloop of war, in obedience to orders from the Navy Department, received at the Charlestown Navy Yard *a year ago*, has been ready for sea, at a day's warning, since last April—the Government having in the meantime fitted out several sloops of war, and forgotten that such a sloop as the Concord has belonged to the Navy. We are rejoiced, however, to see this movement—as the troubles in Canton render it important that some American ships of war should be sent in that direction without delay.—*Mercantile Journal.*

We regret to learn that Mr. Abbot Lawrence has been detained from his seat in the House of Representatives for several days past by indisposition.—*Nat. Int.*

From the Commercial.

SEVERE GALES.—We have before mentioned that the weather in January and February was very severe on the English and French coasts. Many ships have been lost, and several of our first-rate vessels, after beating about the channel for weeks, have been compelled to put into some port for shelter. The following is a list of packet ships which sailed previous to the Great Western:

FROM HAVRE.	
Erie, Capt. Funk	sailed Dec. 24
Baltimore, Capt. Funk	" Feb. 1
Emerald, Capt. Howe	" Feb. 14
Sully, Capt. Thompson	" Feb. 1
FROM LIVERPOOL.	
New-York, Capt. Barslow	sailed Jan. 7
Europe, Capt. Marshall	"Jan. 10
Roscius, Capt. Collins	"Jan. 13
Independence, Capt. Waterman	"Jan. 25
Cambridge, Capt. Bursley	"Jan. 30
Sheffield, Capt. Allen	"Feb. 1
Oxford, Capt. Rathbone	"Feb. 11
Siddons, Capt. Palmer	"Feb. 17
FROM LONDON.	
President, Capt. Chadwick	sailed Jan. 30
Ontario, Capt. Bradish	" Feb. 15
Toronto, Capt. Griswold	" Feb. 17
Westminster, Capt. Moore	" Feb. 18
St. James, Capt. Sebor	cleared Feb. 17

The triumph of steam was never more manifest than in the last trip of the Great Western. While our packet ships have been buffeting the waves for six or eight weeks, the Western made her trip in sixteen days. Again during the severe gales in the English Channel, the steamboats have been the means of saving many lives and much property. The new steam ship President sailed from London for Liverpool early in January, for the purpose of receiving her machinery. While in the Channel she encountered a tremendous gale, in which she rolled away her foremast and would have gone ashore had not the steamer Royal William, which was crossing from Havre, gone to her relief, and taken her in tow.

NAVAL.—Orders have been received at the Charlestown Navy Yard, to fit for sea, as soon as practicable, the frigate Constellation, the sloop Concord, and the Preble. They are destined to the East India station, to relieve the squadron now there.—*Boston Post.*

We took a stroll along the wharves yesterday, and were surprised to find so few vessels in port. There could not have been half a dozen ships in the harbor of Philadelphia. The large vessels are in great demand, and freights are high.—*Philad. Inq.*

SUDDEN AND EXTRAORDINARY DEATH.—In a letter from one on whose statements a perfect reliance may be placed, the following account has been transmitted to the publishers of the Ledger:—A Mr. Clark, residing in Onondaga county, State of New York, had been observed for some time to live on terms of disagreement with his wife, giving the neighbors some reason to suspect that he had fixed his affections on another woman, viz., a widow who dwelt in the same village. Some time in last autumn Mrs. Clark died. Mr. C. often visited the widow's both before and after the death of his wife, and recently he became an inmate of the widow's dwelling, in the character, as we suppose, of a boarder. He had remarked to some of his friends, two or three months ago, that if this woman refused to wed him, he would drop dead at her feet. This prophetic assertion was literally fulfilled. On Sunday evening last, about 9 o'clock, he made proposals in due form, and was rejected, when he immediately fell dead! By direction of the coroner, the body was opened by a physician, and the sudden decease of Mr. Clark was found to have been caused by the rupture of a large blood-vessel near the heart. Powerful emotion may account for this singular event.—*Philadelphia Public Ledger.*

ACCIDENT.—On Thursday evening of last week, while Mrs. Elizabeth Gautier, a lady about forty years old, accompanied by a young man, were passing along the Bowery, opposite No. 170 1-2, where there had been recently a fire, part of the front wall of the building fell on Mrs. Gautier, knocked her to the ground, and injured her very severely. She was extricated as soon as possible, and carried into the next store, where medical assistance was obtained for her, and it is thought probable that she may recover. The young man who accompanied her, and who was almost at her side when the wall fell, providentially escaped any injury.

STEAMBOAT DISASTERS.—The Cincinnati Gazette publishes a list of steamboat disasters on the western waters during the last year. The sum total of losses is 40; of this number, 32 were an entire loss; snagged, 21; struck rocks, or other obstacles, 7; burnt, 4; burst their boilers, 4; run into by other boats, 3—10. There were snagged on the lower Mississippi, 11; on the Missouri, 4; on the Ohio, 4; on the Yazoo, 1; on the Red River, 1. It is remarkable that a majority of the boats were snagged on their downward trips. Lives lost, by bursting boilers, 39; by other causes, 6 Total 45. The amount of property destroyed in boats and their cargoes, is supposed to be not less than a million of dollars. Of this, the heaviest burden appears to have fallen on St Louis. The number of lives lost is much below the average of several years past.

For the Register.

A QUESTION FOR SOLUTION

Suppose a pint of powder to weigh a pound, the diameter of the earth to be 8,000 miles. It is required, to find how much powder the earth would hold, when formed into a hollow globe, the crust, of which should be one mile in thickness. A solution is required.

G. M. L.
De Ruyter Institute.

MARRIED.

In Cuyler, Cortland Co., on the 8th inst., by A. Lake, Esq. Mr. SILAS HART, of this village, and Miss ESTHER LACY, of the former place.

In this village, on the 19th inst., by Rev. C. Campbell, Mr. HIRAM BENTLEY, and Miss ELIZABETH WILLIAMS, all of De Ruyter.

DIED.

In this village, on the 19th inst., BERNICE CARGEN, son of Luke P. and Lydia Babcock, aged 3 years and 11 months.

In Coonsville, on the 13th inst., SARAH, Daughter of Solomon C. and Martha M. Burdick, aged 3 years.

Letters received at this office for the week ending March 24th.

Trustees of Alfred Academy, (your request shall be complied with next week. Your communication came to hand too late for us to execute sooner.) D. Dunn, Thos. Alberti, Dr. George Tomlinson, George Stevens, P. M, (we will do it.) Halsey H. Baker. (yes.) N. V. Hull, Ephraim Maxson, (we send you ten copies of each No., please regulate and send us returns.) E. Chamberlin, Lewis Sammons, (can you obtain us some more subscribers in your vicinity?) H. & E. Phinney.

RECEIPTS.

Of Joseph Burdick $2, Amelia Greene $2, H. C. Hubbard $2, Jesse Burdick $2, Jesse Burdick 2d $2, A. D. C. Barber $2, Samuel Gage 50 cents, G. M. Langworthy $2, Henry Maxson $1,12.

ADVERTISEMENTS.

Wanted Immediately,

AN apprentice to the Cabinet and Painting business. An active lad from 16 to 18 years old, who can come well recommended for steady and industrious habits, will find good encouragement by applying to the subscriber.

DANIEL R. BURDICK.
De Ruyter, March 20th, 1840.

ALFRED ACADEMY,
AND
TEACHER'S SEMINARY.

THE Trustees of this Institution respectfully announce to their patrons, and the public generally, that the school is now open for the reception of pupils under the care of Mr. W. C. KENYON.

From the successful manner in which Mr. K. has discharged the duties of his station, the Trustees have the fullest confidence in recommending him as the future Principal.

No consistent efforts will be wanting on the part of the Trustees or Teachers to adapt the Institution to the wants of the community.

As an important end proposed is the qualification of *Common School Teachers*, the ordinary branches of that department will receive special attention.

Ample facilities will also be given to those desirous of pursuing the Natural Sciences, Pure Mathematics, and Classics.

Familiar Lectures, (illustrated as far as practicable) will be given on

Chemistry and Philosophy.
By W. C. KENYON.
THE ART OF TEACHING.
Rev J. R. IRISH.
ANATOMY AND PHYSIOLOGY.
Dr. J. R. HARTSHORN.

ARRANGEMENT.

The Academic year is divided into four terms, of eleven weeks each, opening, viz:

1. Wednesday, April 29th. 2. do. August 19. 3. do. November 11. 4. do. February 4.

VACATIONS.

One of five weeks at the close of the first term, two others of one week each.

TUITION.

Varying with studies from - - - $2 50 to 3 50.
Lectures gratuitous, except a small sum to defray expense of experiments.
Board may be obtained at $1 to $1 50.
Applications may be made to Luke Greene.
Reference—Eld. N. V. Hull, Clarence, Erie Co. Eld. Z. Campbell, Friendship, Allegany Co., Eld. S. Coon, or I. Green, Independence, Edwin Stillman, Genesee, Varnum Hull, Persia, Cattaraugus Co., Chas. Hartshorn, Hornellsville, Steuben Co. Dr. C. D. Robinson, Angelica.

LUKE GREEN,
DAVID STILLMAN, } Trustees.
M. STILLMAN, Jr.
Alfred, Allegany Co. March 10, 1840. 3tf.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Shoes, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf

I. R. BOGARDUS.
De Ruyter, March 10, 1840.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY.

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES, for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS.

For waggons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Waggons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

POETRY.

HERE AND THERE;

OR TIME AND ETERNITY.

Here bliss is short, imperfect, incincere;
But total, absolute, and perfect *There.*
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts and troubles e'en the best,
There Satan's power extends not to the blest.
In a weak sinful body *Here* I dwell;
But *There* I drop this frail and sickly shell.
Here feeble faith supplies my only light,
There faith and hope are swallowed up in sight.
Here love of self my bliss doth oft destroy,
There love of God shall perfect all my joy.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants and cares perplex my anxious mind,
But Spirits *There* a calm fruition find.
Here disappointments my best schemes destroy,
There, those that sow'd in tears shall reap in joy.
Here vanity is stampt on all below,
Perfection *There* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness may, whose life *must* have an end;
But *There* no failures can I ever prove;
God cannot disappoint, for God is love,
Here Christ for sinners suffer'd, groan'd and bled,
But *There* he reigns the great triumphant head;
Here mock'd and scourg'd he wore a crown of thorns,
A crown of glory *There* his brow adorns.
Here error clouds the mind and dims the sight,
There all is knowledge, purity and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate;
At ev'ry human woe I *Here* repine,
The joy of ev'ry saint shall *There* be mine.
Here, if I learn, the world shall pierce my heart,
But, *There* that broken reed and I shall part.
Here on no promis'd good can I depend,
But *There* the '*Rock of Ages*' is my friend,
Here if some sudden joy delight inspire,
The dread to loose it damps the rising fire;
But *There*, what ever good the soul employ,
The thought that 'tis eternal crowns the joy.

WILLIAM ORMOND.

MARRIAGE OF THE DEAF AND DUMB.

No word!—no sound!—and yet a solemn rite
Proceedeth, 'mid the festive-lighted hall.
Hearts are in treaty,—and the soul doth take
That oath, which unabsolv'd must stand, till Death
With icy seal doth close the scroll of life.
—No word!—no sound—But still yon holy man
With strong and graceful gesture hath impos'd
The irrevocable vow, and with meek prayer
Hath wing'd it to the register of heaven.
—Methinks this silence heavily doth brood
Upon the spirit,—Say, thou flower-crown'd bride,
What means the sigh that from thy ruby lip
Doth, 'scape, as if to seek some element
That angels breathe?—Mute!—Mute—'tis passing strange,
Like necromancy, all.—And yet 'tis well:—
For the deep trust with which a maiden casts
Her all of earth,—*perchance, her all of heaven*,
Into a mortal hand,—the confidence
With which she turns in every thought to him,
Her more than brother, and her next to God,
Have never yet been meted out in *words*,
Or *weigh'd with language.*
—————So, ye voiceless pair
Pass on, in hope.—For ye may build as firm
Your silent altar in each others hearts,
And catch the sunshine thro' the clouds of time
Did herald forth the deed—And when ye dwell
Where flowers fade not, and Death no treasur'd tie
Hath power to sever more, ye need not mourn
The ear sequestrate and the tuneless tounge,
For there the eternal dialect of love
Is the free breath of every happy soul.

L. H. S.

MISCELLANEOUS.

WASHINGTON.

The person of Washington was commanding, graceful and well proportioned; his height was over six feet; his chest broad and full; his limbs long, well shaped and muscular. His eyes were of a light blue, and his countenance, in its quiet state, was brave, placid, and benignant. He generally appeared sedate and thoughtful; but when his attention was excited, his eye kindled, & his face beamed with intelligence and animation. He was not of very fluent speech, but what he said elicted general attention, & was always the language of his heart. He was not apt to aim at wit or humor in his conversation, but he derived great pleasure from these qualites in others. He was always affable, courteous, and cheerful, but at the same time possessed a dignity which inspired the beholder with the greatest deference and awe.

But if his person was commanding, so was his mind. Those extraordinary qualities which made him eminent were not, as in most cases, dimmed by corresponding weaknesses. He was great in every sense of the word. When the valiant Frederick of Prussia sent him his portrait, with this inscription, "From the oldest general in Europe to the greatest general *in the world*," he complimented only his military talents. But Washington was not more distinguished in the field than in the rest of his public career. Mr. Combe the phrenologist in one of his lectures during his late visit to the United States, observed:—I have often heard it discussed in my own country, and sometimes in this, whether Washington were really a great man, seeing that he did not in any particular direction show very extraordinary power. Now I have long been accustomed to adduce him as an illustration of that equable and harmonious development which gives sound judgement, sagacity, and a practical good sense. In what I now say, I appeal not to your national pride, as I have said the same things in my own country for years. Washington was one of the greatest men that ever lived. His temperament seems to have been sanguine bilious; his head large, and well adapted in every part—the moral sentiments and intellect reigning supreme. He had constancy which no difficulties could overcome, and an honesty of purpose and ardor of patriotism which no temptation could swerve, nor opposition subdue. He always regarded his country before himself; and in him there was no quality of mind deficient—no quality in excess; no false lights, and no deficient lights. He therefore gave to every thing its due weight, and no more. He was dignified, courteous, and just; brave, cautious, politic, quick to perceive, and prompt to judge; always acting at the right time, and in the right manner. Those who say that Washington was not a great man can merely mean that he displayed no one quality in excess—that he played off no corruscations; but he had that sterling worth—that daily beauty in the life—that force of character—that grandeur and elevation of the whole man, which renders him far more great and estimable, in my opinion, than the poet, the painter, or the orator."

It was even so. Wisdom, judgment, prudence, and firmness constituted the basis of his intellectual character; and he had no passions, appeties, or propensities which were not completely under the control of his moral principles. He may have deliberated slowly, but he decided surely; and when that decision was once formed, he seldom had occasion to reverse it. Courage was one of his most prominent traits, and whether in the midst of battle, or in the rage of popular excitement, he conducted with equal firmness, regardless of all personal consequences. If, as Dr. Channing observes, "he is the greatest man who chooses the right with invincible resolution, who resists the sorest temptation from within and from without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns; whose reliance on truth, on virtue, on God, is most unfaltering; then was Washington one of the greatest men that ever lived.

"His ambition," says Mr. Sparks, "was of that noble kind which aims to excel in whatever it undertakes, and to acquire a power over the hearts of men by promoting their happiness and winning their affections. Sensitive to the approbation of others, and solicitous to deserve it, he made no concessions to gain their applause either by flattering their vanity, or yielding to their caprices. Cautious without timidity, bold without rashness, cool in council, deliberate but firm in action, clear in foresight, patient under reverses, steady, persevering, and self-possessed, he met and conquered every obstacle that obstructed his path to honor, renown and success."

His moral qualities were, if possible, still more remarkable than his intellectual. Duty was the ruling principle of his life. He had only to find what was right, and that was always the path for Washington, let it lie through dangers ever so thick, or measures ever so unpopular. Truth, integrity, and justice were the pillars of his moral, as wisdom, prudence, and firmness, were of his intellectual nature; and the lack of these qualities in others at once destroyed his confidence. Weakness, follies, and indiscretions, he freely forgave; but subterfuge and dishonesty he never forgot, and seldom pardoned. His passions were strong, and when really roused the exhibition was withering; but they never broke from his control but for a moment, and then only in cases which demanded the severest rebuke.

He was educated in the doctrines of Christianity from his youth, and the principles of the Gospel seem to have been his guide through life. In his first military campaigns he was particular always to have religious service regularly performed in camp, and he reproved and forbade the vicious habit of profane swearing in his general orders. He always attended service at least once on the Sabbath when it was in his power; and we also hear of his fasting and partaking of the sacrament of the "Lord's supper." It was his uniform habit to retire to his library an hour before going to bed, and to repair to it again before sunrise in the morning, to commune in secret with his Maker. But it is not in these outward forms merely that we would trace the Christian character of Washington, but in the acts of his long and useful life, marked throughout with the most humble dependence on the Supreme Being in all times of trial, and the deepest gratitude in seasons of mercy.

Mr. Sparks well observes, that "if a man who spoke, wrote, and acted as a Christian, through a long life, who gave numerous proofs of his believing himself to be such, and who was never known to say, write, or do a thing contrary to his profession—if such a man is not to be ranked among the believers of Christianity, it would be impossible to establish the point by any train of reasoning."

He was charitable and humane; liberal to the poor, and kind to those in distress; an affectionate husband, a kind and attentive brother, and a dutiful son. Without vanity or pride, he never made his own actions the theme of his discourse. The grand-daughter of Mrs. Washington who was adopted by him as a daughter, observes that she never heard him relate a single act of his life that transpired during the war. His industry was as untiring as his mind was firm. He never trifled away his moments, but *redeemed his time*, with a vigilance which was not less remarkable than the other prominent traits in his extraordinary character. It was this unceasing diligence aided by the most exact method, that enabled him to accomplish so much.

But we cannot longer detain the young reader to explore the inexhaustible riches of the matchless mind of Washington.—"But if," as Mr. Sparks well observes, "he had one passion more strong than another, it was the love of his country. The purity and ardor of his patriotism were commensurate with the greatness of its object.—Love of country with him was invested with the sacred obligations of duty; and from the faithful discharge of this duty he never swerved for a moment, either in thought or deed, through the whole period of his eventful career."

"Such," says Lord Brougham, "was this great man—great, pre-eminently great whether we regard him sustaining alone the whole weight of the campaigns, all but desperate, or gloriously terminating a just war by his resources and his courage—presiding over the jarring elements of his political council, alike deaf to the storms of all extremes—or directing the formation of a new government for a great people, the first time that so vast an experiment had ever been tried by man—or finally retiring from the supreme power to which his virtue had raised him over the nation he had created, and whose destinies he had guided as long as his aid was required—retiring with the veneration of all parties, of all mankind, in order that the rights of men might be conserved, and that his example never might be appealed to by vulgar tyrants. This is the consummate glory of Washington; a triumphant warrior where the most sanguine had a right to despair; a successful ruler in all the difficulties of a course wholly untried; but a warrior whose sword only left its sheath when the first law of our nature commanded it to be drawn; and a ruler, who, having tasted of supreme power, gently and unostentatiously desired that the cup might pass from him, nor would suffer more to wet his lips than the most solemn and sacred duty to his country and his God required!"

He was indeed great in his undertakings and in his successes; but greater still in his virtues. His fame was acquired without guilt, and enjoyed without envy. Elevated to the most responsible and difficult positions, he passed through life, as it were, without committing an indiscretion or a vice. He obtained and established the independence, glory, and prosperity of these United States; and by his illustrious career won for himself a title before which that of kings and emperors sink to the dust—the dignified, paternal, and endearing title of THE FATHER OF HIS COUNTRY.—*Arnold's life of Washington.*

DEPTH OF THE OCEAN.—Many imagine that in the midst of our great oceans, the depth must be immense. But this is probably an error. It is reasonable to suppose that the bottom of the ocean is liable to the same inequalities as land; that there are chains of magnificent mountains, level plains, valleys, and hills, with deep ravines and caves. Many islands owe their origin to minute insects, which have raised their habitations, and their graves from the ground beneath, till they reached the surface of the water. This arrested the progress of substances floating on the surface of the water, accumulation and decay of which prepared it for the reception of mosses and plants of the lowest of vegetable life, which in their turn decaying, fitted it for other more perfect productions, till at length the mausoleum of the corals is covered with verdure, delicate plants unfold their blossoms to the sun, and graceful trees, and luxuriant forests bend their branches to the breeze, to become the habitation of animal life, and filled with the murmur of cheerfulness and activity. Other islands are the hills and tops of mountains appearing above the surface of the sea. The Peak of Teneriffe and other volcanoes in the midst of the ocean, as well as the occasional elevation of islands from the bottom of the sea, by means of subterranean fire, are convincing proof that the bottom of the ocean is subject to the same changes as the surface of the land, and that a communication exists between the ocean and continental mountains, by means of volcanic fires. These internal fires extend under the sea, from continent to continent, occasionally finding a vent in the midst of the world of waters, as in the case of Teneriffe and Stromboli; and at other times exercising their accumulated powers in the elevation of new islands, which however, generally find again their original level, when the fury of the flames has been exhausted.

A BEAUTIFUL SENTIMENT.—The late eminent judge, Sir Allen Park, once said at a public meeting in London:—

"We live in the midst of blessings, till we are utterly insensible of their greatness, and of the sources from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object round us which does not wear a different aspect, because the light of Christian hope is on it"—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy and healthful parts, to the Gospel."

CHARACTER.—In society, character is the first, second, and ultimate quality. Never is a man undone who has not lost his character; but when that is lost, for all moral and useful purposes he is ruined. Envy and calumny will follow a man's success like his shadow, but if he is true to himself they will be powerless. Virtues may be misrepresented, but they are virtues still. In vain will an industrious man be called an idler—a sensible man, a fool—a prudent man, a knave. A good character is inherent. Its possessor may ruin it—no one else can.

EDUCATION.—The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study.

There is nothing more fruitful of evil, and fruitless of good, than idleness.

Exchange List and Price Current.

CORRECTED WEEKLY, FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	70
Calais,	—
Stillwater Canal, St. Croix, Washington Co. Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	20
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	2 to 2-2
Notes of New Banking Law,	2-4 2-2
Pennsylvania.	
Par in Philadelphia,	6-2 to 7
All U. S. Bank, old and new,	6-2 to 7
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	7 to 8
Indiana,	"
Kentucky.	"
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	7 to 8
Mississippi Notes.	no sale
Missouri.	
Bank of the State of Missouri at St. Louis,	10
Louisiana.	
At New Orleans,	4 to 5
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	4 to 4-2
City Bank do.	"
Union Bank do.	4 to 4-2
Upper Canada.	6 to 7
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	13,50
" No 2.	10,75
" No 3.	6,50
FLOUR.—N. Y. super. canal,	5,75
Richmond City Mills,	6,50
Rye Flour,	3,62-2
Indian Meal,	3,75
GRAIN,—Wheat, N. R,	1,15
" Western,	1,25
Rye,	,62
Corn,	56
Barley,	65
Oats,	34
Beans, per tierce,	15,00
MOLASSES.	30
OILS.—Whale,	31
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	13,50
" Prime,	9,25
Pork, Mess	15,00
" Prime,	12,50
" Fresh, per cwt.	8,50
Butter, Orange	19
" Western,	12-2
Cheese,	9
Hams,	11
Rice,	3,37-2
Potatoes,	—
SALT.—Turks Island,	33
St. Ubes,	30
Liverpool, ground,	38
TALLOW,	9
WOOL.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

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Tuition in advance.
March 17, 1840. 3tf

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The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in," the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.
The Way all Clear.

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DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

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New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker respectfully announce the commencement of a new volume of their journal on the 21st of September being the Eighth of the double Quarto Edition, and completing the Sixth year of its publication in the Folio or common newspaper form.

The New-Yorker is now so widely known as to render superfluous any detailed delineation of its character and objects. Suffice it here that the work is intended to sustain the reputation of a Weekly Literary Journal not inferior in ability and standing to any on either side of the Atlantic. About two thirds of its columns are devoted to the best Original and Selected Literature, comprising Reviews, Essays (Scientific and Literary,) Tales, Poems, choice extracts from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that still further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

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De Ruyter, March 10, 1840. 1tf.

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EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, MARCH 31, 1840. NUMBER 4.

RELIGIOUS.

From the New York Observer.

I MUST PRAY IN SECRET.

That I must *pray*, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature, as it is the command of heaven. Prayer is my communion with God. It is my language of worship, as a man; of dependence, as a creature; of submission, as a subject; of thankfulness, as a needy being. As a Christian I find it "my vital breath, my native air." Without it I cannot live. *I must* pray; for if I do not, I shall spiritually suffocate; I shall starve and die!

But not only must I *pray*,—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens; but *I must also pray* IN SECRET. Some *place* I must have that I can call "*my closet*,"—some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Savior at midnight, I may "pray to my Father which is in secret." I must have a *time* for this duty, and a *stated* time, for if I have not, it will never become a *habit*; and if not a habit, I shall be apt to neglect it, and never will it be interwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association,—that current and glow of feeling, without which duty is never delightful. *Often*, too, must I attend to this duty; *often* improve the delightful privilege of private converse with heaven. An eminent statesman, with all the cares of empire upon him, used daily to retire for secret prayer; and Daniel, when prime minister of a kingdom, three times a day was found in his closet. *They* did not pray *too much* in secret. I had better pray *more* rather than *less*. Like them, like all eminent saints, *often* must I be found in my closet, with serious reflection, with self-examination, with the Bible open before me, in solemn, and fervent, and wrestling communion with God. Yes, *I must often pray in secret.*

I must pray in secret, *for God commands it*. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is *God's* command, and I *may* not, I *dare* not disobey it. "He seeth in secret," and if in secret I do not pray to him, he will be grieved and angry with me, while if I do, he, as he has promised, "will reward me openly."

I must pray in secret, *for of all communion with heaven that which is secret is the sweetest.* The dearest intercourse of earthly friends, is that which is most private, that which most shrinks from the gaze, the almost profaning gaze of others. Much enjoyment may the husband and the wife find in the general mingling of the social circle; but the highest of their social joys would be at an end, if there were no subsequent and private hour, when they could sit down together and talk over the incidents of that circle, and every thing that was of most and dearest interest to themselves. And so the Christian with his God. Public communion with him most richly may he prize and enjoy. But sweetest of all is his communion with him in secret; when in the sacred retirement of the closet, with no earthly eye upon him, he can pour out his soul in his solitude to his God. From the very instinct of his nature, of all prayer, that which is secret is dearest to him. Prayer, in its every form is his joy, his strength; but secret prayer is a luxury to his soul.

I must pray in secret, *for, as an individual I have secret and peculiar necessities.* I have secret and peculiar sins to confess, which it would be improper to acknowledge in public, and yet to God I can unfold and deplore them all. My temptations are peculiar, and to him I would go for peculiar strength. I have secret trials and sorrows which the world may never know, and yet to God I can pour them forth, knowing that he will never reveal them; knowing that he will sympathize with them all; that in all he will cheer, and aid, and direct me. If a parent, I can pray for a child; if a friend, for a friend; if a minister for each of my people according to their peculiar case. In public, joining as I there do with others, I can only say "*our* Father"—can only ask for *general* blessings. But blessed be God, in secret I can say, "O! *my* Father, if it be possible, let *this* cup pass from me;" let *this* temptation be removed, *this* blessing be granted, *this* evil habit be broken, *this* trial, which rends my heart be taken away. In *this*, let the way of duty be made plain—in *this* grace let me grow; let *this* enemy be forgiven; let *this* friend be blessed." In such *particular* prayer, I find my nearest approach to my Savior, the clearest views of self, the most vivid light of God's countenance, the deepest sense of personal obligation, the mightiest strength, whether to receive, or to do, or to suffer.

I must pray in secret, *for if I do not I shall not grow in grace.* Of all the means of spiritual growth, none do I find more efficient or blessed than this. In secret communion with God, I feel as if He were *personally* with me, and this gives [illegible] and [illegible] ness to every obligation. [illegible] if ever, I would, ne[illegible] [illegible] never, do I earnestly strive for [illegible]. The thought that I have [illegible] I find [illegible] [illegible] has less power, the world less influence. Coming with Daniel from the closet, with David I am able to say, "My heart is fixed, O God, my heart is fixed." Mine is that "calm and heavenly frame, which elevates above the world, and fills with the spirit of Jesus, and girds for every holy effort. Coming from the closet, then, if ever, am I firm in duty, cheered under sorrow, strengthened against sin. And so with every child of God. Never was there one who *loved* his closet, who *lived* much in it, that was not a spiritual, a growing Christian.

I must pray in secret, *for if I sin by neglecting my closet, I shall soon be left to other sins.* Declension, inconsistency, formality, backsliding, they all begin in the closet, in the neglect of secret prayer. "Cast" ourselves "away from God's presence," and he will "take his Holy Spirit from us." Going away from him, neglecting his society, practically despising communion with him, he will leave us. And left of him, spiritual darkness, if not spiritual death, will be upon us. Neglect the closet, and next the family altar will be neglected, and then the circle of social prayer, and then the Bible, and then perhaps the sancturay and all the means of grace. Neglect the closet, and you know not where or how far you may wander; you know not, when, if, ever, you will return. *Neglect* the closet, and soon you will *abandon* it; *abandon* it, and soon you will be left of God to dark, if not damning sin—perhaps to endless ruin!

I *must*, then, I MUST *pray in secret*; statedly, frequently, earnestly must I do it. God enjoins it. My highest enjoyment, and my individual and peculiar necessities demand it. I must do it, that I may grow in grace, that I may not decline in spirituality, that I may not wander from God. To pray in secret! It is a solemn duty, a glorious and blessed privilege, thus to hold a converse with the Most High; as a child with a Father, as a friend with a friend, thus to commune with him, and breathe his spirit, and receive his impress, his image upon my heart! O! may I ever prize—may I ever improve it! By God's grace, I will. God's grace, God's Spirit assisting me, *I will pray in secret.* Ever and faithfully will I do it, till from *prayer on earth*, I am raised to *praise* in HEAVEN! T. E.

Rochester N. Y., Sabbath Evening.

From Zion's Herald.

EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY OF THE SECOND COMING OF CHRIST.

For the benefit of those who have not studied Miller's theory, we point out the following fundamental errors:—

1. He dates the vision of the oppression of the church of God, Jewish and Christian, from the edict of Artaxerxes, given B. C. 457, to Ezra, to build Jerusalem, and restore the Jewish state; which was so effectual, that Jerusalem and its temple flourished, with slight interruption, for above 500 years, until destroyed by the Romans, A. D. 70.

How preposterious to date duration of the "sanctuary's being trodden under foot," from an edict thus to build it up!

2. Mr. Miller dates the assumption of Roman supremacy, from A. D. 534; whereas, all standard histories agree, that the Emperor Phocas conferred upon the Bishop of Rome the title of "Universal Bishop," A. D. 606.

3. He declares that Papacy has lost its civil sword and triple crown, since A. D. 1798! Whereas, the Pope of Rome is now just as much an absolute sovereign as any one in Europe.

4. He makes Michael (Dan. xii. 1) to mean Christ, who is about "to stand up" to judge the world, and raise the dead; and his theory cannot subsist without this interpretation; but St. Jude, verse 9th, informs us, that Michael is an archangel.

Thus, with the main pillar, the whole system comes to the ground.

5. He makes out two days of judgment and resurrection, *one thousand years* apart; one for the righteous, and the other for the wicked.

6. He denies that all Israel will be saved before the end of the world, against the uniform and repeated declarations of the prophets from the beginning.

7. He denies that the gospel will be propagated and become triumphant throughout the world before the resurrection.

8. He declares in one place in his book, that Christ has greatly revived the church since the downfall of Napolean, and has roused her to the missionary work, so that she has published the scriptures in *one hundred and fifty* different languages; while in another place he considers the Laodicean church, which the Savior declared to be lukewarm, and ready to be spued out of his mouth, to be the prophetic emblem and type of Protestant Christianity in these days! See his 17th lecture, and a part of the 10th, 2d edition.

Other errors might be shown; some of them fundamental, and others incidental; such as that the day of grace will close, the Turkish empire will come to an end, and that there will be an unparalleled time of trouble in 1939; each of which catastrophes is an independent conclusion from independent chains of argument. But thus much must for the present suffice.

It has been conceded by Mr. Miller's friends, that revivals of religion have followed his preaching, in almost every place where he has been. This may be true; but it does not follow that his explanations of the prophecies have conduced to this. He is in the practice, and he is certainly to be commended for it, of closing his lectures with powerful appeals to the consciences of his audience, in relation to the salvation of their souls. These exhortations and warnings are heart-searching. They are very much in the spirit and style of Whitefield's sermons; and coming from a man who evinces the sincerity of his belief, in the solemnity, ardor and earnestness of his manner, it is no wonder that persons are convicted. They would be, the prophets out of the question.

We give our readers specimens of these eloquent appeals. They are the closing paragraphs of his 11th and 12 lectures:

"Be warned! Repent! Fly, fly for succor to the ark of God—to Jesus Christ—the Lamb which once was slain, that you might live—for he is worthy to receive all honor, power and glory. Believe and you shall live. Obey his word, his spirit, his calls, his invitations. There is no time for delay. Put it not off, I beg of you: no, not for a moment. Do you want to join that heavenly choir, and sing the *new song*? Then come in God's appointed way. Repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the new Jerusalem, the beloved city? Then set your face as a flint Zionward. Become a pilgrim in the good old way. 'Seek first the kingdom of God,' says Christ, 'and then all these things shall be added unto you.'"

But you, my impenitent friends, who have never wept, nor confessed your sins to God—who have been more anxious to have your names written in the book of fame, of wordly honor, of the riches of this world, than in the Book of Life—remember, you to will weep when all heaven is silent. When the last seal is broken—then you will see the book, and your name blotted out! Then you will weep, and say—Once my name was there. I had a day of probation. Life was proffered. But I hated instruction, I despised reproof, and my part is taken from the Book of Life! Farewell happiness, farewell hope! Amen."

But in relation to the prophecies, Mr. Miller is in an error. We say plainly—and if there is anything to risk in the way of reputation we risk it—that the events predicted by him to take place in 1834, will not take place; or to come a little nearer home, that those predicted to take place next August, will not take place. And what will be the mortification of Mr. Miller, and those who have embraced his opinions, when next autumn arrives, and everything goes on as heretofore? Will they then frankly confess their error, and acknowledge their delusion? What does experience say on this question? It says that most men who have tenaciously adhered to, and zealously defended a system, have too much pride for this. They prefer, if possible, to avoid the mortificaton of an humble confession, and cast about to find somebody or something upon which they may shift the blame. And upon what will Mr. Miller cast the blame? Why, upon the Bible of course. He verily believs, that if the Bible teaches anything, it teaches the system he has been seven years preaching, and sixteen years studying. Now, if these events do not happen as predicted, what will be the effect? Why that the Bible *does not teach any thing.* We have no doubt that a large portion of Mr. Miller's adherents will cherish this infidel sentiment. And would not this be consistent with their present belief?

We hope that God will overrule these things for his glory; but the prospect now is, that Mr. Miller's Lectures will do infinitely more harm than good.

From the Evangelist.

SPEAK TO THAT YOUNG MAN.

He is a professor of religion, but not active in the service of his Divine Master. He is not instant in season and out of season. Tell him to search the scriptures, and therefrom learn his duty, and then do it. When the Rev. Mr———was a young man, he was constantly seeking opportunities for doing good. Wherever he went, he always carried with him a good supply of religious tracts. Once, while a member of college, he spent his vacation in a town upon the mountain's side, where God was graciously pouring out his Spirit, and converting sinners to himself. Near the close of one day, he called at a house where was to be held an evening meeting. As he entered, said the good woman of the house to him, "How glad I am to see you! Now, I want that you should take a horse from the stable, and ride up that hill yonder, where the sun is setting—leave the road on the other side of the hill, take a by-path through the woods, and there you will find a family of impenitent young people, whom you can persuade to come out to meeting, and you may be the means of the salvation of their souls." Urged on by this praying woman, he went; and as he was about to leave the main road, he said to a little boy, "If you will let down those bars for me, I will give you a tract." The first he took from his hat was *The Barren Fig Tree*, which the boy received with sparkling eyes, and ran to his house. The young man went on, found the family of which he was in pursuit, and persuaded three of the members to attend the meeting, all of whom were that night deeply convicted of sin, and soon after hopefully converted to God.

Some weeks after this, as this same young man was wending his lonely way back to college, while passing one of those dark ravines of the Green Mountains, where precipice hangs on precipice, upon either side of you, up to a wondrous height, exciting in the pious mind adoring views of the great Creator, he fell in company with a man, whose whitened locks bespoke him of advanced age. "I am happy to meet you, my aged friend," said the youth, "in this sequestered spot. I was adoring the wisdom of Him who has scooped out this deep valley between these towering rocks, seemingly on purpose to make a comfortable passage from one side of the mountain to the other. I trust that for many long years you have found great pleasure in contemplating the wonderful works of Jehovah, and in adoring him for the riches of his goodness." "No, my young friend," said the old man, "it is not so. I am an old sinner, and for many long years have been nothing but a *barren fig-tree.* And God put it into the mind of somebody to make a tract on that subject, on purpose for me; and a young man, a few weeks ago, gave it to my little boy, and then rode right down into the woods; and what has become of him I cannot tell. But the tract brought up before me all the sins that I ever committed. I felt that I deserved to be cut down and cast into the fire. But I cried to God to have mercy upon me, a poor old sinner. And now I hope, that for Christ's sake he has forgiven my sins, and I have felt very happy in my soul for a few days past. And it has got hold of my family too. My children were deeply convicted, hearing their poor old wicked father try to pray; and now, one son and two daughters can rejoice and pray with me. O, how I wish I knew who made that tract, and who that young man was that give it to my little boy!" "Give God the glory," said the youth; "there is no praise due to man." "Well, we do give God the glory; and we sing his glory every day; and we are now a happy family, I can tell you. And I am resolved to bear some fruit the remainder of my days, and no longer be a *barren fig-tree.*"

After much more conversation upon that glorious theme, which now occupied all the old man's thoughts, they parted; and the young man went on his way, praising God that he had made him the honored instrument of the conversion of so many souls, by that one short tour.

O then speak to that young man, who is only a mere nominal professor, having the form of godliness without the power. Tell him to furnish his hat or pockets with religious tracts, and to seek opportunities for giving them away. O, wake him from his lethargy! Tell him of that Savior, who, though rich, for his sake became poor. Remind him of his covenant vows, of his great responsibility; of the interests of the church, and of the perishing condition of impenitent sinners; of the luxury of doing good, and of the glory which awaiteth those, hereafter, who turn many to righteousness! Urge him—by the love of a bleeding Savior, by the glory of his kingdom, by the ceaseless joys of heaven, and the untold horrors of hell—to awake out of sleep, and to engage with a holy and untiring zeal in the cause of his God. Sleep a little longer, and he may at last have the portion of the unprofitable servant, with hypocrites and unbelievers.

F. J.

From the Oberlin Evangelist.

GOD'S LOVE FOR ZION.

TEXT.—Ps. 87 : 2 : The LORD loveth the gates of Zion more than all the dwellings of Jacob.

Yes, the Lord loves the gates of Zion, even of his spiritual Zion. Most abundantly has he declared this, and with most rich and cheering similitudes has he represented it. "For thy Maker is thine husband; the LORD of hosts is His name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall He be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." Isa. 54: 5—8. O what love! what kindness; what promises! How precious and touching is the antithesis of future good over against past affliction. A small moment of forsaking, and everlasting kindness of the ingathering; a *little* wrath in the hiding of His face, but *great* mercies and everlasting favor in the final shining forth of that face on Zion, like the sun in his strength and glory.

Verily, the Lord loves Zion. How amply has He proved this by His ceaseless care of her interests! Often, indeed, both in ancient days, and in all days, has Zion passed through the fires of tribulation, and the deep waters of adversity; but when has God utterly forsaken her? If ever, it was, as Himself says, for small moment only. Zion has never lacked foes. Oft times have they been many and strong, and sure of victory. They have thought to crush the infant in the cradle—but God took care. They have thought to root out the Church, name and memorial, from under heaven—but God has made her live. They have tried upon her, shame, and fear, and faggot; but all in vain. God has been with her in the fiery furnace. The history of God's care of Zion, and of her victories in the strength of her God, is wonderful. It shows that of a truth God has loved the gates of Zion more than all else that is fair and lovely on this footstool of His throne.

Then God does love His Zion. Let the thought dwell in my soul as a living reality and precious consolation. Men may revile and hate her. They may cast out her name as evil, and mock at her hopes, and laugh to scorn her doctrines, her labors, her character, and even her Lord; but what have I to fear, or what cause have I for shame? Let it ever be enough for me that Zion has one Friend on high.

The Lord loves Zion. Would that all her professed children loved her too. But alas! here are some of her heaviest trials, when I see how many love the world so much that the love of Christ cannot be in them; and how cold is the love for Zion in many others: when I mark how little, almost to nothing, they say or do for Zion's Lord, I am deeply grieved and discouraged. With heavy sighs I ask, Will Zion ever arise and shine; can her God ever have mercy on her, and appear in his glory, to build up her broken walls and crumbling palaces? I have one hope, I know the Lord loves Zion.

Yes, and let it animate my faith in prayer; for I know that I have no need to move the sympathy of God as if He felt not for His crucified Son. He does feel for these interests incomparably more than I do, or ever can. Alas for Zion! if there were not one on high who loves her with more constancy and ardor and strength than her sons and daughters on earth do.

It is a precious truth that God loves Zion, and well may it strengthen my hands to labor for her glorious enlargement. For labor done for Zion shall not be in vain. Human enterprises may come to naught, and disappointment crush the fondest hopes of mortals. But the great enterprise of redeeming a world from sin and bringing it to the feet of Jesus, shall not fail. How can it, if the Lord loves Zion, and has given her His promise, that with everlasting kindness, He will gather her, and to His Son "will give the heathen for His inheritance?"

Yet again, let me remember that the Lord loves Zion, and let the recollection be my solace as I sympathise with all her sorrows and despondings. For she has other friends who sympathise in all she suffers. Yes, she has noble friends, and strong deliverers.

And amid a world whose scorn is sometimes poured on Zion's people, it may well be their consolation and more than consolation that in all their love for Zion, they feel with God and Christ and all the holy.—They hold communion in this sympathy with the infinite God. His heart feels like theirs for Zion's interests and Zion's children. And who would not be happy in sympathy with God, though the universe besides were against him? Who would not deem it the highest glory, and a privilege well bought with a martyr's stake, to have the sweet consciousness of feeling as God feels in the love He bears to Zion?—Reader, this privilege and glory *may* become yours—but *is it now?* H. C.

From the Rural Repository.

THE INDIAN,

On beholding Washington at Prayer in the Forest.

THE Indian stood in the forest shade,
He heard a murmured tone;
Upon the ground his ear he laid
To hear who talked alone.

He listened still—no voice was heard
Save that low, earnest tone;
He turned him round—'list, warriors list,
The white man talks alone.'

'He talks unto our Spirit Great,
Behold his hands are spread;
You, warriors, you this white man hate—
His blood ye shall not shed.'

Thus spoke the chieftain, bold and high,
The dark band stood around,
A fearful light shone in each eye—
They stood in awe profound.

The white man ceased—he turned away
Unconscious who was there;
The red man learned a lesson deep
In that lone bower of prayer.

Spencertown, N. Y. CASSIOPEIA.

NATURE AND DESIGN OF CHRISTIANITY.

The wisdom of mankind has, for several ages of the world, been enquiring into the nature of man, and the nature of the world in which he is placed.

The wants and miseries of human nature, and the vanity of worldly enjoyments, have made it difficult for the wisest men to tell what human happiness was, or wherein it consisted.

It has pleased the infinite goodness of God, to satisfy all our wants and enquiries by a revelation made to the world by his Son Jesus Christ.

This revelation has laid open the great secrets of providence from the creation of the world, explained the present state of things, and given man all the information that is necessary to quiet his anxieties, content him with his condition, and lead him safely to everlasting rest and happiness.

It is now only necessary, that the poor wisdom of man do not exalt itself against God, that we suffer our eyes to be opened by him that made them, and our lives to be conducted by him, in whom *we live, move, and have our being.*

For light is now come into the world, if men are but willing to come out of darkness.

As happiness is the sole end of our labors, so this divine revelation aims at nothing else.

It gives us right and satisfactory notions of ourselves, of our true good and real evil; it shows us the true state of our condition, both our vanity and excellence, our greatness and meanness, our felicity and misery.

Before this, man was a mere riddle to himself, and his condition full of darkness and perplexity. A restless inhabitant of a miserable disordered world, *walking in a vain shadow, and disquieting himself in vain.*

But this light has dispersed all the anxiety of his vain conjectures; it has brought us acquainted with God, and by adding heaven to earth, and eternity to time, has opened such a glorious view of things, as makes man, even in his present condition, full of a peace of God which passes all understanding.

This revelation acquaints us, that we have a spirit within us, that was created after the divine image, that this spirit is now in a fallen corrupt condition, that the body in which it is placed is its grave, or sepulchre, where it is enslaved to fleshly lusts, blinded with false notions of good and evil, and dead to all taste and relish of its true happiness.

It teaches us, that the world in which we live is also in a disordered irregular state, and cursed for the sake of man; that it is no longer the paradise that God made it, but the remains of a drowned world, full of marks of God's displeasure, and the sin of its inhabitants.

That it is a mere wilderness, a state of darkness, a vale of misery, where vice and madness, dreams and shadows, variously please, agitate, and torment the short miserable lives of men.

Devils also, and evil spirits, have here their residence, promoting the works of darkness, and wandering up and down seeking whom they may devour.

So that the condition of man, in his natural state, seems to be like that of a person sick of a variety of diseases, knowing neither his distempers nor his cure, and unhappily enclosed in some place where he could hear, or see, or feel, or taste of nothing, but what tended to inflame his disorders.

The excellency therefore of the Christian religion appears in this, that it puts an end to this state of things, blots out all the ideas of worldly wisdom, brings the world itself to ashes, and creates all anew. It calls man from an animal life and earthly societies, to be born again of the Holy Ghost, and be made a member of the kingdom of God.

It crushes into nothing the concerns of this life, condemns it as a state of vanity and darkness, and leads man to happiness with God in the realms of light.

It proposes the purification of our souls, the enlivening us with the divine spirit; it sets before us new goods and evils, and forms us to a glorious participation of the divine nature.

This is the one sole end of Christianity, to lead us from all thoughts of rest and repose here, to separate us from the world and worldly tempers, to deliver us from the folly of our passions, the slavery of our own natures, the power of evil spirits, and unite us to God, the true fountain of all real good. This is the mighty change which Christianity aims at, to put us into a new state, reform our whole natures, purify our souls and make them the inhabitants of heavenly and immortal bodies.

It does not leave us to grovel on in the desires of the flesh, to cast about for worldly happiness, and wander in darkness and exile from God, but prepares us for the true enjoyment of a divine life.—*William Law.*

From the Morning Star.

THOUGHTS AMONG THE DEAD.

It was evening when I found myself within a church yard, an evening the most delightful of the year, an evening in spring. The sun had descended, the light of day had gradually faded away, and one by one appeared the twinkling stars, shedding a mild and silvery lustre over all the loveliness of nature. I had purposely directed my steps thither, and as I approached the resting place of the dead a thousand tender recollections were revived—recollections of the young and beautiful, who had been my playmates in childhood, whose countenances once glowed with health—to whose eyes Friendship's holy light gave a brilliancy. These were looking forward to long life with all the ardency of youthful feeling, but they had withered like the last leaves of autumn, and in an unexpected hour had taken the last look upon the beauties of earth. They were now quietly sleeping beneath the green sod, alike unmoved by love or sorrow.

As I stood beside their graves, while all around being hushed in peace, seemed to inspire a solemn and deathlike stillness and to awaken in the heart calm and holy reflections, I thought upon existence. I asked 'What is our life? The word of God replied, "It is even a vapor that appeareth for a little time and then vanisheth away."

"'Tis a waste where storm and gloom
Are gathering up from Memory's cell;
Where gapes the wide insatiate tomb
And fierce disease darkly dwell."

I thought upon the season of youth as compared to spring. I looked around and above me, and the green willow gently waving over the tomb-stone of some departed one; also some lofty elms which had stood the wreck of time for fifty years were clad in their richest mantle; bright flowers were on every side, exhaling their sweetness in the evening gale.

Thus, in the beginning of life, the happy hours of youth, so many pleasures seem scattered in our onward paths, so many visions of joyous felicity fill the youthful imagination, that we are prone to forget that we are mortal; that we may be cut down like the flower, and in one short hour wither and die. I passed farther. Here were sleeping side by side the tender infant, the mother, and the man of grey hairs. They were once active, once engaged in the noisy bustle of life; but their labors had ceased, they had gone to their long home, to a changeless state of existence. I looked forward beyond the tomb, in which their formless dust slumbered. I looked into the confines of eternity, and thought of the life that never dies—of an eternal state where death has no more power. And while the curtain which seperates us from the invisible world seemed drawn aside, I reflected upon the time when I should be borne to my lonely resting place, and not lonely "since Jesus hath lain there," when I should lie down beside the dead to await with them the resurrection morn, and I earnestly prayed I might then be found clad in the righteousness of Christ and be prepared to enjoy an inheritance among the sanctified. C.

THE HEATHEN FATHER.

My evening walks with Mr. and Mrs. Judson, were upon the hills, and near the principal of these pagodas. The ascent is fatiguing, though part of the way it is facilitated by brick stairs 12 or 15 feet wide.—The pagoda, as usual, is entirely solid.—Around its base are smaller ones, and numerous shrines, built of brick, nicely stuccoed, like little temples, from the size of a large dog house, up to the size of a small dwelling. Within and around these are images of Gaudama, precisely like the pictures of him in America, generally well gilt. Little paper flags, &c., &c., are before them the offerings of the devout. Tall flag staffs are numerously planted on the crown of the hill, with various streamers, some of which are tasteful and elegant.

A large and substantial house stands beside the pagoda, literally filled with images of Gaudama, most of them of colossal size. These are made of brick with a thick coating of plaster, in perfect repair, many of them apparently placed there by these deceived idolaters, quite lately. The number continually increases. One of these images is in a recumbent posture, and must be forty feet long. Some of the images represent worshippers in a most reverent attitude, before certain figures.

While walking among these distressing evidences of folly and misery, we often saw scenes like the following: A poor man struggled up the back part of the mountain with a little child on his hip, less than three years old, plucking a few green twigs from the bushes as he passed. He went up to a great bell, suspended in the arena, and, taking a deer's horn lying on the ground for the purpose, struck it twice or thrice. Then reverently entering the image house, he prostrated himself, and taught his little one to do the same, which it did so readily as to make it certain it was not its first attempt. He then prayed with the palms of his hands placed together, and raised to his forehead, while the poor little babe lisped out some of the same words. At the conclusion, he walked up to the idol he had addressed, and laid before it, with great solemnity, his offering of green leaves, and taking up the babe, descended the mountain.

O ye parents, who take no pains to teach your little ones to adore, and trust and serve the eternal God, be reproved and abashed! That poor idolator may confront and condemn you at the last awful day.

Thank God, the gospel is slowly extending its happy conquests in this place. Two very respectable people applied for baptism last Lord's-day, and many are persuaded that Boodh is no God.—A hundred Christians hold forth the truth, and a teeming press presents to the people the divine testimony. But we must pray for the Spirit's influence. May this not be our chief deficiency?—*Malcom's Travels.*

From the Rev. Mr. Kip's Sermon.

EARNESTNESS.

The truth should be proclaimed *with earnestness.* By this, I mean not, with excitement, or violent appeals to the passions, or with the parade of human machinery to work upon the feelings, for of all this there is too much in an age like the present, when men cannot trust the "still, small voice" to effect its work, but must themselves invoke "the whirlwind and the storm." We may be calm, even when actuated by the deepest earnestness, or the most glowing devotion. The seraph who bows before the throne, is calm, though his spirit burns with the very intensity of fervor. Our Lord was calm, through all his earthly pilgrimage, even when he was uttering the most withering rebukes against sin, and a zeal for his Father's glory was consuming him. No hasty or impetuous efforts marked his ministry. When men rejected his admonitions, we see no restlessness disturbing the serenity of his spirit,—no impatient resort to excitement, to surprise his hearers into attention. Sowing the seeds of imperishable truth, he expected not an immediate harvest, but labored on, knowing that one day they must bear fruit. Looking forward to the future, and building for the future, he was willing in quietness to commit his instructions to the world, conscious that they would not "return unto him void." He was calm, from a steady confidence in the ultimate triumph of his cause. He was "patient, because eternal." To have acted otherwise, would have proved him to be a partaker in the narrowness of human views, and in the frailty of human infirmities. Thus it is, that "the kingdom of God cometh not with observation." The deep and majestic river—the pathway of nations—rolls on its course in stillness, bearing on its broad bosom an empire's wealth; it is the short-lived, shallow stream, which froths and bubbles, and scatters its spray far over its banks, as it dashes on its noisy way.

The Glories of the Savior.—The following sublime sentence is from the London Missionary Register:

"In this contemplation we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—[illegible] fails. Go, take a survey of the world in which we dwell,—collect every [illegible] every quality which is praiseworthy, every [illegible] is lovely, combine these into one resplendent orb of beauty. Then leave the bounds of earth, wing your flight through the field of immensity; in your progress collect what is fair and lovely in every world,—what is bright and dazzling in every sun—combine these into other orbs of surpassing brightness; and thus continue to swell the number of magnificent aggregates, till the whole extent of creation is exhausted. And after having united these myriads of bright constellations, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to the world—a drop to the ocean—the twinkling of a taper to the full blaze of the noontide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness with the boundless the ineffable beauty and excellence of Him who is *the brightness of his Father's glory who is God over all, blessed for ever.*

Vanity of earthly Splendor.—Abderame, Caliph of the Moors in Spain, reigned in the greatest magnificence and honor. After his death, the following was found in his writing:

"Fifty years have elapsed since I became Caliph. Riches, honors, and pleasure I have enjoyed in abundance, and have exhausted them all. The kings, my rivals, esteemed, dreaded, and envied me. All those things coveted by mankind, were bestowed by heaven upon me with a prodigal hand. In this long space of apparent felicity, I have calculated the number of days in which I have found myself happy; the number amounts to *fourteen.* Mortals, hence appreciate the value of splendor, of worldly enjoyments, and even life itself.'

Two things well considered, would prevent many quarrels; first to have it well ascertained whether we are not disputing about terms, rather than things; and, secondly, to examine whether that on which we differ is worth contending about.

There is one noble trait observable in human nature all over the world. The man who has been unjustly injured excites the sympathy of his fellows, and nothing advances a cause so much as the persecution of its supporters. The world cannot become wholly depraved while such is the disposition of mankind.

COMMUNICATIONS.

For the Register.

WHAT ARE WE DOING FOR THE SALVATION OF SINNERS?

My inquiry in the last Register was, "What are we doing for the salvation of the aged?" But I see all classes around me going forward to the Judgment unprepared; aged, middle-aged, and youth—all crowding the broad way that leads to death. Are we who profess to be on our way to Heaven, doing our utmost to save the multitude? Do we try to arouse the careless? Do we seek out inquirers? Do we know what to say to an inquiring sinner when we meet with him? If we felt more deeply in view of the condition of sinners, our efforts to save them would be more energetic. Our feelings ought to be in unison with David's, as expressed in Psalm cxix. verses 53, 136, and 158:—

"Horror hath taken hold upon me, because of the wicked that forsake thy law."

"Rivers of waters run down mine eyes, because they keep not thy law."

"I beheld the transgressors, and was grieved; because they kept not thy word."

Such emotions will not be transient in their influences, but will prompt us to "*patient continuance in well-doing,*" that we may win souls to Christ. J. R. J.

De Ruyter, March 25th, 1840.

For the Register.

INDUSTRY.

The fourth command of the decalogue lays upon us two distinct obligations: it imposes labor no less expressly than it enjoins a holy rest. "Six days shalt thou labor and do all thy work." It is a fair inference that a life of idleness is a disobedience to the law. The idle person who appears occasionally devout, separates what God hath joined together. For He that said "Remember the Sabbath day to keep it holy" has also said, "Six days shalt thou labor." Well directed industry is a moral and christian duty which none that are capable of it, can dispense with and be guiltless. Neither wealth nor rank can excuse a person in good health and competent faculties, from some kind of useful labor.

But in these latter times, manual labor is accounted by many too low an employment. Many a young gentleman and many a young lady, would regard it a dishonor to do any thing called work, though in circumstances imperatively demanding it. In this respect the manners and taste of society have suffered a deplorable change. Mary, Queen of England, was accustomed to spend a portion of her time in needle-work. It was his habits of industry that enabled Washington without confusion to conduct the complicated business of military command, and civil administration.

Few things are impossible to industry well-directed. By it men of ordinary talent rise to deserved eminence. What difficulties have been overcome, what wonders have been wrought, and what benefits have been derived from the industrious application of the faculties of man? H. P.

THE REGISTER.

De Ruyter, March 31, 1840.

RUINOUS EFFECTS OF SIN.

Sin is rebellion against God; and as such, it ever has, ever will, and ever must meet with the divine displeasure. It is the perversion of all order, and tends to subvert every principle of justice, of goodness, and of truth. It aims at the destruction of all happiness, and ultimates in the misery and ruin of all its votaries. The consequences following in its train, time and eternity can alone disclose. Its ruinous effects upon the moral world are inexpressibly great. Who can tell the difference between the present condition of the world, and what it would have been, if sin had remained a stranger to earth? But this foe of God and man has entered our world, and with it the ruin of all that is lovely, or to be desired by holy, happy beings. The flood-gates of immorality are thrown wide open, and the destructive, baneful flood rolls o'er the earth, bearing away upon its dark bosom the innocence and happiness of all men.

Before sin laid its polluting hand upon the soul and defaced the moral image of God in man, he was innocent and happy; but now he is guilty and unhappy.

How replete is the history of mankind with moral pollution and mental anguish!—If we look into the present condition of the human family, what do we behold? Men who in the order of created intelligences were made a little lower than the angels, crowned with glory, and sent forth to multiply and replenish the earth with holy, harmless, happy beings—men made to respect the rights of their fellows, and to harmonize in all the affairs of life, and to lift up their voices together in songs of praise and thanksgiving to God, their Creator, divided into classes or nations, casting off the restraints of the divine law, and hating and provoking each other to deeds of blood. How changed!

When God gave existence to this earth, "the morning stars sang together, and all the sons of God shouted for joy." Ah! little did they then know that this beautiful world would become the theatre of shameful deeds, and hard-hearted and heaven-provoking villanies. Men, as if they had lost all sight of right and wrong to promote their own selfish interests, and to satisfy unholy desires, trample upon the dearest rights and feelings of their fellows, and then close their eyes and ears to the tears, groans, and complaints of those they have unrighteously thrown into circumstances of deep distress. Thus we see that men are not only at variance with God, but they are at variance with each other; and the law which requires us to love God with all our hearts and our neighbor as ourselves, is set at nought, rejected, and trampled upon.

Every faculty and passion of the soul has fallen under the dominion of sin. By it the judgment is perverted, by it the will is controlled, and by it the affections are corrupted, and all are in a deranged and ruined state.

Sin has not only polluted the soul, and thrown a dark cloud over the moral destinies of man, but it has ruined our *physical existence.* The awful scourge has visited the bodies as well as the souls of men.—We come into existence with the seeds of disease sown in our physical constitution, which soon spring up and ripen into death. These are "the wages of sin." God, in pronouncing the curse upon man, said, "of the dust thou art, and unto dust shalt thou return." These bodies, then, which are so fearfully and wonderfully made, will soon be disorganized and reduced to their primeval state. Thus, while the souls of men are suffering under the lashes of conscience and weighed down under a load of guilt, the body is writhing under pains occasioned by accident, want, or disease. The whole man suffers—the whole man is ruined.—But he has ruined himself. "O! Israel," says God, "thou hast ruined thyself."—Wo unto us because we have sinned.

But the ruinous effects of sin are not confined to man alone. For his sake the ground is cursed. Thorns and thistles now spring up in the place of pleasant fruits, and flowers, and wholesome food. Its fatal consequences extend still farther. It reaches every element, takes hold upon the ethereal heavens, and lays all in ruin. The time is coming, says the Apostle, "when the heavens being on fire shall be dissolved, and the elements melt with fervent heat.—The earth also, and the works therein shall be burned up. The world that now is, is reserved unto the day of judgment, for the perdition of ungodly men." But the fatal consequences of sin do not stop here.—They reach into eternity, and bury the soul in endless ruin. Oh, the ruin of the soul! The soul that must endure forever, and forever writhe under the painful consequences of sin! The soul, once innocent and happy, before which lay an unbounded ocean of pleasure! The soul that might have existed eternally in unison with God, around which a halo of glory would eternally have been thrown—exiled from God, from heaven, and from all its native enjoyments, and cast down, polluted, dishonored, and despoiled of all its original excellency, into the bottomless pit! And is there no help for the soul? In *eternity* there is no help. Despair now "spreads its raven wings' over all its future prospects, and every attempt to escape would be to sink deeper in the pit of wo. But is there no help?—In this life only there is help. For sinners, favored with a day of grace, help is laid on one mighty to save. By him we may be redeemed out of all our iniquities, and cleansed from all sin. By Him the soul may be reinstated in the favor of God, and blessed with its native purity and enjoyments. But to bring about this glorious deliverance for the soul, and also to raise the body from corruption, and to restore the whole man to his original, perfect, and glorified state, the life of the Son of God must be sacrificed. This glorious act of divine mercy has been consummated. The soul of Jesus Christ was made an offering for sin. How great, then, must be the ruin of the soul that requires such a price to redeem it! and how important it is, in view of the eternal destinies of the soul, that a speedy application be made to the only source of remedy. Oh, sinner, think on thy moral condition! Thou art ruined, and will be ruined forever, unless the saving and cleansing efficacy of the blood of Jesus Christ be applied to thy soul. Now is the time to avail thyself of the glorious salvation. Soon it will be too late.

Again. Who can revolve in his mind the consequences of sin upon this life, and this world, without deeply deploring its existence? Sin is the abominable thing which God hates; and it should be hated by all intelligent beings. We ought to flee its very appearance—to break off our sins by righteousness, and turn unto the Lord who will have mercy, and unto our God who will abundantly pardon.

We learn that the Convention at 2nd Brookfield church, is to take place on the first day following the 2nd Sabbath in April, and not the first as stated in a former number.

REVIVAL RECORD.

The First Seventh-day Baptist Church in Verona, has been favored with a gracious outpouring of the spirit during the past winter. Meetings were held for prayer and religious conference in different parts of the town over which the members of this church are scattered, and conducted by Br. Charles Lewis, who has been laboring for some few months to build up the interests of the Redeemer in this place. These efforts together with the preached word, have been blessed and crowned with the hopeful conversion of about thirty souls. The gracious work is yet going forward.

A glorious revival has recently been experienced in Nunda, Allegany co. N. Y. Accounts say from FOUR to FIVE HUNDRED have been hopefully converted.

GREAT REVIVAL IN PITTSBURGH.

A correspondent of the Pittsburgh Daily Gazette, says "Almost every denomination and nearly every congregation in Pittsburgh, Allegheny, and Birmingham, are enjoying a season of refreshing. In one of the Methodist congregations, there has been a most remarkable excitement for more than two years, which possess now all the freshness of a new thing, not at all abated." Speaking of the revival in the city, he says "people are seen in the morning at six o'clock flocking to the lecture rooms, "like doves to the windows" and in the evening to the main body of the church, to hear the gospel of the grace of God. The anxious seat each successive eveni : is crowded, while all through the house the falling tear and sedate countenance say, "truly this is none other than the house of God and the very gate of Heaven." In speaking of the members added to the different churches, he says, "I am not prepared to give a definite report. But it is not uncommon for scores to unite with one congregation a week."

Elder Hill, pastor of the Baptist Church in Troy, N. York, speaking of the revival in that place, says:—

"This is the sixth revival that has occured in this Church within the last ten years; none of which were the result of previous arrangements for protracted meetings; we have followed the manifest guidance of the Holy Spirit as He has produced conviction of sin, and induced the cry from many, "What shall I do to be saved." In the present instance, with the exception of a few sermons from brother Hutchins, of Bennington, I have had no assistance in preaching, and I assure you I never better enjoyed the delightful work of "holding forth" the crucified and risen Savior to anxious sinners.

Elder Hill being about to leave his church, to enter the service of the American Baptist Home Mission Society, says, "it excites a lively gratitude in my heart to God, that I can leave them in the midst of such great prosperity."

REVIVAL IN WESTMINSTER, MASS.

The following is from the Christian Watchman.

Last fall the church felt that something must be done to stem the current of impiety. Days of fasting and prayer were observed. Near the first of January a meeting was commenced to be continued through the week. At the close of the week but few if any favorable indications could be seen —the attendance was small and almost confined to the church. It was resolved to continue the meeting another week; the attendance increased, and an aged gentleman expressed hope in Christ. The meeting was continued, many of the church came in, and a most pleasing revival commenced and still progresses.

The youth of ten or twelve years of age, and the father of more than three score and ten, are numbered among the joyful converts. Nearly fifty have expressed hope, and many are still saying, "What shall we do to be saved?". In some large families, only one remains unconverted. Husbands and wives rejoice together in several instances.

INTELLIGENCE.

FOREIGN.

IMPORTANT FROM CHINA.

By the ship Navigator, Capt. Bridges, from Canton, information is received that hostilities have been commenced on the part of the Chinese. The Canton press of Nov. 16th, says, that on the night of Tuesday and the morning of Wednesday, the Chinese opened their batteries on the British shipping at Hong Kong. The firing commenced at half-past twelve, and was kept up till three in the morning when it ceased, but was recommenced at four and continued till day-light. No damage however was done, not a single shot having hit any of the vessels. Had their fires been well directed they might have done immense damage, it being perfectly calm at the time. At day-light they had retreated and removed their guns, leaving nothing but their breastworks remaining. The shipping made no attempt to retaliate, though the Hyacinth was at Hong Kong to destroy the forts and batteries. All that day and the next, the weather continuing calm, the shipping continued at anchor; but on Thursday and Friday they removed to Tungkoo Bay, where they remained. This measure of removal had been previously determined on, but it was supposed that the Chinese would consider it a flight. The High Commissioner was determined to put a stop to the trans-shipping of British property under the flags of other nations, as had been hitherto done. The report that trade had been stopped with all nations brought by the Morea, was contradicted, but it was generally thought that a stoppage of the foreign trade would take place soon.

Correspondence of the N. Y. Commercial Advertiser.

Paris, Feb. 27, 1840.

RESIGNATION OF THE FRENCH MINISTERS—REJECTION OF THE DONATION BILL.

The donation bill of the King's son, on his approaching marriage, has been ignominiously thrown out of the Chamber, the Court is covered with disgrace, and the ministers are discharged. I use an uncourtly phrase, inasmuch as to resign by compulsion is still resignation; but it was generally reported in the lobby of the chamber, that these gentleman in case of defeat, must resign, or *they would be discharged.* Such a fate has been richly merited by ministers who, when in opposition, successfully took the lead against the very measure, in another shape, which they have now unblushingly attempted to carry; and it is a remarkable fact, that the party which now contributed to its rejection were the men who, as ministers on the former occasion, sought to carry it. The majority against the crown was 26, in a house of 426 members. Of that majority the party of Count Molé, the former President of the Council, furnished 21 hostile votes, and the friends of Thiers, mustered 17. As ministers always possess a phalanx of 106, who seem to have a special retainer to vote that black is white when required so to do, this defeat must be considered a fair illustration of popular feeling.

The event is unquestionably one of the most memorable that have occured in the parliamentary history of France since the revolution of 1830, and it is generally understood by the warmest friends of the king, that a few such experiments would sap the foundation of the monarchy.

Twenty members having demanded the ballot, which was granted, a death-like silence prevailed during the process, and when the doleful result was announced from the chair, the consternation of ministers was too evident to escape remark. They made up their packages, and mournfully took their departure.

It is quite unnecessary to describe the consternation of the royal family. A courier was immediately despatched to the Duke of Saxe Coburg, the father of the intended bride, now at Brussels, to make him acquainted with the royal discomfiture. The garrison of Paris was ordered to be on the alert, and prepared for the suppression of any tumult that might arise.

It is said that the Duke d' Aumale, the youngest of the king's sons, when he heard of the disaster, burst into a flood of tears; and throwing his arms around the neck of his royal mother, intreated to be allowed to divide his fortune with the Duke de Nemours.—He inherited an immense property from the Duke of Condé.

Louis Philippe, by way of retaliation, has countermanded the festivities of the court. If the people will not endow his children, they clearly do not deserve to drink his punch or dance to the sound of his minstrels. No conclusion can be more logical than this.

To report the various efforts to form a new ministry up to the present hour would be an endless task. Guizot is quite out of the question, and he has taken his departure to London on his embassy. The Duke de Broglie was directed to take the work in hand but failed. M. Thiers is now commissioned to construct the cabinet, and Marshal Soult has declared that between him and Thiers there can be no possibility of union.

The Eastern question is still in obeyance, and France evidently keeps aloof from the other powers. This is quite manifest from a declaration of Lord Palmerston in his place in the British Parliament, in answer to a question from Sir R. Peel, as to the construction of a passage in the Queen's address, to the effect that the unanimity of the five powers had prevented the breaking out of hostilities, and expressing a *hope* that the same unanimity would bring about a final settlement, so as to preserve the integrity of the Ottoman empire. The *hope*, said the foreign minister, was founded on a declaration of Louis Philippe in his address to the Chambers, in which the maintenance of the *integrity of the Ottoman empire* was stated to be the policy of his government.—The hope was also founded upon the knowledge which he had of the sentiments of the other *three* powers; and his lordship added that negotiations were still in progress on the subject. As the policy of the four powers has, from the commencement, remained unchanged, while France has avowedly wheeled about, the only possible negotiation that can exist must arise out of that untoward circumstance.

It is a fact of some importance in respect to this question, that the British government, in moving the navy estimates, has recommended an additional maritime force, on the sole ground that the navy of France has been considerably increased. They who doubt the solidity of the Anglo-French alliance remark, that so long as France was considered the real friend of England, the development of its maritime power excited no comment, and they infer an approaching separation: but the positive declarations of Lord Palmerston, in answer to the taunts of his Tory tormentors in the House of Commons, lead to an inference directly opposite. If, said he, there was a growing jealousy on the part of France toward England, he was not surprised, seeing how every thing relating to that country was objected to, exaggerated, or misrepresented, by the Tories in Parliament, or by the press which is supported by that party. He professed his ability to furnish satisfactory proof that the French government was perfectly convinced that union and peace were as desirable between the two countries as hitherto, and as much for the interest of France as for those of England; and added, that France had afforded another instance of amicable feelings in granting to England the right of search when French ships were suspected of participating in the slave trade.

On the other hand it is declared, that a treaty has been signed between England and Russia, for mutual co-operation, in case of Mehemet's advance toward Constantinople, and an attempt is made to show that the Anglo-French compact is *ipso facto* violated; but this inference is far from being legitimate.

The occupation of Port Mahon by France, with the consent of the Spanish Government, for a military hospital, has aroused the bile of the English Tories, who have displayed a temper on this subject which is not creditable to any party. This island, is situated midway between Algiers and France, was occupied by the United States also for a hospital, on payment of an annual rent. Your Government assigned the lease of the buildings to France, and that lease, having expired, has been since renewed by Spain, with the perfect knowledge and implied consent of Great Britain.

Dispatches of the 15th have been received from Marshal Valée, which state that nothing new had occurred in the province of Algiers. He is silent, as might be expected, as to ulterior proceedings in meditation against his Arab foes, but a private letter announces the approaching departure of a little expedition to Cherchell, in order to avenge the capture of a French vessel by the inhabitants of that port. The chief of them have already sent a deputation to the Governor, disclaiming all participation in that piratical act, and offering to pay the value of the vessel; but the marshal has declined to accede to this proposal.

While this force is being employed against the pirate port, the Arabs encamped in the neighborhood of Blidah will be compelled to measure their strength with a French force which is to be sent against them.

"Such is [illegible] opposition of the priesthood to the present government, that no successor to the archbishop of Paris had yet been found. If the ministers were wise this fact might be admirably turned to account. The experience of the last two months shows that Paris can do exceedingly well without an archbishop—and as the government a [illegible] has hitherto proved to be quite as expensive as any former one, there is a delightful opportunity of commencing the work of economy without touching on the personal comforts of the monarch, or impairing the dignity of his office. A few such lessons would be useful to his Holiness the Pope, who is at the bottom of these disgraceful manœuvres.

EGYPT.

Mehemet Ali continues his warlike preparations, but the attempt to organize a National Guard has met with universal opposition. Entire villages have fled in a mass and have taken refuge in the desert with the risk of being starved to death. The Viceroy hoped to be able to raise 100,000 National Guards in Egypt and the same number in Syria.

The Shah of Persia has sent his physician on an embassy to Mehemet; offering an alliance offensive and defensive against England. There is a report also of proposals from Mehemet to Great Britain in which some securities are offered for India, but the account is derived from the *Augsburgs Gazette*, upon which in general not a particle of reliance can be placed.

TURKEY.

The reform of the political institutions of this hitherto tottering empire is continued with unabated zeal. A law has just been promulgated for the formation of municipal councils in different towns. Many persons have doubted the sincerity of the promised reforms, and the possibility of carrying them out, but we have sufficient evidence of the perseverance of the Divan in this salutary work to satisfy the most skeptical mind. It has been demonstrated that in a district which paid 4 millions in taxes, only 350,000 reached the treasury of the Sultan; consequently 3,650,000 were absorbed by rapacious Pachas or their underlings.

Kosrew Pacha, the grand vizier, has had an apoplectic fit, and is considered incapable of resuming the helm of affairs. The young Sultan is afflicted with the same pulmonary complaint that carried off his father; but four of his wives are expected in the month of May to provide successors to the throne, in case his highness should not recover. I suspect the account of his illness to be exaggerated.

The patriarch of Constantinople is found to be deeply implicated in the Greek conspiracy to dethrone King Otho in favor of a Russian prince. The British embassador has demanded his removal from office, but has been opposed by Russia, and the matter is yet undecided.

Austria has signified to the Porte that in case Mehemet should menace Turkey a military corps shall be sent for its protection.

RUSSIA.

Accounts have arrived of the farther progress of the expedition to Khiva. On the 12th January, the detachment of General Perowski, after having halted near the river Yemba, had advanced in four columns toward Ak-Bulah. In the former of these places a Russian garrison was left, together with the sick and wounded. The troops support the fatigues of the march, and the number of sick diminishes. I have nothing new with regard to the Russians in Asterabad, in Persia, where their forces are conveniently stationed to watch the movements of England in the neighborhood of Herat; but letters of the 8th instant, from St. Petersburg, show the ramifications of Russian intrigue in another quarter—the capital of the Chinese Empire.

An embassy from St. Petersburg is about to set out for Pekin, and the most important part of the communication is, that the embassy consists of military officers of distinction, whose mission may be presumed to be that of assisting the Chinese by their counsel in the approaching conflict with Great Britain. In a preceding letter I noticed the departure of missionaries to the same capital, and the approaching return of some who had resided there for ten years.

SPAIN.

The Queen opened the Cortes in person on the 18th inst. You will have obtained the address of her Majesty from another quarter. She formally delcares her intention to present bills to the Cortes for altering the present democratic constitution of the municipalities and the provincial deputations; also against the electoral law and the liberty of the press. She manfully resolves to give increased security and dignity to the priesthood, without forgetting the doleful condition of the nuns and secular monks. In her Majesty's resolves to improve the glory of popery, she seems to have forgotten but one thing, which is the re-establishment of the Inquisition. That is doubtless to come hereafter.

A letter from the head quarters of Espartero announces that the besieging force was to advance immediately upon Segura. A flag of truce had been sent from the fortress, offering to submit upon terms which the Christino commander, Zurbano, would not accede to. On the 19th, Espartero was at Muniesa.

Don Francisco Perregue, the second in command in Catalonia, has succeeded, by a bold coup de main in surprising the corps of mountain Celadores, which escorted the receiver of Carlist contributions. That rebel functionary remains in the custody of the Christinos. In different skirmishes, the rebels have lost in Catalonia, 21 killed, 26 prisoners, and 32 deserters.

Cabrera, who was long since killed by the Spanish journals and brought to life again by the Carlists, has never yet been seen, so that we have reason to suspect the accounts of his existence to be false. This fact derives increased probability from the escape of five Christino prisoners in consequence of the revolt of two Carlist battalions, who insisted upon having their generalissimo produced to them. The rebel authorities declared this to be impossible, and as the informers took flight before the conclusion of that affair, we are yet in the dark as to the result. Polo and Langostera the Carlists chiefs next in command, keep themselves within the garrison of Morella instead of taking their usual stations at the outposts.

TRADE WITH CHINA.—The London, East India and China Association have presented to Lord Palmerston the following outline of a treaty they wish him to make with the Chinese:

"That a commercial treaty be obtained permitting—1st, admission not only at Canton, but at other ports to the northward, near the silk and tea districts; 2d, trade with the natives generally, but if limited to the Hongs, the Chinese Government to guarantee their solvency; 3d, that British subjects in China shall not be treated by the Government as inferiors, but left free to possess warehouses, have their families with them, and be protected from insult by the Chinese laws; 4th, that a tariff of duties be fixed on by both Governments; 5th, that the Queen's representative as Superintendent of trade, be allowed direct communication with the Emperor, his Minister, and the local authorities, and also to reside at Pekin, on a given port; 6th; that in case of an infraction of Chinese law, each British subject shall only be responsible for his own acts, and that the innocent shall not be confounded with the guilty; 7th, that in case of a refusal by the Chinese to open their ports generally, the grant of an island be obtained (by purchase or otherwise) for the establishment of a British factory."—*Evening Post.*

SUMMARY.

The latest intelligence from Mexico, gives us but little information, relative to the movements of the Mexican troops.

A new steamboat (Napoleon) has been put on the Hudson, to carry passengers between New York and Albany.

An aged man, and formerly a custom house officer at Rio Janerio, after several fruitless attempts to kill his son and a woman in the house, the doors of whic he had previously fastened, afterwards succeeded in killing his daughter, and then himself. The tragedy was attributed to mental alienation.

The Clerk of the House of Representatives declines franking any more packages for members of Congress, on account of alleged frauds.

Mr. Naylor, of the third Congressional district, Pa., has been indirectly challenged to a duel by Chas. Ingersoll, son of Chas. J. Ingersoll, who contested Mr. Naylor's seat in Congress. Both gentlemen have been arrested.

The New Era recommends a spirited remonstrance to the passage of the Registry Law, and says, "If calm remonstrance is not effectual, we have the example of our revolutionary sires before us."

Lake Navigation open.—The Steamer Transit, Capt. Richardson, is already plying between Toronto and Niagara. The St. Lawrence is advertised to commence her trips on the south side of the Lake on the first of April.

Flour was selling at the last advices in Pittsburg at $2,63 to $2,75 per barrel.

The revolutions of the paddle wheels of the British Queen, on her late voyage from Portsmouth to New York, are ascertained by means of a clock attached to the machinery to have been two hundred and ninety-one thousand eight hundred and forty eight. The diameter of the paddle wheels is thirty-one feet.

The Mexican Congress has ratified the indemnity for claims of citizens of the United States against that Republic. Gen. Santa Anna has obtained his passports with a view of traveling, whether in the United States or elsewhere is not known.

The Congress of Mexico has also authorized the government to borrow $100,000. This loan is expected to be one of the ways and means for carrying on the war against Texas. Slavery is thought to be the occasion of the proposed campaign.—"Mexico gives freedom to men of all colors, and she has her destiny to fulfil in this respect."

DR. JOSEPH PARRISH died a few days since in Philadelphia. The newspapers speak in terms of high commendation of his virtues.

An English Yacht arrived at Charleston, S. C. a few days since. She is the property of certain English gentlemen—is last from the island of Cuba, bound to New-York. The N. Y. Spectator says, "Among the marvels of the day is a cruise across the Atlantic in a pleasure boat."

Unparalleled Speed in Traveling.—The Wilmington Advertiser says several travelers who passed over the Wilmington and Weldon Rail Road, a few days ago, reached New York in seven days from Cuba. They had four days passage from Havana to Charleston, and three from Charleston to New York on the Rail Road."

By a letter from Capt. Hoskens of the Steam ship Great Western, it appears that the late passage of the G. W. across the Atlantic, was made eight hours sooner than that by the British Queen.

Green Peas were plenty in New Orleans on the first of this month.

NORTHEASTERN BOUNDARY.—The dispute between the United States and Great Britain, in reference to the Northeastern Boundary, is attracting attention in England. "If the course we pursue," says the London Shipping Gazette, "in the dispute with China be found to be injurious to American commerce, there are elements already at work of a character sufficiently inflammable to render them not over fastidious or punctilious at finding out some real or imaginary line of distinction to be drawn between our proceedings and the French blockades in South America. We question, therefore, if we are over and above secure against being involved in a quarrel with the United States, if we proceed to the blockade of the ports of the Celestial Empire without declaring war. At all events, it will be wise in ministers to act with circumspection, and weigh well the probable consequences, before they are so far committed that they cannot retreat without a sacrifice of principle."

Outrageous.—We are informed by a gentleman from Fort Townson, that two or three weeks since, a citizen of the United States, at the head of eight or ten men, had occasion to go into Texas, for some purpose, where he came across a party of Cherokee Indians on the borders of Texas, who kept in sight of him for two or three days, without manifesting any hostility. One night, after the Cherokees had encamped, the whites stole upon them and killed seven or eight of their number, when the Indians returned the fire, killed one or two of the whites, and then fled. The cause assigned by the commander of the whites for attacking the Indians was, that he was afraid they intended to attack him and therefore took the start of them. If this is the true state of the case, we think the United States should punish the aggressors, and prevent, if possible, any further outrages of the kind.—Our informant states that the officers and agents at Fort Townson consider it an outrageous and unprovoked murder. Will they not then have the matter investigated, and justice rendered to the Indians?—*Little Rock Times, Feb. 24.*

Steam Engine sent Post.—A few days since a perfect working model of a steam engine was transmitted through the Post office, from Sheffield to London. The total weight being under four ounces, it was charged as eight letters—namly 8d, which being pre paid at Sheffield, it came safe to hand with its fellow penny travelers.—*Wolverhampton Chronicle.*

Charge from Brazil.—The Chevalier Pedro Rodrigues Fernandes Chaves, Charge d' Affaires of the Emperor of Brazil, has presented his credential letters to the Secretary of State, and been introduced in his official character to the President.

Manhattan Bank.—It affords us great pleasure to announce the election of William M. Vermilye, Esq., as cashier of the Manhattan Bank. Mr. Vermilye has been for many years the cashier of the Merchant's Exchange Bank, and is a gentleman universally esteemed. We may add that his integrity and financial ability afford good assurance that under his management the affairs of the Manhattan Bank will be retrieved.

From the New York Express.

In the Boston Municipal Court, on Monday, RANSOM CLARK was convicted on a charge of passing counterfeit money. He is the only survivor of Major DADE's company in Florida. He was left for dead on the field, and was horribly mangled, but finally escaped. He formerly delivered lectures on the Florida war. His guilt in the present case was so apparent, the jury did not leave their seats; but he was recommended to the mercy of the court.

PLYMOUTH, Eng., Feb. 17, 1840.—An American *diver*, named Scott, has been astonishing some of the people in this neighborhood by his extraordinary feats, having leapt into the the water twice (on different occasions) from a very elevated position on board the San Josef bearing the flag of the Admiral Superintendent of the dock yard. On the first occasion he descended from the top-sail yard arm, a height of about 120 feet: and on the second from the top gallant yard, a height of about 190 feet. Even at this inclement season, it is surprising to see the number of persons assembled to witness the extraordinary performance.—*London U. Service Journal.*

DEWITT C. PEABODY in the employ of Stone & Clark, of Ithaca, as engraver, was arrested, on Sunday last, by the sheriff of Orleans county, on a charge of being concerned in counterfeiting—A large supply of red back bills on the Bank of Warsaw were found secreted in his room.—He was examined on Monday and committed.—*Elmira Republican.*

DISTRESSING OCCURRENCE.—On Friday night of last week, the dwelling house of Mr. Abraham Tripp of this town was consumed by fire, and two children burned to death. Mr. Tripp was from home. His wife was awoke in the night by the noise of the fire. She proceeded to a small room in another part of the house, and on opening the door the flame burst out upon her. She seized a pail and went to the well for water, and while absent her daughter, aged about 13 years, had left her bed, with a grandchild only a few months old, and got into the part in which the fire was raging. Their mothers heard their screams, but could not rescue them. They were consumed with the dwelling.—*Schoharie Patriot.*

Earthquakes.—The latest arrivals from the Mediterranean state that Vesuvius is inwardly convulsed, and thick clouds of smoke cover the mountain top, the vapor of which is so very prejudicial to the vines in the immediate neighborhood, that the Government has remitted the taxes of the growers. It is a remarkable fact that the eruptions of Vesuvius have, almost in every case, been preceded by alarming indications of the volcanic action in Perthshire. About a month ago, it will be recollected, that some smart shocks were felt at Crieff and Comrie. It now turns out that, almost immediately afterwards, Vesuvius became convulsed. It thus appears that there must be a chain of strata, of uniform sympathy, stretching from the Grampian and Ochill Hills to Italy. There is nothing in the history of Scotland to show that earthquakes were peculiar to Perthshire, previous to the great earthquake at Lisbon; but, since that time, they have been more or less common; and on the assumption that a chain of electrical strata does exist in this direction, the conclusion might be drawn that, 'the foundations of the earth,' so to speak, were then 'rent;' and thus, according to Daubeney's hypothesis, 'water and atmospheric air' would thereafter find comparatively easy access through the channels in the rocks, and reaching the heat which is believed to 'exist below a given point of the earth's surface,' produce the volcanic action. From the borings which have been made in Perthshire, in search of coal, the strata have been proved to be highly charged with electricity, more especially in the valley of Strathearn; and it has also been demonstrated that the heat there is not far from the earth's surface. Loch Earne, too, never freezes—a phenomenon exclusively applicable to that lake, as compared with others of equal dimensions in Scotland. Taking all these circumstances into account, we think they open up a very interesting and inviting field for the further investigation of physical science in connection with volcanic phenomena, and we hope the attention of scientific gentlemen will be early directed to the subject.—*Aberdeen Journal.*

HYDROPHOBIA—*A Remarkable Case.*—A Letter from Reading, (Pa.,) states that a singular case of hydrophobia lately occurred in that town. Two or three weeks ago, a dog belonging to Mr. John Rogers bad been fighting with another dog, and soon after exhibited some symptoms of canine madness. On last Wednesday, this animal attacked two or three cats, and tore them to pieces. On Friday, Mr. Rogers was recommended to keep his dog tied up, as the signs of madness had become obvious to the neighbors. It appears that Mr. R. did not attend immediately to this suggestion, so that the dog, being unsecured, bit a cat, which was a pet of one of Mr. R.'s children. This cat came into the child's bedroom in the morning, as usual, jumped on the bed, and, while playing with the little boy, bit him on the nose. About two hours after, the boy was taken ill, with symptoms of hydrophobia. The dog was then pursued, overtaken, and shot on Saturday afternoon. On Monday the child was much worse, and few hopes are entertained of his recovery. The report of the physician confirmed the fears of the family as to the nature of the disease. A cat belonging to Mrs. Baker, was also bitten by the same dog, and being pursued by the neighbors, run into Mrs. B.'s house, jumped at a little girl, and bit the calf of her leg severely. By the application of caustic immediately to the wound, the girl is supposed to be placed out of danger.—*Philadelphia Ledger.*

SHOCKING AND FATAL ACCOUNT.—Yesterday afternoon, a little after five o'clock, says the Pennsylvania Inquirer, a false alarm of fire was given in the southern part of the city, and a few young men who were members of the Franklin fire company, drew out their engine from its station, in Catherine st., above third, near the free school.

Unfortunately, the boys were at the very moment rushing out of the school house, and acting from a natural impulse, quite a crowd of them from six to fourteen yeays of age, seized the rope and began to run with the engine. The young men attached to the apparatus, endeavored to free the rope of as many of the boys as they could, but to clear it of all was impossible. The engine had scarcely proceeded round the corner into Third street, above Catharine, before two of the boys fell—and two of the young men at the tongue of the engine, by dint of main strength, turned the machine a little out of a straight line to save them from harm, and as far as these boys are concerned, they succeeded. But at that moment, several of the other boys fell, and the wheels passed over the head of a fine lad about ten years of age named Mulholland, who died instantly.

The deceased was the son of Mr. Mulholland, who resides in German street. A second boy, about the same age, the son of Mr. Foreman, who keeps a tavern at the corner of Fourth and German streets, had both his thighs crushed and broken by the wheels, and it is believed impossible for him to live through the night. Indeed, we have heard a report that he is since dead. A third boy had his arm broken near the wrist—and one or two others are more or less injured. No blame was attached to the members of the Franklin Company, who was driving the engine.

MYSTERIOUS.—Yesterday morning, the body of a man drifted ashore near the public State Quarantine ground. He appeared to be about thirty years of age, had red hair and whiskers, and a tuft of hair under the chin. He had nothing upon him except a white shirt, and had been thrust with his head down into a salt bag. A piece of new bale rope was tied round his body and neck in two bowling knots, which must have been done by a seafaring person. He was lashed with his knees up to his breast, and the end of the rope was in a bowling knot, which appeared to have had a stone fastened in it. The body had the appearance of having been in the water only one or two days.

MARRIED,

In Georgetown, on the 24th inst. by Rev O. H. Reed, DR. EPAPHRODITUS WHITMORE, and MRS. BETSEY MATTESON, all of the above place.

In Georgetown, on the 26th inst., by Wm. Westgate, Esq. MR. EBENEZER DAVENPORT, and Miss MERCY BENEDICT, all of the above place.

DIED.

In this village, on the 25th inst. after a short illness of 15 hours, DE LAZON, son of William H. and Cynthy Bly, aged 3 years 1 month and 20 days.

Letters received at this office for the week ending March 31st.

B. Babcock (your papers have been sent regularly) Maxson Green. The business you wished done has been attended to, and the amount you mentioned enclosed to you, will you adjust the affair and send an answer as per letter; the papers had been sent. Eli S. Bailey (it is done according to your wishes.) H. Willson (all right) your request shall be complied with. D. Mattison (we have sent the papers you wish for.) S. S. Streeter (we will do it) Savage and Moore.

RECEIPTS.

Of G. B. Utter $2, (this should have been credited in the first number, it was entered on our book but omitted in the paper.) P. S Cottrell $2, Hiram Crandall $1, Rev. E. S. Bailey $6, credit Jonathan Babcock David Clark, Jabish Brown jr., $2 each. Maxson Green $15, credit self O. M. Crandall, D. P. Stillman, E. Potter, O. Parmeter, Luke Maxson, jr., D Rose, $2, each, J Crandall $1. D Williams $2, Andrew Babcock $2, John T. G. Bailey $2, Samuel H. Coon $2, Sylves er Crumb $2, Jared Stillman $2, A Burdick $1 Wales Fairbanks $1, Brayton Babcock, $1, Calista Grant 75cts

ADVERTISEMENTS.

One Cent Reward.

RANAWAY from the subscriber, on the 23d inst., GEORGE COOPER an indented apprentice to the farming business. All persons are hereby forbid harboring or trusting him on our account, as we will pay no debts of his contracting after this date.

OBADIAH CANNEFF,
ELNATHAN ELLIS,

Georgetown, March 23d, 1840. 4w3

Wanted Immediately,

AN apprentice to the Cabinet and Painting business. An active lad from 16 to 18 years old, who can come well recommended for steady and industrious habits, will find good encouragement by applying to the subscriber.

DANIEL R. BURDICK.

De Ruyter, March 20th, 1840.

ALFRED ACADEMY, AND TEACHER'S SEMINARY.

THE Trustees of this Institution respectfully announce to their patrons, and the public generally, that the school is now open for the reception of pupils under the care of Mr. W. C. KENYON.

From the successful manner in which Mr. K has discharged the duties of his station, the Trustees have the fullest confidence in recommending him as the future Principal.

No consistent efforts will be wanting on the part of the Trustees or Teachers to adapt the Institution to the wants of the community.

As an important end proposed is the qualification of *Common School Teachers*, the ordinary branches of that department will receive special attention.

Ample facilities will also be given to those desirous of pursuing the Natural Sciences, Pure Mathematics, and Classics.

Familiar Lectures, (illustrated as far as practicable) will be given on

Chemistry and Philosophy.
By W. C. KENYON.
THE ART OF TEACHING.
Rev. J. R. IRISH.
ANATOMY AND PHYSIOLOGY.
Dr. J. R. HARTSHORN.

ARRANGEMENT.

The Academic year is divided into four terms, of eleven weeks each, opening, viz:

1. Wednesday, April 29th. 2. do. August 19. 3. do. November 11. 4. do. February 4.

VACATIONS.

One of five weeks at the close of the first term, two others of one week each.

TUITION.

Varying with studies from, - - $2 50 to 3 50
Lectures gratuitous, except a small sum to defray expense of experiments.
Board may be obtained at $1 to $1 50.
Applications may be made to Luke Greene.

Reference.—Eld. N. V. Hull, Clarence, Erie Co. Eld. Z. Campbell, Friendship, Allegany Co., Eld. S. Coon, or I. Green, Independence, Edwin Stillman, Genesee, Varnum Hull, Persia, Cattaraugus Co., Chas. Hartshorn, Hornellsville, Steuben Co. Dr. C. D. Robinson. Angelica.

LUKE GREEN,
DAVID STILLMAN,
M. STILLMAN, Jr. } Trustees.

Alfred, Allegany Co. March 10, 1840. 3tf

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf

I. R. BOGARDUS.

De Ruyter, March 10, 1840.

Z. T. BENTLEY, Attorney & Counsellor at Law, AND SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order,

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New-Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	20
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York,	
Safety Fund,	2 to 2-2
Notes of New Banking Law,	2-4 2-2
Pennsylvania,	
Par in Philadelphia,	6-2 to 7
All U. S. Bank, old and new,	6-2 to 7
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio,	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	7 to 8
Indiana,	"
Kentucky,	"
Illinois,	"
North and South Carolina,	5
Georgia.	9 to 10
Tennessee.	7 to 8
Mississippi Notes.	no sale
Missouri.	
Bank of the State of Missouri at St. Louis,	10
Louisiana.	
At New Orleans,	4 to 5
Michigan.	no sale
Detroit,	no sale
Canada,	
Bank of Montreal,	4 to 4-2
City Bank do.	"
Union Bank do.	4 to 4-2
Upper Canada.	6 to 7
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1	13,25
" No 2	10,25
" No 3	6,50
FLOUR,—N. Y. super, canal,	5,75
Richmond City Mills,	6,25
Rye Flour,	3,00
Indian Meal,	3,62
GRAIN,—Wheat, N. R,	1,15
" Western,	1,15
Rye,	59
Corn,	54
Barley,	65
Oats,	33
Beans, per tierce,	15,00
MOLASSES,	30
OILS.—Whale,	30
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	13,25
" Prime,	9,25
Pork, Mess.	15,00
" Prime,	12,25
" Fresh, per cwt	8,50
Butter, Orange	16
" Western,	11
Cheese,	9
Hams,	11
Rice,	3,37-2
Potatoes,	—
SALT.—Turks Island,	33
St. Ubes,	38
Liverpool, ground,	38
TALLOW,	9
WOOL.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respetfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance,
March 17, 1840, 2tf

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

POETRY.

From the Literary Examiner and Western Monthly Review.

EXPOSTULATION.

BY WILLIAM H. BURLEIGH.

"Like thee, oh stream! to glide in solitude
Noiselessly on, reflecting sun and star,
Unseen by man, and from the great world's jar
Kept evermore aloof—methinks 'twere good
To live thus lonely through the silent lapse
Of my appointed time!" Not wisely said,
Unthanking Quietest! The brook hath sped
Its course for ages through the narrow grasp
Of rifted hills, and o'er the reedy plain,
Or 'mid the eternal forests, not in vain—
The grass more groweth on its brink,
And lovelier flowers and richer fruits are there
And of its crystal waters myriads drink,
That else would faint beneath the torrid air

CONTINUED.

Inaction now is crime. The old Earth reels,
Inebriate with guilt; and Vice, grown bold,
Laughs innocence to scorn. The thirst for gold,
Hath made them demons, till the heart that feels
The impulse of impartial love, nor kneels
In worship foul to mammon, is contemned
He who hath kept his purer faith, and stemmed
Corruption's tide, and from the ruffian heels
Of impious tramplers rescued perilled Right,
Is called fanatic, and with scoffs and jeers
Maliciously assailed. The poor man's tears
Are unregarded—the oppressor's might
Revered as law,—and he whose righteous way
Departs from evil, makes himself a prey.

CONCLUDED.

What then! Shall Truth's anointed priest succumb
To popular Falsehood, and fling down his shield,
And drop the sword he has been taught to wield,
In Virtue's cause? Shall Righteousness be dumb,
Awe-struck before Injustice? No!—a cry,
"Ho! to the rescue!" from the hills hath rung,
And men have heard and to the combat sprung.
Strong for the right, to conquer or to die!
Up, loiterer! for on the wings are flung,
The banners of the faithful!—and erect
Beneath their folds the hosts of God's elect
Stand in their strength. Be thou their ranks among.
Fear not, nor falter, though the strife endure,
Thy cause is sacred, and the victory sure.

From the Oberlin Evangelist.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.—Is. 40: 31.

Up, christian, up, take wings and fly
Above the tempest, and the storm;
Upon thy Father's strength rely—
Thy God, his promise, shall perform.

As the strong eagle in his might,
Soars on; by powerful pinions borne;
So may'st thou wing thy glorious flight,
And all the powers of darkness scorn.

What tho' the billows wildly roll,
What tho' the clouds may darkly lower!
Thy God shall bear thy trembling soul,
Far, far, above their raging power.

Then place thy firm unshaken trust,
In Him who doth the winds command;
On His unfailing promise rest,
And lean upon His strong right hand.

Go, leave the cares of earth beneath—
With soul renewed; and sins forgiven,
Mount upward on the wings of faith,
Rejoicing in the smiles of heaven.

Jan. 29, 1840. H. E. G.

MISCELLANEOUS.

EMPLOYMENT OF TIME.

Extract from Mr. Moore's Address before the General Trades' Union, &c. Sept. 1834.

What can be more humiliating to the Philosopher, or discouraging to the Philanthropist, than the reflection that a majority of mankind rather seek to *kill time than improve it!* It is generally those who need instruction *most*, that strive least to obtain it; and hence the more ignorant a man is, the less does he appreciate the value and importance of the winged hours. Who, that is acquainted with the delights of knowledge, with the value of reflection, and the charms of contemplation, but must hear with deep regret those who have never endeavored to profit by the past, complaining of the tardiness of time and sighing for the future? And why should man seek to pass his time in idleness, or in vain and unprofitable pursuits? Why neglect to cultivate the mental faculties which God has given him? He can plead no excuse in extenuation. Neither nature nor circumstance can furnish him with a sufficient apology for such delinquency. If deprived of the advantages of an early education, the more anxious and industrious should he be to obtain one. And if so fortunate as to have acquired more information than his neighbors, the more liberal he should be in the dispensation of his knowledge. Placed in a world, rife with interest, replete with curious varieties, and pregnant with unexplored phenomena, man is urged by every inducement, to acquaint himself as far as possible with the nature and designs of that creation of which he forms so interesting and important a feature. He is called upon by every consideration, to devote his time and his energies to the ascertainment and development of those truths, whether physical, political or moral, which concern the welfare of man; and he who neglects to perform those duties, contravenes, as far as in him lies, the purposes of his creation.

A blind veneration for antiquity, originating in the credulity and indolency of the human mind, is one great source of error and ignorance. Men find less trouble and labor in adopting the opinions of others, than in investigating and forming opinions of their own; and hence their willingness to follow in the footsteps of their ancestors. Too many men act upon the principle, that the antiquity of an opinion, or the universality with which it has been received is, an indubitable evidence of its truth, so long will they maintain and propagate error and falsehood. Would men but reflect that the indolent and ignorant have ever outnumbered the reasoning and intellectual; and that the more ancient an opinion, the nearer it approaches to the legendary and fabulous times, they would not so readily estimate its worth by the number of votaries, or the antiquity of existence. Shall I be told, that but comparatively few are capable of becoming habitual thinkers and correct reasoners—that nature has withheld her intellectual gifts from the great majority of her children, and decided that they should be governed and controlled by a chosen and favored few? Let no man so far presume to question the justice and goodness of the Universal Parent. I am aware however, that there exists a disparity in the minds and capacities of men; and I am also aware that that disparity arises in a great degree from the volition of the creature. Such is the habitual negligence of men, and so prone are they to trifles, that a majority of them feel a deeper interest in the displays of necromancy, than in the *demonstrations of philosophy*; and would listen with greater attention to the ravings of a fanatic, or the pratings of a parrot, than to the thunders of Sinai, or a voice from heaven. And why this abuse of reason, this poverty of mind and dereliction of thought? Does the cause necessarily exist in man's nature and constitution? By no means—but in his habits and his will. The majority of distinguished individuals, owe their elevation to native superiority of intellect. The truth of this position is strikingly exemplified in the life and achievement of Carsten Niebuhr. Born a peasant in a remote corner of an obscure province, far removed from all the facilities of acquiring information—poor and an orphan—gifted but moderately by nature—with a memory not remarkably retentive, and his ability of acquiring knowledge the most common—yet, notwithstanding all these unpropitious circumstances, he became by dint of perseverance and indefatigable industry, one of the most distinguished men of his age. His memory will survive and flourish—be honored and revered, whilst science has a friend, or virtue an admirer.

Of what benefit would the *native genius* of a *Newton* or a *Liebnitz* have been to themselves, or to the world, without the aid of *method* and *mental industry?* Not by intuition, but by the deductions of reason, was the latter enabled to discover the order of fluxions, or the *differential calculus*—and the former, the *laws of universal gravitation.* It was *industry* and *mental discipline*, that enabled the immortal *Tully* to sustain for a season, the fortunes of degenerate and sinking Rome—that enabled Napoleon to control the destinies of Europe—and Franklin to follow nature to her hiding place, and pluck the master secret from her bosom.

All men, when their jealousies and prejudices are quiescent, admire genius, and willingly do homage to intellectual greatness—nay, regard the master spirits of intelligence, as beings almost superhuman; and hence, the ancients deified their sages and benefactors—and hence, the moderns speak of Plato, as the *divine*—of Galileo and Kepler—of La Grange and La Place—of Milton and Shakespeare—of Jefferson and Franklin, as "*the immortal.*" And is it not extraordinary, that men should idolize qualities in *others*, which they neglect to cultivate in *themselves?* Is it not strange, that the love of mental ease should, so often, nay, so generally, triumph over all the aspirations of a generous ambition—over every impulse, every desire for intellectual eminence?

Most men are willing to admit, (and feel a secret pride in the admission,) that when God said "Let us make man in our own image," he meant that the resemblance should consist in the intellectual character and qualifications of man. Admitting the correctness of this interpretation, it follows, that in proportion as we advance in knowledge, in that ratio do we approximate to the character and likeness of our Creator. And of consequence, as we remain stationary, or retrograde, do we assimilate to the brutes that perish. There are none but would startle with horror at the reflection, that they resembled in *form and face*, the ape or the elephant; and yet, strange and paradoxical as it may appear, the majority of mankind, rather than task their mental powers, would prefer to live and die resembling in *mind and habits* the ox and the ass. Be stimulated then, my friends, by the reflection, that every acquisition of knowledge, if properly applied, elevates your character, augments your happiness, and increases and strengthens your resemblance to your Creator. I would not have you understand, however, that the *mere acquisition of knowledge*, or what is generally called an *education*, is suffered to render you either wise or virtuous. Man is too apt to learn *mechanically*; and his knowledge when mechanical, is of but little more service or utility to him, than is the faculty of articulating certain words to the parrot or the jackdaw. Without severe mental training and an assiduous cultivation of the just powers of thought, and the strict but general regulation of the faculties of the mind, the great purposes of education are seldom if ever accomplished. He who has treasured up much information regardless of system, or method, is admirably described in the following couplet, by England's greatest didactic poet,

A bookful blockhead—ignorantly read,
With loads of learned lumber in his head.

The value of our acquirements depends, not so much upon their extent or variety, as upon the manner and capacity with which they are applied. When men learn *how* to think, they soon begin to think correctly. No precocity of genius—no expansion of native intellect—no acquisitions of knowledge, can render men wise and useful, without they know how to direct their power and use their wisdom. How strong the propriety then, nay, how imperative the duty, especially in a government like ours, where the public voice is omnipotent, where the destinies of the republic are committed to the hands of its citizens, where government is a deposit intrusted alike to all, and where all are accounted for the administration of its affairs, that all should be acquainted with its character and genius, and capable of investigating the causes that may secure its stability, or accelerate its destruction.

NOAH WEBSTER.

A beautiful closing scene of the well-spent life of an honored and practical votary to literary pursuits is exhibited in the following record:

Noah Webster, L. L. D., the veteran of American Literature, seems to be laying aside his armor, or rather after the manner of ancient heroes, suspending it in our temples of science. May he long enjoy the green old age in which he at present rests from his labors.

He has given to the library of Yale College, his Alma Mater, a number of rare and valuable books, Saxon, Russ, and Stalopic.

He has made a donation of classical and other books to the Library of Middlebury College, of which one of his sons-in-law was professor; among these is an elegant edition of Pliny's works in folio, which belonged to Lord Hardwick.

He has given a number of valuable books to the library of Amherst College in Massachusetts, of which he was one of the founders.

He has made a donation of miscellaneous works to the Proprietor's Library in Hartford, the original seat of his ancestors, the first of whom was one of the founders of the colony Connecticut. These books are now transfered to the library of the Young Men's Institute.

He also made a donation of books to trustees in West Hartford, the place of his nativity, for the purpose of beginning a social library; these are made the basis of such an institution as the donor intended.

THE BIBLE.

Whence but from heaven, could man unskill'd in arts—
In different nations born, in different parts—
Weave such agreeing truths! Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their prize.

Dryden.

GLEANINGS FROM THE CONVERSATIONS OF REV. JOHN NEWTON.

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. So devotedness to God, whether it mows or whets the scythe still goes on with the work.

A Christian should never plead spirituality for being an idler or a sloven. If he be but a shoe black, he should be the best in the parish.

My principal method for defeating error and heresy is by establishing truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts.

A Christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains—but the moment that business is done, he is off—as is said in the Acts of the Apostles, "Being let go, they went to their own company."

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is *a way of escape* from it, and with this I begin and end.

Seldom will Satan come to the Christian, at first with a *gross* temptation. A green log and a candle may be safely left together. But bring a few *shavings*, and then some *small sticks*, and then some *larger*, and soon you may bring the green log to ashes.

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, talking of his assurance at that time, I should have despised his speech.

For an old Christian to say to a young one, "Stand in my evidence," is like a man who has with difficulty climbed by a ladder to the top of the house, crying to one at the bottom, "This is the place for a prospect—come up at a step."

I shall preach, perhaps, very usefully upon two opposite texts, so long as I keep them apart—but if I attempt to reconcile them where God has not done it, it is ten to one if I don't begin to bungle.

Christ has taken *our* nature into heaven to represent *us*. He has left *us* on earth, with *his* nature, to represent *him*.

A wise man looks upon men as he does on horses—all their caparisons of title, wealth, and place, he considers but as harness.

Some Christians, at first glance, seem of a superior order, when they are not. They want one quality. At a florist's exhibition the other day, a certain flower was determined to bear the bell, but it was found to be an artificial flower. There is a certain quality called *growth* which it had not.

Villany and Virtue.—Lacon among many things, says truly "villany that is vigilant, will be an overmatch for virtue, if she slumber on her post; and hence it is that a bad cause has often triumphed over a good one; for the partizans of the former, knowing that their cause will do nothing for them, have done every thing for their cause; whereas the friends of the latter are too apt to expect every thing from their cause and nothing from themselves."

Pride goeth before destruction, and a haughty spirit before a fall.

SCRAPS.

There is no labor so certainly effectual, and so largely productive as that which is expended in the work of the Lord.

The love of Christ should constrain you to live unto him, and not merely to speak well of him.

The viciousness of the wretched, so far from exempting us from obligation to supply their urgent necessities, is an additional reason why we should endeavor to do them good, win their confidence, and save their souls.

Few men had ever more natural courage than Luther, and yet he was often heard to say, that even to the latest part of his life, he never could conquer his fear when he mounted the pulpit.—*Mason.*

Christ's ministers must be careful, while they display God's wrath, to conceal their own, and be jealous over themselves, lest sinful anger shed itself under the cloak of zeal against sin.—*M. Henry.*

If in my preaching I were to pay a regard to Phillip Melancthon and other divines, then I should do little good. I preach in the plainest manner to the illiterate, and that gives content to all. Hebrew, Greek, and Latin, I spare till we learned ones come together.—*Dr. Luther.*

Much of the ability to do good lies in the disposition to do it. The very breathing of a benevolent heart is a species of doing good.

If the heart be cold in prayer, pray until it grows warm. To forsake the closet because you are not in a good frame, is to go away from the fire because you are cold.

Surely nature is a book, and every page rich with sweet hints. To an attentive mind the garden turns preacher, and its blooming tenants are so many lively sermons. What an engaging pattern, and what an excellent lesson have we here.—*Hervey.*

Gospel ministers are appointed rulers in the household of God; not as princes, for Christ has entered a caveat against that;—but as stewards, or other subordinate officers; not as lords, but as guides; not to prescribe new ways, but to lead in the ways that Christ has appointed.—*Rev. Matthew Henry.*

With a good minister of the Gospel, the end of one duty is the beginning of another. When Calvin was persuaded to remit his ministerial labors, he answered with some resentment, 'What, would you have my master find me idle?' Persevere in his work 'till the Lord come.' 'Hold fast till then.' 'Continue in these things.' 'Endure to the end, like a good soldier.'—*Henry.*

God be praised for the many stripings I have met with. It is good for me that I have been supplanted, despised, censured, maligned, judged by and separated from my nearest and dearest friends. By this I have found the faithfulness of Him who is the best of friends.—*Whitefield.*

Taste for Reading.—If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown against me, it would be a taste for reading.—*Sir J. Herschell.*

FOR THE CHILDREN.

WASHINGTON LOVED HIS MOTHER.

Immediately after the organization of the present government, Gen. Washington repaired to Fredericksburg, to pay his duty to his mother, preparatory to his departure to New York. An affecting scene ensued. The son feelingly remarked the ravages which a tottering disease had made upon the aged frame of his mother, and thus addressed her:

"The people, madam have been pleased, with the most flattering unanimity, to elect me to the chief magistracy of the U. S., but before I can assume the functions of that office, I have come to bid you an affectionate farewell. So soon as the public business, which must necessarily be encountered in arranging a new government, can be disposed of, I shall hasten to Virginia and"——

Here the matron interrupted him.—"You will see me no more. My great age, and the disease that is fast approaching my vitals, warn me that I shall not be long in this world. I trust God, I am somewhat prepared for a better. But go, George, fulfill the high destinies which Heaven appears to assign you; go my son, and may Heaven's and your mother's blessing be with you always."

The President was deeply affected. His head rested upon the shoulder of his parent, whose aged arm feebly, yet fondly encircled his neck. That brow on which fame had wreathed the purest laurel virtue ever gave to created man, relaxed from its lofty bearing. That look which could have awed a Roman Senate, in its Fabrician day, was bent in filial tenderness upon the time-worn feature of this venerable matron.

The great man wept. A thousand recollections crowded upon his mind, carried him back to his paternal mansion, and the days of his youth; and there the centre of attraction was his mother, whose care, instruction, and discipline, had prepared him to reach the topmost height of laudable ambition; yet how were his glories forgotten while he gazed upon her from whom wasted by time, and malady, he must soon part to meet no more!

The matron's prediction were true. The disease, which had long preyed upon her frame, completed its triumph, and she expired at the age of eighty-five, confiding in the promises of immortality to the humble believer.

Remember this story, little children.—Washington, you know was a great man. I shall never expect to see any little boy become a great man who does not love his mother.

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up, things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

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THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

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New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker [illegible] announce the commencement [illegible] of their journal on the 21st of [illegible] Eighth of the double Quarto Edition [illegible] the Sixth year of its publication [illegible] common newspaper form.

The New-Yorker is now so [illegible] render superfluous any detailed [illegible] character and objects. Suffice it [illegible] intended to sustain the reputation [illegible] rary Journal not inferior in ability [illegible] on either side of the Atlantic. About [illegible] its columns are devoted to the best Or[illegible] lected Literature, comprising Reviews, [illegible] entific and Literary,) Tales, Poems, [illegible] from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that still further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

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EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, APRIL 7, 1840. NUMBER 5.

RELIGIOUS.

From the New York Observer.

LOVE, THE ONLY TRUE INTERPRETER OF THE GOSPEL.

FROM THE FRENCH OF A. VINET.

It is with the heights of the soul as with the magnificence of the firmament. When, in a clear night, millions of stars glitter on the brow of heaven, the dazzling richness of the starry vault, ravishes every eye; but it is in vain for him to whom Providence has *denied sight*, that he has his *mind* open to the most lofty conceptions; it is in vain that his *intellectual* capacity far surpasses that of all other men; all his intelligence, and all the power which he may have still added to his rare faculties, *by study*, will not help him, in the least, to form an idea of that delightful spectacle: while at his side, a man without *talent* or *cultivation*, has only to half open his *eye-lids* in order to take in with a glance, and to appropriate to himself, in a measure, all the splendor of the firmament, and to receive into his soul, through the medium of his *eyes*, impressions which such a spectacle cannot fail to produce.

Another heaven, a heaven more magnificent than the azure vault stretched out over our heads, is displayed to our vision in the gospel. Divine truths are the stars in that mystical heaven, and shine there more brilliant and pure than the stars in the firmament; but it needs an *eye* to see them, and that eye is *Love*. The gospel is a work of love; christianity is nothing but love realised under the purest form; and as the light of this world can only be known by the eye, so love can only be comprehended by love.

You may have exhausted the powers of your *reason* and the resources of your *knowledge*, to establish the authenticity of the scriptures; you may have explained to admiration the apparent contradictions of the holy books; you may have seized the chain of the capital truths of the gospel; you may have done all this, but if you have not *love*, the gospel will not only be a dead letter and a sealed book to you; its revelations will only appear to you abstractions, and simple ideas, its system, only a speculation, unique in its kind. Who knows but that all that the gospel contains, the most attracting, precious and sweet, will only seem to you an arbitrary conception, a fatiguing test of your credulity, and nothing more!

But let love step in between the gospel and the human soul, a sweet, gracious, and luminous interpreter, and the words of the gospel will have a sense, a sense as clear as it is deep; then the mind will be set at liberty and at ease in the midst of the strangest revelations; then those truths which we may have received by submission and obedience, will become as familiar to us, as necessarily true, as common truths, during all the days of our existence; than we shall penetrate that wonderful system which our reason, if we may so say, fears to examine too closely, under a confused apprehension of being tempted to infidelity; then, perhaps, we shall be astonished that we had not, before all revelation, foreseen, discovered, and known, that such a system was necessary for the glory of God and the well being of humanity. E. B.

Worcester, Mass. March 13, 1840.

THE FIRST AWAKENED IN A REVIVAL.

In a church with which the writer was acquainted, destitute at the time of a pastor, but not without some members who walked with God, the following fact occurred:—A young lady, in making a visit to one of her acquaintance, took an unfrequented path through a deeply shaded grove, and as the day was very warm, after pursuing her walk some distance up a somewhat steep acclivity, she stopped to rest her on a beautiful mossy bank. While seated there, the tones of a human voice very unexpectedly broke upon her ear. On turning her eye the way from whence it came, she saw Deacon M——on horse back, making his way up the same hill. The thought occurred to her that she would retire from the sight of the road, let him pass, and remain undiscovered. This she did. As Dea. M——approached leisurely on his horse, she was wondering what could be his object in being so busily employed in talking to himself, as she could distinctly discover that no fellow mortal accompanied him. As he drew nearer and she could hear his voice more plainly, she ascertained that he was engaged in prayer. The only sentence that left a distinct impression on her mind was, "O Lord, have mercy on the dear youth in this place." He passed on praying, till the sounds which came from his lips died away on her ear. But an impression was made upon her heart, as it may be hoped, which will never die away, but prepare her to mingle in the symphonies of the redeemed in ascribing salvation to God and the Lamb. A new discovery respecting Christians was at the instant made to her. "Is this the manner," she reflected with herself, "in which they live, and pass on their way about the town? Do they thus pray for the youth? How unlike to a Christian have I lived? I have never prayed in this manner, I have seldom thought of the souls of others, and cared but very little for my own. While others pray for me, I live without prayer for myself."

Her sins, particularly her neglect of prayer to Him who is every where, now became a distressing burden to her. Soon, we have had reason to hope, there was joy among the angels of God over her as a penitent, and over many others in the town. She was the first awakened in a revival.—*Pastor's Journal*.

THE DAY OF JUDGMENT.

All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that ever were conducted into the field, and all the officers who conducted them; in a word, all the men and women that shall have lived, from the first pair to their last born son and daughter, are to appear together, and take their respective trials at the day of the great assize. High and low, rich and poor, learned and unlearned, will then be distinguished only by their virtues and vices; so that the whole world shall perceive and acknowledge that "God is no respector of persons." The injured virgin, the afflicted widow, and the oppressed orphan, shall see those, face to face, who have spoiled them of their innocence, their reputation, or their substance.—There men shall meet all those who have seduced them, or whom they have seduced into the ways of sin; and all those who have directed and encouraged to proceed in the paths of righteousness. From the former they shall turn away with shame and fear; the latter they shall behold with joy and rejoicing. There they shall view the wisdom of religion in the persons of the righteous, and wonder why they did not see it before, and give themselves up to the study of it; there they shall clearly behold the folly of irreligion in the persons of the wicked, and be astonished at their insensibility in following so hard after it. Amidst all this unimaginable multitude, there shall not be one idle and unconcerned spectator; not one shall have leisure to trouble himself with the affairs of his neighbor. Every man will have a cause to be heard, and how will he be straitened until it be determined.—*Bishop Horne.*

CHRISTIAN SENTENCES.

(Collated by Ralph Venning, 1653.)

If we cannot raise our estates to our mind, we should lower our minds to our estates.

Passion makes those to be fools who otherwise are not so, and shows those to be fools who are so.

Many men think themselves wise, yea wiser than others, who indeed are inferior to them; for the most self-wise are the greatest fools.

That man hath no good-will that wills no good.

While we are paying God our debts, we make ourselves the more his debtors.—Lord, let me be thus in debt! The more we pay him the more we owe him, seeing we give nothing to him but what he gives first to us.

That man is less troubled who hath nothing to lose, than he who hath lost what he had, though they both have nothing.

This is the misery of great ones, that their greatness will not let them see how little, how nothing, both they and their greatness are.

A Christian need to walk circumspectly, lest he give them that are *without* an occasion to offend, or them that are *within* an occasion of offence.

Some men, when they have prayed against sin, go and sin against prayer.

Many complain of their suffering without a cause, wherein they should rather rejoice, for it is better to suffer without a cause than that there should be a cause for our suffering.

Grace worketh strongly, and therefore God is said to draw; and it worketh sweetly too, and therefore man is said to come.

Men's lusts are their gods on earth, but they will be their tormentors in hell.

Some men set their hearts on that, on which God would that they set only their feet, namely, the earth.

The sweetness of divine things is not in the hearing, or praying for, or talking of; but in the having and enjoyment of them.

When we have done our duty, we are but unprofitable servants; for our best is so bad, and our all so little, that it is but little more than nothing at all.

We cannot be said to glorify God, though we do the things that glorify him, unless we do those things to glorify him.

He is not learned in religion who knows all the matters that ought to be known; but he who knows them in the manner *how* they ought to be known.

Though it grieve a poor soul that Christ was pierced *by* him; yet it relieves a poor soul that Christ was pierced *for* him.

A saint hath the law of God in his heart, and hath his heart in the law of God.

We are so far from being able to pay the utmost farthing, that the utmost we are able to pay amounts not to a farthing.

The house in which no altar to God is raised, wants both a foundation and a covering.

The gospel of peace is a great blessing, but the peace of the gospel is a greater blessing.

Nothing disgraceth a man so much as sin, and nothing honors a man so much as grace.

Gratitude is like the incense of the Jewish priest, which, while it did honor to God, did likewise regale with its own fragrance the person by whom it was offered.—*Doddridge*.

CONVERSION OF A LAWYER AT NUNDA, ALLEGANY COUNTY, N. Y.

An Attorney, who is well known as having been *far* from the kingdom of Christ and whose opposition was for several days very great was subdued by the power of grace, and has become an humble and zealous Christian, and a determined *Advocate* of the cause of the blessed Redeemer. He frankly and publicly says that he has borne the highest insignia of office in Satan's kingdom, and that he is a fresh witness right from the camp of the enemy. The first day after his conversion, he went through the street, taking his old comrades by the hand, and asking them to receive a word kindly, from their former associate. To some who said, "you are crazy," he replied—"when you think I am in my *right mind*, come and talk with me on this subject. You know *what* I have been—now I tell you there is a *reality* in the Christian religion."—His *anguish* was almost unutterable at times during his conviction, and after his conversion he could not sleep for *joy*. He says to sinners, "*Command* me in any way you please—my *time*, my *resources*, my *life*, if you will but come to Christ." Surely, this is the work of the Lord, and marvelous in our eyes. O, may it extend throughout the land.—*Zion's Watch Tower.*

HYMN.

COMPOSED BY CHARLES GRANT, ESQ., IN OLD AGE AND SICKNESS.

With years oppressed, with sorrows worn'
Dejected, harassed, sick, forlorn;
To thee, O God, I pray!
To thee, these withered hands arise,
To thee, I lift these failing eyes,
Oh, cast me not away.

Thy mercy heard my infant prayer,
Thy love with all a mother's care,
Sustained my childish days;
Thy goodness watched my ripening youth,
And formed my soul to love thy truth,
And filled my heart with praise.

O Savior, has thy grace declined?
Can years affect the Eternal Mind?
Or time its love decay?
A thousand ages pass thy sight,
And all their long and weary flight,
Is gone like yesterday.

Then' even in age and grief, thy name,
Shall still my languid heart inflame,
And bow my faltering knee?
O yet this bosom feels thy fire,
This trembling hand and drooping lyre,
Have yet a strain for thee.

Yes, broken, tuneless, still, O Lord!
This voice transported shall record
Thy bounty, tried so long?
Till sinking slow, with calm decay,
Its feeble murmurs melt away,
Into a seraph's song.

JOHN NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight became so dim that he was no longer able to read, an aged friend and brother in the ministry, now living, and by whom this anecdote was related, called on him to breakfast. Family prayer succeeding, the portion of the Scripture for the day was read to him. A part of it, was the expression, "By the grace of God I am what I am." It was the good man's custom on these occasions to make a few brief and familiar remarks on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:

"I am not what I *ought* to be; ah! how imperfect and deficient! I am not what I *wish* to be. I abhor what is evil, and would cleave to all that is good! I am not what I *hope* to be; for soon shall I put off this mortality, and with it all sin and imperfection! But though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say I am *not* what I *once was*—the slave of sin and Satan; and I can most heartily join with the Apostle in saying '*By the grace of God I am what I am.*' Let us pray.

RELIGION, HOLINESS.

It will cost something to be religious; it will cost more not to be so.

A desire for happiness is natural; a desire of holiness is supernatural.

He that doeth good unwillingly, doeth wickedly: such a one is sufficiently rewarded if God pardon his obedience.

Men omit duties not so much because they want time for them, as well inclined hearts towards them; hence that saying of a great Christian; "Let God give me a heart to do my duty, and I shall find time for it."

If God's children desire temporal comforts without an immediate view to holiness, it is no wonder that their Father disappoints them: for this view in every thing is their sanctification.

If a man lives and dies a mere professor, he had better have lived and died a mere heathen.

GOD.—Though suns be tossed from their centre, and planets be hurled to ruin; though world be piled on world, and dread disorder reign; though the heavens be rolled together as a scroll, and the elements melt with fervent heat; yet let us not forget that there is one Being, who, unchanged himself, beholds the changes of the universe with a perfect command of all its powers, and that Being is "our Father who is in Heaven."

THE HEATHEN AND THE PROFESSOR OF CHRISTIANITY.

ORIENTAL ANECDOTE.—A recaptured African, a resident at New-Georgia, a professor of religion, stopped at Heddington one Saturday lately, while on his way to the Goulah country, on a trading journey. He visited the Rev. Mr. Brown, the missionary stationed here, and after family prayers, fell in conversation with King Tom, among whose people (chiefly Pyrahs) that mission station has commenced. "Where are you going from here?" asked the king. "To the Goulah country." "When do you leave?" "To-morrow morning!"—"To-morrow morning?" repeated Tom in much surprise. "To morrow morning! To-morrow be God's day, it be Sunday. Brown tell us no man must work, travel, or go to see his friends on Sunday; you can't leave my town—you must stop till next day; what will my people say when they see you, a God man go on your way to-morrow? No, no; you must stop here—come with us to hear God palaver; and as to eat we have plenty, we give you." It is needless to add, he was ashamed and did not proceed.

How many in Christendom will find themselves reproved by this heathen king at the judgment seat of Christ.—*Afric's Luminary.*

IMPROVEMENT OF MORTALITY.

"One of the ancients, standing at Cæsar's tomb, wept and cried, 'Where is now the flourishing beauty of Cæsar? What is become of his magnificence? Where are the armies now? Where are now the victories, the triumphs, and trophies, of Cæsar?"—*Caryl on Job.*

How happy the Christian when *he* dies! *He* goes to live with Christ. He rises above the world, to perfect, unfading honor and happiness. O Christian! seek those honors and treasures which are to be found in Christ, and in the pursuit and practice of true godliness. Thy dwelling on earth may be mean, and thy grave unnoticed; but thou shalt have a mansion in the skies, while, in the most important and pleasing sense, thy name shall be had in remembrance.

THE PLEASURE OF GOOD HABITS.—The Providence of God has so ordered the course of things, that there is no action, the usefulness of which has made it a matter of duty, and of a profession, but a man may bear the continual pursuit of it, without loathing or satiety.

The same shop and trade that employs a man in his youth, employs him in old age. Every morning he rises fresh to his hammer and his anvil; he passes the day singing; custom has naturalized his labor to him; his shop is his element, and he cannot, with any enjoyment of himself, live out of it. Whereas no custom can make the painfulness of a debauch easy or pleasing to a man; since nothing can be pleasant that is unnatural.

But now, if God has interwoven such a pleasure with the works of our ordinary calling, how much superior and more refined must that be, that arises from a survey of a pious and well governed life? Surely as much as Christianity is nobler than a trade. —*South.*

My temporal estate is mean and low, yet I am contented with it, and humbly bless God for what I have. I live in as narrow a compass for expenses as I can, that I may have something to give to the poor, and to be helpful to those that are in need, according to my ability. And as God hath required of us to love mercy; and our Savior hath said, "It is a more blessed thing to give, than to receive;" so I have more pleasure in giving a portion to the needy, as far as my mean estate will bear, than in laying out for the delight of my own sense, or worldly conveniences. And this proceeds not from a conceit of merit in any thing that I can do, but from a love to please God and to do good.—*Corbett.*

FOR THE MINISTER.

MINISTERS OF THE GOSPEL AT THE LAST DAY

Dear brethren, our office is no ordinary one. We are embassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but what will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness.—Heaven and hell will forever ring with recited memorials of our ministry. And Oh, our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory, or for a deeper hell. For, to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abdihu went, and to transact with Him who darted his lightning upon them. It is a solemn thing to stand so near the holy Lord God. Let us beware how, by unhallowed fervors, we bring false fire before the Lord. Let us not fail to devote to our work our best powers, our unceasing application, consecrated by unremitting prayer. Anything rather than careless preparations for the pulpit, and a sleeping performance of it. Forget your father, forget your mother, but forget not this infinite work of God Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah! my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is this that I see? A horrid shape more deeply seared with thunder than the rest, around which a thousand dreadful beings, with furious eyes and threatening gestures, are venting their raging curses? It is an unfaithful pastor, who went down to hell with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, Give me poverty, give me the curses of a wicked world, give me the martyr's stake; but, O my God save me from unfaithfulness to thee and the souls of men.—*Dr. Griffin.*

FOR PARENTS.

DOMESTIC DISCIPLINE.

We may say that much of that scolding and threatening of some parents, many of those corrections which are inflicted in passion and selfishness, and some of the restraints and prohibitions of unwise and unkind parents are intended; and even the instructions and warnings of some parents which are so unhappily managed, as to provoke rather than to persuade. The great defect is the want of love and tenderness in doing all these things—the want of an earnest desire for the children's eternal welfare—the want of a deep feeling of apprehension for immortal souls. What one of the ancients said to a Christian minister, "love your people, and then you may say just what you please to them," is equally true of parents. If love, not selfishness, or passion dictate, they may say or do almost any thing, and their children will love and honor them for it. Indeed so clearly is God on the side of nurture or correction, that he sanctifies and blesses it even when administered very imperfectly. Thus, when St. Paul in his Epistle to the Hebrews, is speaking of our Heavenly Father's wise and gracious chastisements, he says, "Furthermore, we have had fathers after our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness"—that is, they chastened us perhaps in anger, or merely for some earthly end, and not with a view to our soul's immortal welfare—and yet even for that, we feel some reverence for them—it was not without its wholesome influence. The truth is that as any form of religion or civil government is better than atheism or anarchy, so any correction or government is better than a child left to himself, which will assuredly bring his mother to shame, and perhaps the gray hairs of his father with sorrow to the grave.

When our Heavenly Father would inflict his great, his final, his overwhelming judgment on any one, he just leaves him to himself—withdraws his grace—says to the spirit let him alone; so an earthly parent cannot do a greater injury to a child, than to let him have his own way; and for this plain reason that the way of every child by nature leads to death. To permit such a poor corrupt creature as man to have his own way is cruel indeed in those who have power to prevent it. We fear that those who reason against an early and effective discipline, do not really believe or truly understand the doctrine of human depravity. That doctrine admitted, and the scheme of indulgence becomes the most wicked and unnatural treatment of which parents can be guilty.

Perhaps some may say, we only differ as to the mode of effecting their good. We think that resistance and correction only strengthen the evil tendencies; and that we had better avoid the contest, waiting awhile until reason has assumed her sway, and then we will address the language of argument and persuasion. But what if meanwhile our wills are becoming more and more perverse, our passions stronger and stronger, and our habits more fixed through indulgence; what will the feeble voice of reason avail against them? As well whisper to the wind and say to the storm "be still." We had better try and find out God's way of doing this thing. He is a Father, the oldest, the wisest and the best, who has trained up many sons for Glory and can tell us how it should be done. He has already told us not merely by his word, but by certain principles deeply implanted in our natures, whose testimony is too strong to be resisted.—*Bishop Meade.*

The best portion we can desire for our children, is an interest in Christ—the most honorable connections, that they be fellow-citizens with the saints—the most important learning, that they are taught to know and serve God.

"WHAT AM I IN MY OWN FAMILY."

The important, though simple question—"*What am I in my own family?*" has so frequently forced itself upon me in moments of serious reflection, that I am induced to lay before your readers my thoughts upon it. When visiting christian friends on certain joyful anniversaries, and conversing with them on things that accompany salvation, it has occurred to me that they are disposed to form too high an estimate of my religious character. Admitting my sincerity in the sight of an all seeing God, still I could not but painfully feel, that these dear brethren now see me to a great advantage, and at a distance from the cares and trials inseparable from the domestic state; and consequently find me more calm, more cheerful, and perhaps more spirited, than I really am under other and ordinary circumstances. When thus mixing with the excellent of the earth, I had moreover a character to maintain, as a professed Christian; and on that account also, I might be led to walk more circumspectly. Not that the eye, even of the holiest of men, ought to influence a believer in comparison with the eye of God; yet so deep is the natural corruption of the human heart and so subtile the devices of the adversary, that not a few of those who love our Lord Jesus Christ in sincerity, will confess that the arrival of some eminent Christian at their door has supplied that stimulous to spirituality which ought to have been furnished by the consideration, 'Thou, Lord, seest me.'

When, therefore, these christian brethren, at whose houses we occasionally reside, not only admit our sincerity, but even admire our piety, and speak of it in terms of somewhat, high commendation, is it not needful to inquire seriously, at a throne of grace, 'What am I in my own family?' For every one must admit the difference between manifesting a religious character in the social circle, and sustaining it in the domestic. In the former, every thing may occur to promote our temporal comfort and excite our Christian cheerfulness: our will, perhaps, is not opposed; our inclinations are not thwarted; our temper is not tried. In the latter, our children and domestics may do something that is contrary to our will, thwart our inclination, and seriously try our temper. How indispensable, then, is the inquiry, 'Am I that real saint at home, that I am supposed to be abroad?'

How vast is our obligation to walk, in the presence of our household, consistently with our serious profession, and how beneficial are the effects of our consistency on their minds and manners, are points too clear to demand any proof. Our children and servants will at least form a higher estimate of the value of vital Cristianity, when they can daily trace its ascendency in our own life and conversation.

On the contrary, they will too naturally form false estimates of our religion, if they observe no such results. In the latter case, the injury done to a family, in their immortal interests, cannot be adequately conceived till the day of universal judgment.—*Lon. Chris. Obs.*

FOR THE YOUNG CHRISTIAN.

From the Presbyterian.

ERROR OF YOUNG CHRISTIANS.

The first acquisition of the true principles of religion is usually attended with a very serious error respecting their subsequent operations. Young Christians generally entertain a vague opinion, that, when they have once started in the race, there will be few obstacles to retard their progress: that the difficulty in beginning is the only formidable one they will have to encounter: and that, having once named the name of Christ, it will be comparatively easy to depart from all iniquity. The first feelings of a youthful convert are of a character to strengthen this pleasing delusion: a glorious light has dawned upon his mind; fresh and healthful affections move his bosom; he sees the glories of heaven and the vanities of the world strongly contrasted; he has received new energies, which in their first exercise seem like the wielding of a two edged sword, before which no man can stand; the temptations of the world seem extinguished or powerless, and the kingdom of heaven is, as it were, in his very grasp. The commencement of this new career is so delightful, that it would be difficult to persuade him that there can be any unpleasant change; and hence, in the conscious possession of glowing feelings, the young convert wonders to see more matured disciples desponding, doubting, and mourning over the power of in-dwelling corruption, and not unfrequently charges them with insincerity or unfaithfulness. Secretly, at least, they are disposed to say, why do they not feel our warmth of zeal, our ardor of affection, our bold determination to press into the kingdom of heaven?

This enthusiasm,—we use the word in its best sense—is much sobered by experience. The young soldier who in his first battle dashes into the thickest of the fight, as if, with his single arm he could annihilate a regiment of foes, is sobered by a few severe wounds; and although he looses not his courage, yet, under the guidance of experience, he afterwards entertains a moderate opinion of his own prowess, and engages in the battle with greater circumspection, and deals out his blows with more prudence and judgement. So with the young Christian; in his first onset he dashes in advance of the veteran warriors, imagines perhaps that they are deficient in courage and loyalty; but when he has tried the strength of his foes, he learns to be more wary and less self-confident.

We are far from saying that the first impressions of young converts are a delusion, but they are often associated with a delusion. The joy is spiritual, the zeal genuine, the love holy; but it is delusive to suppose that they are to meet with no checks and drawbacks. The Lord in his condescending goodness is generally pleased to entertain the returning prodigal with the choicest provisions of his house; it is at first a time of feasting; but when this indulgence has been granted, and the prodigal has become domesticated in the family, he must expect to take his share in the labor, to exercise self-denial, and to encounter many things which are not the most agreeable to the flesh. Those who enlist in the army of Christ are not to expect the ease and security of peaceful times, but the difficulties and dangers of actual warfare. The spiritual enemies that we are taught to expect may apparently retire before the youthful soldier who has for the first time buckled on his armor, and leave him to imagine that he has effectually discomfited them; but they do it only to watch for an advantage; when they see him off his guard, and intoxicated with a supposed victory, they pour in their shafts thick upon him, and bring his towering hopes to the dust.

On this subject young converts need counsel, we would not venture, as some do, to say, you must expect your ardor to cool, and your love to abate, for they should anticipate no such reverse; and instead of regarding such a change as a matter of course, they should dread it as highly criminal; but we would say, regard the Christian life not as a holiday enjoyment, but as a warfare in which the courage will be tried, and the powers of endurance taxed, and laborious and painful service demanded. It would be strange, indeed, if the malignant powers of hell should permit any one quietly to enter the kingdom of heaven; it is not to be expected; it never has occurred, and never will. The three great foes will employ the very formidable influence they possess to detach the heart from God, and he is a fool who pretends to despise their power. They will use their blandishments, flatteries, and enchantments; they will appeal to the senses and excite the imagination; they will insinuate themselves into every secret place of the heart, and endeavor to give a direction to each of its feelings; they will beguile with subtlety, and employ all the deceivableness of unrighteousness; and in a thousand inconceivable ways, will attempt to diminish the obligations of religion, and lead from the practice of its duties. To be ignorant of their devices is to be exposed to a deadly battery without a shelter. There must be a contest. The glorious crown is only to be won by successful conflict. Every step towards heaven is to be achieved by struggle and conquest.

Young converts should be apprised that God has so ordered the Christian life, that the power of sin is to be weakened, and advances in holiness made only by successive and well-directed efforts. Bad habits are not overcome, or good ones confirmed, in a moment. A knowledge of the human heart, of its weaknesses, its depravity, and its dependence, is to be acquired by encountering temptations, and the goodness of God, and the abounding love of Christ, by a happy escape from them. It is necessary, in every point of view, that the Christian should be tried, and that in his way to heaven he should encounter much tribulation; and he that supposes that he is exempt from these, is in his hopes of religion a self-deceiver.

Does the young Christian respond to this, by saying that such a representation is discouraging? And why discouraging? Is not heaven worth the struggle? Will a painful pilgrimage of a few years be comparable with the glory to be revealed? Is it not enough that God, who is for us, is greater than all that can be against us? that severe as the struggle may be, the victory is certain? Yes, let the Christian know that, in preparing for the conflict, he prepares for the victory.

COMMUNICATIONS.

For the Register.

Dear Brethren—Having seen in your first number, among notices of revivals of religion, a remark relative to my recent visit in Berlin, and the religious excitement in that vicinity, with a request that I would give more particular information respecting it; I will therefore send you a brief statement of my labors in that society, and the apparent results.

From a request of the church in Berlin, made to me by brother Satterlee, I visited them, and commenced preaching in Berlin on the 11th of January, and until the 16th I visited and preached in the adjacent neighborhood. From this time our meetings were held daily at the S. D. B. house in the village. The first day Baptist brethren were invited to unite with the seventh day brethren, to hold jointly a series of meetings, in order to obtain a happier state of [illegible] among themselves, and a greater degree of piety towards God. Our meetings were held morning and evening for [illegible] days in succession, with the [illegible] omission of the morning service. [illegible] eight or ten days, the prospect of making any very serious impressions upon the impenitent was discouraging, [illegible] that many of the brethren thought [illegible] to discontinue the protracted exercises; although there had been from the [illegible] of the meeting a good degree [illegible] in prayer and exhortation [illegible] brethren, without distinction [illegible]. And I add with great [illegible] brethren, Elders Satterlee, Estee, Gifford, and Haridon, and others who occasionally attended, manifested a very laudable anxiety for a revival of the work of grace in the churches, and I believe that in no instance did they withhold any assistance or encouragement which it was in their power to afford.

It appeared for a long time, that the enemies of Jesus Christ had *clubbed* together, and joined their strength in order to oppose any good effect of the meeting upon their own minds. But it was also very apparent that the Spirit of God was closely besetting them in their strong holds, and undermining the ground on which they were standing. These appearances, and the cheering expressions of a faithful sister, who said, 'Don't give them up, for God has a blessing for us yet, if we will continue to seek for it,' encouraged us to continue our labors.

At the close of our protracted exercises there were probably about thirty persons who gave pleasing indications that they were in earnest about their soul's salvation. A number had obtained a hope that their names were written in the Book of Life; four were baptized, and five were added, two to the seventh day, and three to the first day church; and there was evidently an increasing seriousness in the assembly.—This was the state of the work when the continuous meetings closed. Since that time I have received information from a Christian brother in Berlin, under date of March 8th, who says, "The excitement among the people in this place continues about the same as when you was here.—There has been baptizing twice, three persons at each time, and I understand four are to be baptized to-day. The good Spirit has taken hold of a number of hard heads, who have been constrained to confess the follies of their past lives, and to request the prayers of Christians: some of the number have been for the year past very dissipated." Thus it appears that, although this work at first was tardy in its progress, and attended with unusual discouragements; it is not as rapid in its decline as religious excitements sometimes are. Before I left Berlin, I thought I discovered a wide-spread seriousness which would ultimate in great good to the moral interests of the inhabitants of that 'lone valley of the mountains.' The additions to the churches, although they are not numerous, and the greater number of these are to the first day Baptist church, yet they afford us occasion for devout gratitude to the only prayer-hearing and prayer-answering God; and encouragement for using faithfully, diligently, and perseveringly, those evangelical means for promoting the religious interests of our fellow men, which the holy scriptures suggest to us. And since neither the ancient nor modern history of the church affords any instance of a failure, in which the church has scripturally labored for a revival of religion; so no community of christians can be excusable while they supinely yield to the blighting influence of a religious declension. If christians are in darkness, they should pray for light. If they are weak, they should pray for strength. If ignorant of their duty, they should ask wisdom of God, who giveth to all liberally. If their religious feelings decline under the ordinary attendance upon their duties, they should give extraordinary attention to them; and if the means of grace in common use are found insufficient to keep up a proper state of religious anxiety among us, we should resort to such as are uncommon; and the scriptures will afford us an ample store of them. If they are afflicted with difficulties and divisions among them, they should follow the example of God's ancient people,—they should cry humbly to God; and diligently use all proper means for their restoration to a more happy condition. From the uniform encouragement given us, both from God's gracious promises, and from his prompt fulfilment of them to all who believe and obey Him; it is anxiously desired that none of our churches will any longer disregard the divine admonitions, Eph. v. 14. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Yours, in christian love,

W. B. MAXSON.

New York, March 19, 1840.

For the Register.

FIRST OF APRIL.

The first of April is the time in the country, among moving families, for removing from one tenement to another. Have you, my friend, entered into a new residence? Will you not resolve to *pray* more in the house which you now occupy, than you did in the one where you last resided?—You feel anxious to have a house of your own: well, that is natural, and it is right. But I hope that your greatest solicitude will be to have a "house not made with hands eternal in the Heavens." Accept this hint from

A TENANT.

April 1st, 1840.

THE REGISTER.

De Ruyter, April 7, 1840.

FOR THE AGED.

"*Even to hoar hairs will I carry you.*"

The religion of the Bible is of inestimable value to all its votaries. It is a guide to the young; an ornament to those of maturer years, and a support to the aged.—It is a light which neither adversity nor persecution can extinguish; a treasure of which no avarice nor power can deprive its possessor. It is the soul of enjoyment in prosperity, and a never-failing source of comfort in affliction and distress. The divine promises and the consolations of this holy religion are eminently suited to the circumstances of the aged. Many considerations conspire to render its enjoyment to them peculiarly desirable. The vivacity of youth and the strength of manhood have passed away, and with these the companions of their earlier years. Friends have either died, proved faithless, or removed from their society. Children have left them in pursuit of wealth or fame; and perhaps, in some cases, have wrung their feelings by dishonorable or criminal conduct. In addition to the above, which might be deemed sufficient to detach their affections from earth, they labor under the decrepitude and infirmities of accumulated years; and, as they feel themselves to be approaching the grave and the judgment, it is wise to bestow such attention on the subjects connected with the future and unchanging state of existence to which they hasten, as their importance demands. The circumstances of the pious in advanced life, are truly interesting. They can retrospect their whole lives, and summon to their recollection such an array of Providential dealings as to excite in them the liveliest gratitude; and frequently they feel constrained to say, "Hitherto the Lord hath helped."

The Bible warrants the conclusion that the aged pious are the peculiar subjects of the Divine solicitude and care. This assurance has been a strong consolation to the servants of God in all ages. David refers to this when he says to his Maker, "Forsake me not now when I am old and gray-headed." God had been his strength in youth, and now that he felt his "flesh and heart fail," he urges his own dependence and the former loving kindnesses of the Lord, with resistless eloquence in his plea, for the Divine support in the trying hour.—The pious patriarchs were generally favored with a presentiment of their departure from earth to the paradise of God.—Their last hours were peculiarly happy—nay, triumphant. Their tongues were tuned by the spirit of inspiration to reveal the most important truths, to recount the merciful dealings of God with them, and to bless and encourage the church of God in after ages by their pious effusions. How favored was the lot of Enoch and Elijah, who were allowed to enter Heaven without passing through the gates of death in the ordinary way. How privileged was Moses, and Aaron, and Stephen, and others, who in the hour of their exit from this world, held intimate communion with their Maker, and were transported with a view of the glories of the kingdom they were entering! But perhaps it will be said, Christians are not always permitted to enter their rest thus triumphantly. This is, indeed, true. And neither did the Lord of glory, who was made a sacrifice for sin, and who for our sakes vanquished death in its own dominion, choose to exempt himself from its pains and sufferings. What a contrast between the death of Stephen and his Master!—The *latter* complains of being forsaken by his disciples—betrayed by a *professed friend*—nay, even forsaken by his Father!—The *former*, though suffering a violent death, feels the Divine support—sees heaven opened—and beholds the triumphant Jesus, who had trodden the awful wine-press alone, now ready to place on his head the first crown ever worn by a Christian Martyr! And will our aged friends say, that it is not a privilege to them to be permitted to embrace the Savior in the arms of faith, at the hour of death, as did Simeon? Or will they say that it was the *person* of the Redeemer that Simeon beheld and embraced? Such, indeed, was the fact; but let it be remembered that the Divinity and Messiahship of Christ are established by so many infallible proofs, that there are less obstacles to the exercise of faith at present, than when the holy man recognized in the infant eight days old the anointed of God, the Savior of the world. Is not the promise of Jehovah able to sustain you, when he says "*Even to hoar hairs will I carry you*"?—that he will not forsake you?—that he will look with interest on the closing scene of your earthly existence, and pronounce even your death precious in his sight!

Aged Christian! To what a glorious destiny are you tending! Soon the veil which hangs "'twixt mortal and immortal being," shall be removed, and those eyes which are now dim'd by age shall behold with unspeakable rapture the object of your affections, the Savior, "whom having not seen, ye now love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—Those limbs which the weight of years has palsied, shall possess immortal vigor—and those voices now feeble and tremulous, shall be forever strong to chant the glories of your King. But before you "go hence to be no more seen," we ask you to make an effort to resuscitate the languishing church of the living God.—To exert your influence to give to her piety a more elevated and healthy tone. And now that you are the hopeful heirs of an inheritance so glorious, and withal so near the heavenly goal, will not your benevolence prompt you to seek out and bring to Christ the aged impenitent sinner? They have a special claim to your sympathy. And who can feel for them like you, who have been their companions, who are subject to like afflictions, and who must soon meet them at the judgment seat? Though the efforts of others may have been ineffectual, through the divine blessing *you* may be successful.—How delightful would it be in entering your rest to go directly from the field of successful labor, attended by the souls of your fellows saved by the blessing of God on your instrumentality! And will you not labor and pray that the *young* may be bro't into the militant kingdom of Christ, to fill your places when you shall have joined the Church Triumphant?

PUBLIC OFFICERS.

"*The duty of Christians to pray for them.*"

In a time like the present, when the whole community with very few exceptions is laboring under pecuniary embarrassments, and the "general pulse" of business standing still, it may be well to spend a thought on the prevailing propensity of insubordination to the laws, and to complain of public men and their measures. In a government like ours, it is expected that the policy pursued by the public servants should be scrutinized and freely and fully discussed; yet every citizen should remember, that as Government is an institution of Heaven, so deference to the "powers that be" is a Christian duty. Prayer for those in authority is not only enjoined by the scriptures, but is the most effectual method of obviating defects, where they may actually exist. Law-makers will not treat public opinion with contempt, when that opinion is under a divine influence. The hearts of rulers and kings are in the hands of the Lord, and he can turn them "whithersoever he will." A virtuous and pious nation, will be likely to have wise legislators, and sound administrators of the laws. The church has the assurance that God will make her "officers peace, and her exactors righteousness;" but such blessings must be sought and prayed for by her, or they will not be realized. The important influence exerted on even heathen rulers in behalf of individuals and nations by the prayers of Daniel, Esther, Samuel and others, while it illustrates the potency of the prayer of faith, affords the strongest inducement to Christians to comply with the Apostolic injunction, to pray "for all in authority" that our government and laws may be well administered, and that we may lead quiet and peaceable lives in all godliness and honesty. As this is a subject of vital importance to the community and nation, we propose to spread before our readers in our next, a discourse on "the duty of praying for our Rulers."

We publish to-day the correspondence between Mr. Fox, the British Minister, and Mr. Secretary Forsyth, in reference to the disputed territory. Its interesting nature, notwithstanding its length, will fully repay an attentive perusal. The subject is said to have produced much sensation in the Senate, and "elicited strong expressions", from several gentlemen; among whom were Mr. Webster, Mr. Davis, his colleague, and Mr. Williams, of Maine.—The purport of their remarks was, that the matter had now assumed a form that would admit of no longer delay. "That the claim of the United States must be enforced or abandoned." There are no apprehensions of a war with Great Britain.

To Correspondents.

We wish our friends to remember that communications intended for insertion in our paper *should be accompanied by the name of the authors.* In all cases the wishes of correspondents, in relation to giving publicity to their names, will be respected. But to depart from our prescribed rule in this respect, might be the occasion of serious inconvenience to us. Those who write for the paper and wish their proper names withheld from the public, will please give intimations of the same to the Editors in their communications. Do not forget.

We acknowledge the receipt of the Minutes of the South Western Seventh-day Baptist Association, from brother James Bailey, which we have perused with interest.

We are indebted to Hon. Joseph Clark, of the Senate, from this District, for valuable Public Documents.

Brethren Jonathan Maxson of Westerly, R. I., and Joseph Spicer, Jr. of Hopkinton, R. I., are respectfully requested to act as Agents for this paper.

REVIVAL RECORD.

The following cheering account of the commencement of a revival of religion in Genesee, Allegany Co. N. Y.; is from an esteemed brother who labors in the gospel in that place, to one of the publishers. We hope to hear in due time, more about the good work which has begun there, and that many souls have been made the happy subjects of redeeming mercy.

Dear Brother Greene—I devote a few moments with much pleasure in giving you intelligence that the Lord is manifestly by his spirit, working in the hearts of the people in this place. Our Quarterly-meeting commenced last sixth day, and the Lord was pleased to grant us his presence; and with the assistance of brethren Z. Campbell and J. L. Scott, the meeting has been continued for a number of days. A number of deathless spirits have been born into the kingdom of our blessed Lord. Many are apparently under deep convictions for sin. The church generally revived to a sense of their sins, their neglect of privileges, and to the obligations resting upon them as the people of the Lord. I would be more particular had I leisure.

Extensive revivals of religion are now experienced in Cincinnati, among the different denominations. Sixty persons were admitted into the third Presbyterian Church in that city in one day, a short time since. The interest still exists, and more are expected to unite soon. A work resulting in about the same number of conversions, has been in progress in the Sixth Presbyterian Church. Considerable interest is also manifest in the second (Dr. Beecher's) Church. An accession of about one hundred members has been made to the ninth street Baptist Church (Rev. S. W. Lynds.) Methodist churches of the city have received on probation, nearly FOURTEEN HUNDRED members, within a short time past.

Forty nine members have lately been received into the Presbyterian Church at Sharon, Ohio. The Church at Reading is also enjoying a revival. At Troy and Piqua, and other places in Ohio there are revivals in progress.

The churches in Philadelphia, Allentown, Germantown, Carlisle and other places adjacent are receiving very large accessions to their fellowship.

INTELLIGENCE.

THE UNITED STATES AND GREAT BRITAIN.

The following Message, and the accompanying Documents, were on Thursday last transmitted to the Senate by the President of the United States:

To the Senate of the United States:

I transmit to the Senate, herewith, copies of official notes which have passed between the Secretary of State and the British Minister, since my last message on the subject of the resolutions of the 17th of January.

M. VAN BUREN.

Washington, March 26, 1840.

From Mr. Fox to Mr. Forsyth.

Washington, March 13, 1840.

The undersigned, Her Britannic Majesty's Envoy Extraordinary and Minister Plenipotentiary, has been instructed by his Government to make the following communication to the Secretary of State of the United States, in reference to the boundary negotiation and the affairs of the disputed territory.

Her Majesty's Government have had under their consideration the official note addressed to the undersigned by the Secretary of State of the United States, on the 24th of last December, in reply to a note from the undersigned of the 2d of November preceding, in which the undersigned protested in the name of his Government, against the extensive system of aggression pursued by the people of the State of Maine within the disputed territory to the prejudice of the rights of Great Britain, and in manifest violation of the provisional agreements entered into between the authorities of the two countries at the beginning of last year.

Her Majesty's Government have also had their attention directed to the public message transmitted by the Governor of Maine to the Legislature of the State, on the 3d of January of the present year.

Upon a consideration of the statements contained in these two official documents, her Majesty's Government regret to find that the principal acts of encroachment which were denounced and complained of on the part of Great Britain, so far from being either disproved, or discontinued, or satisfactorily explained by the authorities of the State of Maine, are, on the contrary persisted in, and publicly avowed.

Her Majesty's Government have consequently instructed the undersigned once more formally to protest against those acts of encroachment and aggression.

Her Majesty's Government claim and expect from the good faith of the Government of the United States, that the people of Maine shall replace themselves in the situation in which they stood before the agreements of last year were signed—that they shall therefore retire from the valley of the St. John, and confine themselves to the valley of the Aroostook; that they shall occupy that valley in a temporary manner only, for the purpose, as agreed upon, of preventing depredations; and that they shall not construct fortifications, nor make roads, or permanent settlements.

Until this be done by the People of the State of Maine, and so long as that people shall persist in the present system of aggression, her Majesty's Government will feel it their duty to make such military arrangements as may be required for the protection of her Majesty's rights. And her Majesty's Government deem it right to declare that if the result of the unjustifiable proceedings of the State of Maine should be collision between her Majesty's troops and the people of that State, the responsibility of all the consequences that may ensue therefrom, be they what they may, will rest with the people and the Government of the United States.

The undersigned has been instructed to add to this communication, that her Majesty's Government are only waiting for the detailed report of the British commissioners recently employed to survey the disputed territory, which report it was believed, would be completed and delivered to her Majesty's Government at the end of the present month, in order to transmit to the Government of the United States a reply to their last proposal upon the subject of the boundary negotiation.

The undersigned avails himself of this occasion to renew to the Secretary of State of the United States, the assurance of his distinguished consideration.

H. S. FOX.

Hon. John Forsyth, &c.

Mr. Forsyth to Mr. Fox.

Department of State,
Washington, March 25, 1840.

The undersigned, Secretary of State of the United States, acknowledges to have received Mr. Fox's communication of the 13th instant, in reference to the boundary negotiation and the affairs of the disputed territory. The information given in the closing part of it, that a reply to the last proposition of the United States upon the subject of the boundary may be expected in a short time, is highly gratifying to the President, who has however given directions to the undersigned in making this acknowledgement, to accompany it with the expression of his profound regret that Mr. Fox's note is in no other respect satisfactory.

After the arrangements which, in the beginning of last year, were entered into on the part of the two Governments with regard to the occupation of the disputed territory, the President had indulged the hope that the causes of irritation which had grown out of this branch of the subject could have been removed. Relying on the disposition of Maine to co-operate with the Federal Government in all that could lead to a pacific adjustment of the principal question, the President felt confident that his determination to maintain order and peace on the border would be fully carried out.

He looked upon all apprehensions of designs by the people of Maine to take possession of the territory, as without adequate foundation; deeming it improbable that on the eve of an amicable adjustment of the question, any portion of the American people would, without cause and without object, jeopard the success of the negotiation and endanger the peace of the country. A troublesome, irritating, and comparatively unimportant, because subordinate, subject, being thus disposed of, the President hoped that the parties would be left free at once to discuss and finally adjust the principal question. In this he has been disappointed. While the proceedings of her Majesty's Government at home, have been attended with unlooked for delays, its attention has been diverted from the subject of controversy by repeated complaints, imputing to a portion of the people of the United States designs to violate the engagements of their Government; which have never been entertained, and which Mr. Fox knows would receive no countenance from this government.

It is to be regretted that at this late hour so much misapprehension still exists on the side of the British Government, as to the object and obvious meaning of the existing arrangements respecting the disputed territory. The ill success which appears to have attended the efforts made by the undersigned to convey, through Mr. Fox to her Majesty's Government, more correct impressions respecting them, calls for a recurrence to the subject, and a brief review of the correspondence which has grown out of it, may tend to remove the erroneous views which prevail, as to the manner in which the terms of the arrangements referred to have been observed.

As Mr. Fox had no authority to make any agreement respecting the exercise of jurisdiction over the disputed territory, that between him and the undersigned of the 27th of February, 1839, had for its object some provisional arrangement for the restoration and preservation of peace in the Territory. To accomplish this object, it provided that her Majesty's officers should not seek to expel, by military force, the armed party which had been sent by Maine into the district bordering on the Restook river; and that on the other hand the Government of Maine would voluntarily, and without needless delay, withdraw beyond the bounds of the disputed territory any armed force then within them. Besides this, the arrangement had other objects—the dispersion of notorious trespassers, and the protection of public property from depredation. In case future necessity should arise from this, the operation was to be conducted by concert, jointly or separately, according to agreement between the Government of Maine and New Brunswick.

In this last mentioned respect, the agreement looked to some further arrangement between Maine and New Brunswick.—Through the agency of Gen. Scott, one was agreed to, on the 23d and 25th of March following, by which Sir John Harvey bound himself not to seek, without renewed instructions to that effect from his Government, to take military possession of the Territory, or to repel from it by military force the armed civil posse, or the troops of Maine. On the part of Maine, it was agreed by her Governor that no attempt should be made without renewed instructions from the Legislature, to disturb by arms the province of New Brunswick in possession of the Madawaska settlements, or interrupt the usual communications between that and the Upper Provinces.

As to possession and jurisdiction, they were to remain unchanged, each party holding in fact, possession of the disputed territory, but each denying the right of the other to do so. With that understanding, Maine was, without unnecessary delay, to withdraw her military force, leaving only under a land agent, a small civil posse, armed or unarmed, to protect the timber recently cut, and to prevent further depredations.

In the complaints of infractions of the agreements of the State of Maine, addressed to the undersigned, Mr. Fox has assumed two positions, which are not authorized by the terms of those agreements: 1st, admitting the right of Maine to maintain a civil posse in the disputed territory for the purposes stated in the agreement, he does so with the restriction that the action of the posse was to be confined within certain limits; and 2nd, by making the advance of the Maine posse into the valley of the Upper St. John, the ground of his complaint of encroachment upon the Madawaska settlement beyond those occupied at the date of the agreement.

The United States cannot acquiesce in either of these positions.

In the first place, nothing is found in the agreement subscribed to by Gov. Fairfield and Sir John Harvey, defining any limits in the disputed territory within which the operations of the civil posse of Maine were to be circumscribed. The task of preserving the timber recently cut, and of preventing further depredations *within the disputed territory*, was assigned to the State of Maine after her military force should have been withdrawn from it; and it was to be accomplished by a civil posse, armed or unarmed, which was to continue in the territory, and to operate in every part where its agency might be required to protect the timber already cut, and prevent further depredations, without any limitation whatever, or any restrictions, except such as might be construed into an attempt to disturb by arms the Province of New Brunswick in her possession of the Madawaska settlement, or interrupt the usual communication between the Provinces. It is thus in the exercise of a legitimate right, and the conscientious discharge of an obligation imposed upon her by a solemn compact, that the State of Maine has done those acts which have given rise to complaints for which no adequate cause is perceived. The undersigned feels confident that when those acts shall have been considered by her Majesty's Government at home, as explained in his note to Mr. Fox, of the 24th of December last, and in connection with the foregoing remarks, they will no longer be viewed as calculated to excite the apprehensions of her Majesty's Government that the faith of existing arrangements is to be broken on the part of the United States.

With regard to the second position assumed by Mr. Fox, that the advance of the Maine posse along the valley of the Restook to the mouth of Fish River, and into the valley of the St. John, is at variance with the terms and spirit of the agreements—the undersigned must observe that if at variance with any of their provisions, it could only be with those which secure her Majesty's Province of New Brunswick against any attempt to disturb the possession of the Madawaska settlement, and to interrupt the usual communications between New Brunswick and the Upper Provinces. The agreement could only have reference to the Madawaska settlements as confined within their actual limits at the time it was subscribed.

The undersigned, in his note of the 24th of December last, stated his reasons why the mouth of Fish River and the portion of the valley of the St. John through which it passes, could in no proper sense be considered as embraced in the Madawaska settlements. Were the United States to admit the pretension set up on the part of Great Britain, to give to the Madawaska settlements a degree of constructive extension that might, at this time, suit the purposes of her Majesty's colonial authorities, those settlements might soon be made, with like justice to any portion of the disputed territory; and the right given to the Province of New Brunswick to occupy them temporarily and for a special purpose might, by inference quite as plausible, give the jurisdiction exercised by her Majesty's authorities an extent which would render the present state of the question, so long as it could be maintained, equivalent to a decision on the merits of the whole controversy in favor of Great Britain.

If the small settlement at Madawaska on the North side of the St. John; means the whole valley of that river—if a boom across the Fish River, and a station of a small posse on the south side of the St. Johns at the mouth of Fish river is a disturbance of that settlement, which is twenty five miles below, within the meaning of the agreement, it is difficult to conceive that there are any limitations to the pretensions of her Majesty's Government under it, or how the State of Maine could exercise the preventative power with regard to trespassers, which was on her part, the great object of the temporary agreement. The movements of British troops, lately witnessed in the disputed territory, and the erection of military works for their protection and accommodation, of which authentic information recently received at the Department of State, has been communicated to Mr. Fox, impart a still graver aspect to the matter immediately under consideration. The fact of those military operations, established beyond a doubt, left unexplained or unsatisfactorily accounted for by Mr. Fox's note of the 7th instant, continues an abiding cause of complaint on the part of the United States against her Majesty's colonial agents, as inconsistent with arrangements whose main object was to divest a question, already sufficiently perplexed and complicated, from such embarrassments as those with which the proceedings of the British authorities cannot fail to surround it.

If, as Mr. Fox must admit, the objects of the late agreement were the removal of all military force and the preservation of the property from further spoilations, leaving the possession and jurisdiction as they stood before the State of Maine found itself compelled to act against the trespassers, the President cannot but consider that the American local authorities strongly and most favorably contrast with that of the colonial authorities of her Majesty's Government. While the one promptly withdrawing its military force, has confined itself to the use of the small posse, armed as agreed upon, and has done no act not necessary to the accomplishment of the conventional objects, every measure taken or indicated by the other party, is essentially military in its character, and can be justified only by a well formed apprehension that hostilities must ensue.

With such feelings and convictions, the President could not see, without painful surprise the attempt of Mr. Fox, under instructions from his Government, to give to the existing state of things a character not warranted by the friendly disposition of the United States or the conduct of the authorities and the people of Maine—much more is he surprised to find it alleged as a ground for strengthening a military force and preparing for a hostile collision with the unarmed citizens of a friendly State, pursuing within their own borders, their peaceful occupations, or exerting themselves, in compliance with their agreements, to protect the property in dispute from unauthorized spoilation.

The President wishes that he could dispel the fear that these dark forebodings can be realized. Unless her Majesty's Government shall forthwith arrest all military interference in the question—unless it shall apply to the subject more determined efforts than have hitherto been made to bring the dispute to a certain, a pacific adjustment, the misfortunes predicted by Mr. Fox in the name of his Government, may most unfortunately happen. But no apprehension of the consequences alluded to by Mr. Fox can be permitted to divert the Government and the people of the United States from the performance of their duty to the State of Maine. That duty is as simple as it is imperative. The construction which is given by her to the treaty of 1783 has been, again and again, and in the most solemn manner, asserted also by the Federal Government and must be maintained, unless Maine freely consents to a new boundary, or unless that construction of the treaty is found to be erroneous by the decision of a disinteresed and independent tribunal selected by the parties for its final adjustment.—The President, on assuming the duties of his station, avowed his determination, all other means of negociation failing, to submit a proposition to the Government of Great Britain to refer the decision of the question once more to a third party.

In all subsequent steps which have been taken upon the subject by his direction, he has been actuated by the same spirit. Neither his disposition in the matter, nor his opinion as to the propriety of that course, has undergone any change. Should the fulfillment of his wishes be defeated, either by an unwillingness on the part of her Majesty's Government to meet the offer of the United States in the spirit in which it is made, or from adverse circumstances of any description, the President will in any event, derive great satisfaction from the consciousness that no effort on his part has been spared to bring the question to an amicable conclusion, and that there has been nothing in the conduct either of the Government and people of the United States, or of the State of Maine, to justify the employment of her Majesty's forces as indicated by Mr. Fox's letter. The President cannot, under such circumstances, apprehend that the responsibility for any consequences which may unhappily ensue, will, by the just judgment of an impartial world, be imputed to the United States.

JOHN FORSYTH.

To the Hon. H. S. Fox, &c.

Mr. Fox to Mr. Forsyth.

WASHINGTON, March 26, 1840.

The undersigned, her Britannic Majesty's Envoy Extraordinary and Minister Plenipotentiary, has had the honor to receive the official note of yesterday's date, addressed to him by Mr. Forsyth, Secretary of State of the United States, in reply to a note dated the 13th instant, wherein the undersigned, in conformity with instructions received from his Government, had anew formally protested against the acts of encroachment and aggressions which are still persisted in by armed bands in the employment of the State of Maine within certain portions of the disputed territory.

It will be the duty of the undersigned immediately to transmit Mr. Forsyth's note to her Majesty's Government in England; and until the statements and propositions which it contains shall have received the due consideration of her Majesty's Government, the undersigned will not deem it right to add any further reply thereto, excepting to refer to, and to repeat, as he now formally and distinctly does, the several declarations which it has from time to time been his duty to make to the Government of the United States with reference to the existing posture of affairs in the disputed territory and to record his opinion, that an inflexible adherence to the resolutions that have been announced by her Majesty's Government, for the defence of her Majesty's rights, pending the negotiation of the boundary question, offers to her Majesty's Government the only means of protecting those rights from being in a continually aggravated manner encroached upon and violated.

The undersigned avails himself of this occasion to renew to the Secretary of State of the United States the assurance of his distinguished consideration.

H. S. FOX.

The Hon. John Forsyth, &c. &c.

SUMMARY.

Another Fire at New Orleans.—The N. Y. Spectator of the 30th ultimo says: "On the night of the 13th inst. a Fire broke out in the store of Messrs. Felt & Co., Stationers, New Orleans. Before any assistance could be rendered, the fire had invaded the whole building, and communicated to the adjacent houses with such rapidity, that the whole range of four story buildings from the store of Messrs. Foote & Barrier to the corner of Custom House street, presented a complete mass of ruins." The loss is said to exceed $200,000. The whole buildings and goods were insured.—Doubts are entertained respecting the ability of the Insurance Companies to meet their engagements. The roof of one house was broken in by the falling walls, and several persons considerably wounded or burned. The goods in several stores were much damaged.

A DISGRACEFUL RIOT occurred at a political meeting at Masonic Hall, New York, on the evening of the 29th ultimo. Much damage was done to the building by tearing away benches and bannisters, and converting them into weapons. The Spectator says, "the rioters were forced into the street by the crowd above at the expense of a good many broken heads." Subsequently some fifteen or twenty persons who had remained in the room, where the meeting had been held, were assaulted by sixty or seventy of the rioters, who commenced beating them, knocking down, and trampling on them. The appearance of a strong posse of watchmen put an end to the disturbances in a few minutes, and the attendants of the meeting were permitted to pass into the street without further molestation.

The first Swedish vessel of war which has entered the port of New York for several years, is the Nejaden, which arrived on the 29th March from Laguira.

The bill authorizing the Secretary of the Treasury to issue and continue in circulation, Treasury notes to the amount of Five Millions of Dollars, has passed the House of Representatives.

The bill "To prevent illegal voting in the city of New York," which provides for the previous registry of the names of all legal voters, has passed both branches of the Legislature and become a law.

LATE AND IMPORTANT FROM TEXAS.

A new Republic organized!—Advices at New Orleans from Galveston to March 7, say that two companies of volunteers were to be raised at Houston for the frontiers. The remains of Mr. Eldredge, editor of the Houston Star, were buried with military honors by the Milan guards. Several keel boats are running between San Jacinto and Houston.

The Mexican forces are at Monteray, and have not crossed the Rio Grande, but fear the Texians will. The Texas treasury issues no more promissory notes, new wharves stores, &c. are going up at Galveston. A line of four horse coaches runs from thence to Velasco. Mr. McIntosh is appointed Charge to France; E. P. Waldon, Secretary of Legation. The Picayune adds some more authentic items: The Federal army after an unsuccessful attack on Monteray, retired to Guerrero and Laredo on the Rio Grande, where they organized a new government for the *Republic of Rio Grande*, and installed a General Council. *Jesus de Cardenas,* a lawyer of Tamaulipas, is President, and Canales, chief of the army.

"The new government is calling for volunteer aid, and expects to receive it from Texas and the United States; it is said that it will be more liberal with the quantum of bounty land than any other government ever was. The property of the Church and Convents, including their large landed estates, will be appropriated for the pay and the bounty of the volunteers.

A party of Camanches, about five hundred in number, invaded Mexico, destroyed and pillaged in every quarter, and fell upon 200 of Aristas troops and killed every one. The Lipan and Towakanoe are depredating on travellers and traders in small parties near Ponsales, San Antonio, &c.

Mexico.—The New Orleans papers bring late and interesting intelligence from Mexico—how the Federalists, abandoning in despair their attempts to overthrow the existing central government, have established a new and separate republic including some of the Northern provinces, which they have called the "Republic of Rio Grande;" how they have organized, by the appointment of a President and other officers of state—and how sundry Mexicans of distinction have joined them. Particulars, for which we have not room to-day, in our next.

Fortunate Escape.—On Thursday morning, the 5th inst., wl e crossing the bridge over Venable's dan near Barren Creek Springs, Somerset county, Marland, Mr. James K. Lewis and his wife, of this county, were precipitated down an awful precipice of 18 or 20 feet, into the bogs of the mill dam, from the horse taking fright at the noise produced by the starting of the mill. The carriage was dashed to pieces, and the horse badly wounded, and wonderful to tell, neither Mr. nor Mrs. Lewis were injured.—*Cambridge (Md.) Chronicle.*

SHOCKING MURDER.—About six weeks since a man was murdered on the Atchatulaya River, by three brothers, notorious desperadoes and the terror of the neighborhood. They were arrested, carried to Opelouses and imprisoned. A few days after their imprisonment they broke jail and escaped.—They returned to the house of the man whom they had killed, where they found his wife and two daughters, whom they compelled to live with them in their hiding places.

The circumstance created a very great excitement amongst the planters in the neighborhood, a number of whom, with the assistance of some Indians, went in pursuit of the murderers. Their retreat was soon discovered, when one of them, the most desperate of the gang, was shot through the head with a rifle ball and killed. The other two were again taken to Opelousas and imprisoned. A few days ago, owing to the carelessness or wilful neglect on the part of the jailor, the door of the prison was left unlocked, and the wretches again escaped.

We give the particulars as we have received them from a gentleman direct from Opelousas.—N. O. Picayune.

DIED,

In this town, on the 31st ultimo, W. S. CARPENTER, aged 44.

In this town, on the 2d inst., RUTH MAINE, aged 45.

Also, the same day, RACHEL, wife of Jarvis M. Rider, aged 23.

In Truxton, on the 30th ultimo, IRA WARNER, in the 53d year of his age, by a concussion of the brain which was caused by a kick received from his horse while leading him by the halter, which sprang from him turned and kicked, hitting him on the right side of his head over and in front of the right ear, fracturing the alveolar process of the right lower jaw. He lived 9 days after the injury, retaining his senses the most of the time. Mr. Warner was one of our early settlers—he was a good practical farmer, having by his industrious habits acquired an independent property. Mrs. Warner died 2 years ago, since which time Mr. W. and his children have lived alone, carrying on their demestic affairs in good harmony and love, up to the hour of the fatal accident that was to end his mortal life, and deprive a numerous family of a kind and affectionate father, and the neighborhood and community of a kind neighbor and good citizen—teaching all the importance of being also ready, for you know not what shall be on the morrow.—COMM.

In Brookfield, March 23d, in the 34th year of her age, MRS. ELIZA S. consort of Welcome Babcock. Her sickness was characterized by a perfect resignation to the Divine will, and her death by a triumphant exit from the shores of mortality. Mrs. Babcock was a faithful wife, an affectionate friend, a kind neighbor, and a useful member of the church. She professed religion in early life, and for a number of years previous to her death she was a worthy member of the 2nd S. D. B. Church of Brookfield. "The memory of the just is blessed."—COMM.

In Genesee, on the 28th of Dec. last, in the 30th year of her age, MARGARET, consort of Dea. Dennis Saunders, and daughter of Charles Saunders of Berlin N. Y. She became a member of the S. D. B. Church in Berlin about 17 years ago, and during her christian life, she in her walk fully evinced the power of religion in purifying the soul, and assimilating it to the divine nature of the great head of the church. As might be expected from such a life while in health, sickness did but bring her nearer unto God, and brighten her evidences and give her that unshaken confidence, that she could welcome the approach of death as the signal of her entrance into the kingdom of glory. In life she was a bright example of one adorned with the graces of the spirit; in death of triumph over the terrors of the grave. By her request her funeral discourse was preached from the text—"Be ye also ready."

Farewell! Farewell! thou cherish'd one,
For whom the bosom bleeds in vain,
And cannot heal its wounds, nor shun
Its aching throbs of silent pain.

To mourn thy fate and bless thy name,
Is all that now remains for thee,
While living none could coldly blame,
And dying left no faults to see. COMM.

In Genesee, Feb. 11th, Miss SARAH F. POTTER, aged 22 years, daughter of Benjamin Potter of Westerly R. I. She united herself to the S. D. Baptist Church in Hopkinton, nearly seven years ago, & has since maintained a faithful christian walk. In the latter part of life she was much afflicted with disease in the body, but her mind was strong, even in death. For more than a year previous to her death she had ceased to indulge hopes of recovery, yet she patiently waited the appearing of the messenger of death, to carry her spirit home to God. While she calmly watched the progress of disease, and the wasting of her frame, she maintained an even composure of feeling, and could say after the most severe pangs just before her death, "Though I walk through the valley of the shadow of death I will fear no evil."—Ps. xxiii. 4; from which at her request her funeral discourse was preached. COMM.

Letters received at this office for the week ending April 7th

A Richardson, (the papers are sent;) E Maxson, (we send you a number sufficient to supply the subscribers, H D Crandall's paper has been sent regularly to Edmeston P O, we will have all right.) H H Baker, (yes subject to circumstances;) Rev E S Bailey (your request is carefully attended to;) Rev Wm B Maxson (thank you;) Dr G Tomlinson, (your letter has previously been answered in the negative.) Lucius Crandall (all right). "N." Col Joseph Spicer, (we send them cheerfully. Anonymous 2, (see our request on that subject.) X. Y. Z., (inserted in our next.)

RECEIPTS.

Of Ephraim Maxson $3, credit self $2, A M Covey $1; of Lucius Crandall $10, credit Phineas F Randolph, Isaac F Randolph, John D Titsworth, Randolph Dunham, Alexander Dunham, each $2; of C Maxson for E Kelsey $1.

ADVERTISEMENTS.

NOTICE.

THE copartnership heretofore existing between the Subscribers under the firm of Babcock & Bailey, is this day dissolved by mutual consent.

ANDREW BABCOCK,
JOHN T. G. BAILEY.

N. B. All persons having unsettled accounts with the above firm are requested to call and settle the same by note or otherwise without delay.

Brookfield, April 1st, 1840. 5w4

List of Letters

REMAINING in the Post Office at De Ruyter, March 31st, 1840.

Charles Abbott,	Ahira Johnson, 3,
Albert G. Burdick,	Jane McDougle, 2,
Jabez Buchannan,	R. McQuine,
Lorenzo Beebe,	Joseph Mitchell,
Mrs. Phebe Blye,	Francis McCall,
Kinyon Burdick,	Collins Maine,
John R. Barbour,	Thomas Maxson,
Thompson Burdick jr	Harriet N. Maxson,
Harriet L. Beach, 2,	Hannah Olden,
Degrand Benjamin,	Hannah Peasley,
James Benjamin,	Levi Preston,
Perry Burdick,	Messrs. Pruyn, Wil-[son, & Vosburgh,
Jesse Carpenter, 2,	Le Roy Rhodes,
Wait Crumb,	Meinsel Reed,
Drusilla Carpenter,	Susanna Starr, 2,
Nelson Carpenter,	Allen Shepherd,
Elijah Cornell,	Thomas Stillman,
Amy Davis,	Joshua Saunders,
Richard Doorwood,	Levi R. Smith,
Ann E. Douse,	Ethan Square,
Dwight Gardner,	Jonathan Vail,
John Hill,	Elias Wells,
James Holmes, jun.	Jeremiah Wooleben.
Morris Hoag,	

GEORGE SEARS, P. M.

One Cent Reward.

RANAWAY from the subscriber, on the 23d inst., GEORGE COOPER an indented apprentice to the farming business. All persons are hereby forbid harboring or trusting him on our account, as we will pay no debts of his contracting after this date.

OBADIAH CANNEFF,
ELNATHAN ELLIS,

Georgetown, March 23d, 1840. 4w3

ALFRED ACADEMY,
AND
TEACHER'S SEMINARY.

THE Trustees of this Institution respectfully announce to their patrons, and the public generally, that the school is now open for the reception of pupils under the care of Mr. W. C. KENYON.

From the successful manner in which Mr. K has discharged the duties of his station, the Trustees have the fullest confidence in recommending him as the future Principal.

No consistent efforts will be wanting on the part of the Trustees or Teachers to adapt the Institution to the wants of the community.

As an important end proposed is the qualification of *Common School Teachers*, the ordinary branches of that department will receive special attention.

Ample facilities will also be given to those desirous of pursuing the Natural Sciences, Pure Mathematics, and Classics. Familiar Lectures, (illustrated as far as practicable) will be given on

Chemistry and Philosophy—By W. C. KENYON.
The Art of Teaching—Rev. J. R. IRISH.
Anatomy & Physiology—Dr. J. R. HARTSHORN.

ARRANGEMENT.—The Academic year is divided into four terms, of eleven weeks each, opening, viz:
1. Wednesday, April 29th. 2. do. August 19. 3. do. November 11. 4. do. February 4.

VACATIONS.—One of five weeks at the close of the first term, two others of one week each.

TUITION.

Varying with studies from, - - - $2 50 to 3 50

Lectures gratuitous, except a small sum to defray expense of experiments.

Board may be obtained at $1 to $1 50.

Applications may be made to Luke Greene.

Reference—Eld. N. V. Hull, Clarence, Erie Co. Eld. Z. Campbell, Friendship, Allegany Co., Eld. S. Coon, or I. Green, Independence, Edwin Stillman, Genesee, Varnum Hull, Persia, Cattaraugus Co., Chas. Hartshorn, Hornellsville, Steuben Co. Dr. C. D. Robinson. Angelica.

LUKE GREEN,
DAVID STILLMAN,
M. STILLMAN, Jr. } Trustees.

Alfred, Allegany Co. March 10, 1840. 3tf

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment, of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf

I. R. BOGARDUS.

De Ruyter, March 10, 1840.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruytor, March 10, 1840. 1tf

Exchange List and Price Current

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* anp *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N.H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston.	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	20
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrillville, R. I.	broke
New York.	
Safety Fund,	2 to 2-2
Notes of New Banking Law,	2-4 2-2
Pennsylvania.	
Par in Philadelphia.	6-2 to 7
All U. S. Bank, old and new,	6-2 to 7
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	7 to 8
Indiana,	"
Kentucky.	
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	7 to 8
Mississippi Notes.	no sale
Missouri.	
Bank of the State of Missouri at St. Louis,	10
Louisiana.	
At New Orleans,	4 to 5
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	4 to 4-2
City Bank do.	"
Union Bank do.	4 to 4-2
Upper Canada.	6 to 7
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	13,25
" No 2.	10,25
" No 3.	6,50
FLOUR.—N. Y. super. canal,	5,75
Richmond City Mills,	6,25
Rye Flour,	3,00
Indian Meal,	3,62
GRAIN.—Wheat, N.R,	1,15
" Western,	1,15
Rye,	,59
Corn,	54
Barley,	65
Oats	33
Beans, per tierce,	15,00
MOLASSES	30
OILS.—Whale,	30
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	13,25
" Prime,	9,25
Pork, Mess	15,00
" Prime,	12,25
" Fresh, per cwt..	8,50
Butter, Orange	16
" Western,	11
Cheese,	9
Hams,	11
Rice,	3,37-2
Potatoes,	—
SALT.—Turks Island,	33
St. Ubes,	30
Liverpool, ground,	38
TALLOW,	9
WOOL.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

MRS. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfuly invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - -	2,50
In Painting, - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - - -	4,00

Tuition in advance.

March 17, 1840. 2tf

Friction Matches.

THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

POETRY.

THE FAREWELL TO THE DEAD.

BY MRS. HEMANS.

Come near!—ere yet the dust
Soil the bright paleness of the settled brow,
Look on your brother and embrace him now
In still and solemn trust!
Come near! once more let kindred lips be press'd
On his cold cheek, then bear him to his rest.

Look yet on this young face!
What shall the beauty from amongst us gone,
Leave of its image, e'en where most it shone,
Gladdening its hearth and race?
Dim grows the semblance, on man's thought press'd!
Come near, and bear the beautiful to rest!

Ye weep, and it is well!
For tears befit earth's partings!—Yesterday
Song was upon the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and the bless'd!
—Now gaze! and bear the silent to his rest.

Look yet on him whose eye
Meets yours no more, in sadness or in mirth!
Was he not fair amongst the sons of earth,
The beings born to die?
But not where Death has power, may Love be bless'd
—Come near! and bear ye the belov'd to rest.

How may the mother's heart
Dwell on her son, and dare to hope again!
The spring's rich promise hath been given in vain,
The lovely must depart!
Is he not gone, our brightest and our best?
—Come near! and bear the early-called to rest!

Look on him! is he laid
To slumber from the harvest or the chase?
Too still and sad the smile upon his face,
Yet that, e'en that must fade!
Death will not hold unchanged his fairest guest
Come near! and bear the mortal to his rest!

His voice of mirth hath ceased
Amidst the vineyards; there is left no place
For him whose dust receives your last embrace,
At the gay bridal feast!
Earth must take earth to moulder on her breast,
Come near! weep o'er him! bear him to his rest.

Yet mourn ye not as they
Whose spirit's light is quench'd—For him the past
Is seald. He may not fall' he may not cast
His birthright's hope away!
All is not here of our beloved and blest!
—Leave ye the sleeper with his God to rest.

MISCELLANEOUS.

NAVAL POSITION OF ENGLAND.

Blackwood's Magazine.—Let not nations imagine, from all that has been said or may be said by the Conservatives on this vital subject, that Great Britain has now lost her means of defence or that, if a serious injury or insult is offered to her, she may not soon be brought into a condition to take a fearful vengeance upon her enemies. The same page of history, which tells us that while democratic states never can be brought to foresee remote dangers, or incur present burdens to guard against it, when the danger is present, and strikes the senses of the multitude, they are capable of the most stupendous exertions. That England, in the event of a war breaking out in her present supine, unprepared state, would sustain in the outset very great disasters, is clear; but it is not by any ordinary calamities that a power of such slow growth and present magnitude as England is to be subdued. She now possesses 2,800,000 tonnage, and numbers 1,600,900 seamen in her commercial navy, and a fleet of seven hundred steamboats, more than all Europe possesses, daily prowl along her shores. Here are all the elements of a powerful marine; at no period did Great Britain possess such a foundation for naval strength within her bosom. What is wanting, is not the elements of an irresistible naval force, but the sagacity in the people to foresee the approaching necessity for its establishment, and the virtue in the government to propose the burdens indispensible for its restoration. In the experienced difficulty of either communicating this foresight to the one, or imparting this virtue to the other may be traced the well-known and often predicted effects of democratic ascendency. But that same ascendency, if the spirit of the people is roused by experienced disgrace, or their interests affected by present calamity, would infallibly make the most incredible exertions; and a navy, greater than any which ever issued from the British harbours, might sally forth from our sea girt isle, to carry, like the French revolutionary armies, devastation and ruin into all the naval establishments of Europe. No such career of naval conquest, however, is either needed for the glory, or suited for the interests of England; and it is as much from a desire to avert that ultimate forcible and most painful conversation of all the national energies to warlike objects, as to prevent the immediate calamities which it would occasion, that we earnestly press upon the country the *immediate* adoption, at any cost of that great increase to our naval and military establishments which can alone avert one or both of these calamities.

A clergyman was once accosted by a doctor, a professed deist, who asked him if he followed preaching to save souls. "Yes." "Did you ever see a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul? "Yes." "Well," said the doctor, "there are four of the senses against one, upon the question whether there is a soul?" The clergyman then asked, "if he were a doctor of medicine?" "Yes." "Did you ever taste a pain?" "No." "Did you ever see a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes." "Well then," said the clergyman, "there are also four senses against one upon the question whether there be a pain; and yet, sir, you know that there is a pain, and I know that there is a soul."

COMMUNICATIVE NATURE OF CHRISTIANITY.

It is interesting to look not only at the communicative nature of Christianity with respect to the diffusion of knowledge, but to the probable permanency of its influences, compared with that of ancient kingdoms.—Take Egypt for an example. The wisdom of the Egyptians was proverbial, yet how little has the world profited by them. They were once the people, and their wisdom died with them. The world, instead of being taught by them, sends her wise men to spell out what they thought and said, from their hieroglyphs. Concerning the knowledge which these emblems were intended to impart, "Destruction and Death say, we have had the same thereof with our ears." We think of Chompollion in a mausoleum, lying on his back, far up under the roof, sketching the mystic signs. So passes the mysteries of this world which knew not God. Will any nation which receives and retains Christianity ever become a desert, and its places of sepultured grandeur echo to the foot-fall of the solitary and adventurous traveler, searching what, or what manner of time, the indentures of its caves and ruins indicate? We believe it to be impossible. Besides, increasing intercourse will keep the various portions of the world from stagnation and decay, as the currents and tides of ocean do its own ports. Those who assist in diffusing Christianity, we believe, are doing an imperishable work.

DIVINE PROVIDENCE.

From the bosom of poverty and obscurity, in which I drew my first breath and spent my earliest years, I have raised myself to a state of opulence, and to some degree of celebrity in the world. A constant good fortune has attended me through every period of my life to my present advanced age, and my descendants may be desirous of learning what were the means of which I made use, and which, thanks to the assisting hand of Providence, have proved so eminently successful.

And here let me with all humility acknowledge, that to Divine Providence I am indebted for the felicity I have hitherto enjoyed. It is that power alone which has furnished me with the means I have employed and which has crowned me with success. My faith in this respect leads me to hope, though I cannot count upon it, that the Divine goodness will still be exercised towards me, either by prolonging the duration of happiness to the close of life, or by giving me fortitude to support any melancholy reverse which may happen to me as to so many others. My future fortune is known but to Him in whose hand is our destiny, and who can make our very afflictions subservient to our benefit.

The young reader would do well to pay attention to the history of a man, who, by his industry, perseverance, and economy, arrived to riches and honor. He is the first American philosopher. It is true that every man is not borne with a genius like Franklin, but every man may and ought to be honest and industrious in his station.—*Life of Franklin.*

APHORISMS.

To acquire a habit of forgiving crimes, is too often the same as making advances towards them ourselves. It is necessary to the security of virtue that we should abhor vice.

It is pleasant to be virtuous and good, because that is to *excel many others;* it is pleasant to grow better, because that is to *excel ourselves;* it is pleasant to mortify and subdue our irregular wishes because that is *victory;* it is pleasant to command our passions and keep them within the bounds of reason and religion, because that is *Empire.*

Speak not well of yourself, nor ill of others. Speak of people's virtues, conceal their infirmities:—if you can say no good, say no ill of them.

To render good for evil is god-like; to render good for good man-like; to render evil for evil is beast-like; to render evil for good is—devil-like.

If thy soul be not adorned with modesty, prudence, and solid goodness, all thy external accomplishments will be nothing but mere pageantry.

INTEMPERANCE AND FRUGALITY.

He that hankers after dainties, must often feel displeased; and sometimes lie at the mercy of a dear market.

In eating, we must remember we have two guests to entertain, body and soul; let us then never so overload the former, as to starve, sink, and ruin the latter.

Wine and strong drink have drowned more than the sea; and the teeth of intemperance slain more than the sword.

He that accustoms himself to buy superfluities, must ere long sell his necessaries.

The prodigal robs his heir; the solid miser robs himself; the middle way between both, is justice both to ourselves and others.

What maintains one vice, would bring up two children.

Nature is satisfied with little; grace with less; but lust, with nothing.

Wilful waste makes woeful want.

An intemperate patient makes a cruel doctor.

There is not in the whole range of poetry, ancient or modern, a more wonderful truth, or a truth more wonderfully expressed, than the following, from the 'Psalm of Life, by Professor Longfellow—

"Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, *like muffled drums are beating,*
Funeral marches to the grave."

Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think most meanly of themselves. So those boughs and branches of trees which are the most richly laden with fruit, bend downward, and hang the lowest.

Reading not Knowledge.—It may be questioned whether the reading even of what are called good books may not be carried too far; whether it may not hinder reflection, promote self-ignorance, flatter with the name of a good work, and terminate in mere profession and spiritual pride. All the books in the world will not let us into the knowledge of our hearts, unless we take them there ourselves by meditation. The very innocence of the employment renders a man too careless of what should be going on within. He is like a person who, having a large acquaintance with men of agreeable manners, wide information, and good character, spends all his time among them, without looking to his domestic concerns. And the consequence is likely to be the same—a home in disorder and confusion. Let those companions be the most pious of men, the result will not be otherwise; and let the student's occupation be sacred literature itself, he will not escape the evil effects of too exclusively outward attention, unless he is careful, by frequent meditation, to apply the results of his studies to practical improvement.—*Evan's Biography of the Early Church.*

Whitefield's Eloquence.—An officer in Glasgow who had heard Mr. Whitefield preach, laid a wager with another, that at a certain charity sermon, though he went with prejudice, he would be compelled to give something. The other, to make sure, laid all the money out of his pockets; but before he left the church, he was glad to borrow some and lose his bet. On another occasion, Mr. Whitefield preached in behalf of the inhabitants of an obscure village in Germany, which had been burnt down, and collected for them *six hundred pounds.* After the sermon, Whitefield said—"We will sing a hymn during which, those who do not choose to give their mite on this awful occasion may sneak off." No one stirred; he got down fom the pulpit, and ordered all the doors to be shut but one at which he held the plate himself, and collected the above sum.—*Countess of Huntington's Life and Times.*

The union of extremes.—"Sir Isaac Newton," says Spence, "a little before he died, said, 'I don't know what I may seem to the world, but as to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.'"

FOR THE CHILDREN.

AIM HIGH.

We are little skilled in nautical affairs, having had scarce any connection with them since the joyous days of our happy child-hood, when we floated our miniature vessels, rigged out in all their nameless paraphernalia of sails, and jibs, and flags upon the broad and placid bosom of the bright Susquehanna, nevertheless, we think that we have somewhere read that the great success which attended the navy of our country during our last war with the mightiest nation on earth, was mainly attributable to the strict adherence of our officers and men to the motto which we have placed as a caption of this article—that by aiming high they raked the decks of their enemy's vessels, riddled the sails and rigging,—shattering the masts and spars, won the victory, and carried home the uninjured bulk to be remasted and re-rigged, and sent forward to do battle in our country's service. What a motto of great import!—and if it was the harbinger of victory to the armies of the republic, in the dark days of danger, why may it not be attended with success if we apply it to the moral world and the every-day transactions of life when danger is far off, and peace with gentle wing broods smilingly o'er us. Surely there is nothing to prevent it; we could scarcely hit upon a motto better suited for the young and ardent mind just about to launch forward upon the vast and tumultuous ocean of Time! 'Aim high!' Whatever may be the situation in which it has pleased fortune to place you in life, no matter how humble or how lowly in the scale of existence it may be, nor how much the pride of upstart birth or wealth may endeavor to brow beat you, still in all of your transactions with your fellow men, in all your commerce with the world around you; make it your one great study to 'aim high'—to maintain the bearing of honor and probity so that neither the wealthy vain, nor the foolishly wise, may have occasion at any time to curl the lip of scorn either at your appearance or at your calling. But above all in the companionships which it may be necessary for you to form in life, be careful to keep a single eye to that one great and important object: 'Aim high'—endeavor to form your associations among those above you; not above you in rank or birth or wealth, though these need be no impediment, but rather an advantage if coupled with the other requisites, but in mind, talent, and the influence which these qualifications will never exercise over meaner objects. As to friendships, intimate friendships—that communion of heart with heart which should never be profaned by a smile at weakness, or outraged by even a thought of divulging it; let them be few, for few are there who can bear to unwrap themselves from the contemplation of the frown of private griefs, and bestow a passing thought upon the gloomy catalogue of woes that may fall to the lot of their fellow mortals to endure. But a few there are, happily for the honor of humanity, of those high and noble souls not entirely given up to the full and sole enjoyment of self and selfish pursuits, who can turn aside and shed a tear of pity over your misfortunes, point out to you the hidden rock on which you might have foundered, and, like the finger post of Time, direct you on the proper current, and teach your fragile bark to shun those dangers which await to buffet it in its course. But if they are few they also are almost inaccessible. They have studied too intimately into the ways and vanities, the deceptions and the treachery of the world to stoop from the high pinnacle upon which nature ever indulgent to her children has placed them, to be caught by the mere clap trap of empty professions. 'Aim high' then, therefore, if you wish to win the confidence and fellowship of those of nobility of mind which we as the inheritors of freedom dare or should claim, for they stand upon high places, and works, not 'the mere breath of words,' will win them to your bidding. There is a certain pride of self-love to be observed, better expressed by the French double epithet, as Coleridge would have called it, *amour propre* which exercised in a manner consistent with a sphere in which you move, and with that high aim in view which we have endeavored to embody in this article, cannot fail to render the young scuffler with fortune in the end a victor. Then while we use our best energies in the attainment of that 'high aim,' let us also resort to the plain and simple life of Franklin:—which is known to us all—all recollect that great man was once but a *Journeyman Printer.*—*Columbia Spy.*

FOR THE FARMER.

A RULE WORTHY OF THE FARMER'S ATTENTION.

A most important axiom to be kept in mind by every farmer is, to break up and cultivate no arable land to be laid down again with depreciated strength: in other words, no crop requiring the plough or cultivator and hoe should be put into the ground the present year which will leave the ground in a worse condition than it was before the work was begun. It will, when adopted as a principle, be very easy for every farmer to make his calculation in any crop requiring the hoe, so to improve the capacity of his land that it shall yield more than it has done before. A plenty of good barnyard, hog-yard, stable, or compost manure will effectually do this business on almost every retentive soil: in some cases of low and wet grounds, the simple application of sand or gravel with a small quantity of the stimulating manures, will accomplish every thing to be wished: in other cases of sandy porous soil, the application of clay or other adhesive earths, with the free use of plaster of Paris, and some stimulating manures will do wonders. The observance of the principle of constant renovation will soon bring New England to rank with the best cultivated districts of England and Scotland, and even the still higher improvements exhibited in Flemish husbandry.—*Gov. Hill's Address.*

Value of Salt.—An increased quantity of salt used by the farmer in various ways would be of eminent benefit. Salt ought to bear a less price than it now does throughout the country. Much of the expense of salt is in the price of transport; it is a taxed article, and assists in the revenues of the government. I am confident that fine salt sprinkled over the ground in the quantity of three or four bushels to the acre, will not only contribute to drive off insects and other destructive vermin, but in most vegetable crops will prevent blight. A sprinkling of salt in the feed of most animals will contribute to their healthy growth.—*Ibid.*

ADVANTAGES OF LABOR.

The life of every man is filled up with a mixture of good and evil. No one is perfectly happy; no one is entirely wretched. For wise purposes it is ordained that all shall taste in some manner both the bitter and the sweet. The necessity of labor which has been imposed upon nearly all mankind, is too often considered an evil. It is not so. We are never more mistaken than when we desire to be relieved from it, or when we look upon it as a source of misery. If we would select one man who is more wretched than another, let us take him who has nothing to do but to seek his own pleasure. We shall soon find that time hangs heavy on his hands; that every thing which the world calls pleasure is insipid to him, and that his life is burdensome. He has never accomplished any thing that he can look back upon with satisfaction, and he becomes displeased with himself and all the world beside. It is not so with the laboring man. While he submits to toil he sees its results with keen gratification; he looks with a kind of exultation upon the productions of his skill and the workmanship of his own hands; he alone can enjoy whatever of real pleasure there may be in the possession of wealth, because he knows how it has been acquired, and has seen it gradually accumulating by his own efforts. In truth every thing noble and dignified in men springs from this stern necessity of laboring to sustain life. But for this our animal natures would wholly overcome the intellectual, and sink us to a level with brutes. It is the conflict with difficulty, the struggles to which we are daily driven, which quicken our genius, extend our knowledge, enlarge our minds, and call forth all our energies.

No where upon earth can we look for happiness and excellence, if not in some useful occupation. This great truth has been too much neglected, and almost forgotten during the period when men have been striving to get rich by every other means except productive labor. The consequences are now apparent in the misery and crimes with which many portions of our fair land are afflicted. But men will finally learn where their error has been, and we shall redeem ourselves by a voluntary and cheerful submission to all the wise and immutable laws of nature. We shall learn to love labor, if not for its own sake, for the rewards which it brings and the happiness which it bestows. And above all other miseries we shall desire to be delivered from that of idleness.—*Sun.*

Plough deep while sluggards sleep,
And you shall have corn, to sell and to keep.

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

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Press Makers and Machinists,

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The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250. Super Royal, do. price $240, Medium do, price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

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New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker respectfully announce the commencement of a new volume of their journal on the 21st of September being the Eighth of the double Quarto Edition, and completing the Sixth year of its publication in the Folio or common newspaper form.

The New-Yorker is now so widely known as to render superfluous any detailed delineation of its character and objects. Suffice it here that the work is intended to sustain the reputation of a Weekly Literary Journal not inferior in ability and standing to any on either side of the Atlantic. About two thirds of its columns are devoted to the best Original and Selected Literature, comprising Reviews, Essays (Scientific and Literary,) Tales, Poems, choice extracts from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that still further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

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The New-Yorker, Folio Edition, is printed on a large imperial sheet (25 by 37 inches) of fine white paper, and afforded to subscribers at three Dollars per annum, or two and a half if paid in advance.—Five copies will be sent for ten Dollars reaching us free of charge, and any larger number in proportion. Subscriptions to either Edition are respectfully solicited. Address H. Greeley & Co., 1 Ann-street, New York.

*** Editors with whom we exchange will oblige us by noticing our New Volume, where they cannot consistently copy our Prospectus. All newspapers which publish our Prospectus will be entitled to our forthcoming volume, without sending their own sheet in exchange, only when they have political or local intelligence of interest.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

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A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

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THE LARGEST NEWSPAPER IN NEW-YORK.

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We have chosen the title of "The Empire State," as expressive not only of our attachment to the interests of New York, but of the Union; for whatever interests New York, in a great degree, interests the Union—whether in prosperity or in adversity.—And, as the Empire City is the great centre of business and commerce of the country—the point also where Intelligence from the European World is first received, and from which it radiates throughout the Union; so is New York, in many respects, if not in all, the most eligible point for the establishment of a valuable National Newspaper, as the medium through which shall be diffused to the States and Territories of the Republic, the earliest Intelligence, general and political, from every part of the world,

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More, perhaps, we need not say—but submit our labors to the candid judgment of the public.

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EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, APRIL 14, 1840. NUMBER 6.

COMMUNICATIONS.

For the Register.

THE DUTY OF PRAYING FOR OUR RULERS

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, *and for all that are in authority*; that we may lead a quiet and peaceable life in all godliness and honesty.—I TIM. ii: 1, 2.

Those who pray for the world are its greatest benefactors. The text speaks forth the benevolence of the gospel; it requires us to pray for the whole human family, for those of every grade and condition. It particularly specifies, as the subjects of our prayers, *those who are in authority*.—The early christians paid strict attention to this duty: they prayed for all officers of government, whether Pagan, Arian, or Christian. Approbation of what is iniquitous in the private or public character of rulers, or any commitment in favor of any unjust and oppressive official measures, is not implied by obedience to this inspired exhortation; for at the time in which it was penned, Nero himself was "in authority."

Here, also, it may be the proper place to observe, that we should never seize upon the occasion of supplicating for men in official stations, to avail ourselves of the opportunity of censuring their characters, or reprehending their measures; any expressions having this appearance, should be carefully avoided. To pray for rulers in such a manner as to intentionally excite emotions of party strife and prejudice in the minds of those who are expected to join with us, would be highly injurious, and exceedingly wicked; and to produce such undesirable results through carelessness of expression, is also sinful.

As families, and as members of different religious societies, and as citizens of this community, we are convened in accordance with the promptings of our own hearts, and in compliance with the Proclamation which has been read, to offer public thanksgiving unto God for blessings bestowed upon us as individuals, and in our domestic and public relations. Several states of the union join with us in this delightful exercise. On such an occasion, it is appropriate to bestow some thought on the subject which has been introduced, viz:—

THE DUTY OF PRAYING FOR OUR RULERS.

1. GOD COMMANDS US TO PRAY FOR THEM. The exhortation which is given in the text is of universal application, and it came from the pen of an apostle, who was "moved by the Holy" Ghost to write it. God, the hearer of prayer, the God of all nations, and the Ruler of all rulers, requires us to come before Him with our supplications in behalf of all who are in authority.

2. WE SHOULD BE INCITED TO THIS DUTY BY OUR REGARD FOR THE INDIVIDUAL NECESSITIES OF THE SOULS OF OUR RULERS.

If they are pious they are placed in circumstances trying to their piety. They are in danger of being flattered by the world, or perplexed by the cares of government, to their great injury in personal religion. The more exalted any station of secular trust is, which any professor of religion is called to fill, the greater is his danger that his official honors and duties will prove detrimental to the best interests of his soul. We all wish to avoid every injurious influence upon our property, person, or mental faculties, but injury to the soul is, more to be deprecated, inasmuch as the realities of Eternity outweigh all that can be mentioned as belonging merely to this life. A lover of the Savior would rather choose to be attached for life to the most menial employment, if thereby his piety could be rendered safe and prosperous, than to be called to fill the most honorable station in civil government, to the injury of his growth in grace.

The temptations and dangers now surrounding the few pious men in this nation who are now in authority, are not few nor small. Such men should often be remembered in our prayers. We should pray, not only that they may be kept from retrograding in vital piety, but that their possession of honors, as men in authority, may conduce to their future and everlasting preferment as "kings and priests unto God."

But those occuping elevated stations in government who are *not* christians, how great is their danger! They stand in most imminent exposure of sinking to everlasting ruin. Their minds are so occupied with public affairs, that they will not bestow much time to the interest of their souls. They are beset with ten thousand exciting influences, some corroding, some pleasing, some superlatively fascinating, and all combined to jeopardize the salvation of their souls. They are not usually under the regular public instructions of faithful ministers, like men in private life; or if a few are thus favorably situated, fewer still enjoy the benefits of close personal instruction and exhortation at the fire-side. Ministers of the gospel are too apt to neglect to deal plainly with such men face to face. If this kind of effort is sometimes attempted by some embassador of Jesus, it need not surprise us to find that he is met with a haughty repulse. Where are the private christians who labor personally, with faithfulness, perseverance, and systematic effort, for the salvation of impenitent men in high official stations? Are such men seen in the neighborhood conference meeting, where the gushing sympathies of the christian community gather around the wandering sinner? Are they found at home with their families, when pious men go from house to house to pray, and to plead with their neighbors to be "reconciled to God"? Do men of this class, crowded as they are with public business, and scarcely finding time to peruse the governmental reports which they aided to form; and excited as their minds are with warm debates, and perplexed in investigating the financial affairs of the nation—do *they* secure time to set down and read a tract of four pages on "The Way to be Saved"? Are they seen with the *Bible* in their hands? What religious influence directly reaches them?—You say, the Holy Spirit can reach them. True; but the influences of which we have spoken form the medium through which He chooses to operate. Does the Spirit bring to their minds instructions which they may have received in former days; the words of a pastor, the example of a pious sister, the admonitions of a father, the tears and entreaties of a godly mother—all, *all*, may be in a moment repelled by simply merging the mind in some all-absorbing political theme. This they will be inclined to do, and Satan will hasten them to do it. But in some way you say, the Holy Spirit can effectually reach them. Yes, encouraging truth! And in view of this truth, and of the critical condition of the souls of these men, in view of their awful exposure to the deepest hell, I urge you to pray for them. Such men cannot be saved, because they are men of mighty minds, and of extensive influence, and of great utility to the public. If they go to heaven, they must enter those holy abodes as other men do, simply by faith in the atoning blood of the Lord Jesus Christ. They must see themselves ruined by sin—must feel that God would be just to send them to perdition; saying from the heart,

> "And if *my* soul were sent to hell,
> Thy righteous law approves it well."

From *their* lips must come the entreaty,

> "Yet save a trembling sinner, Lord,"

while, with child-like simplicity, they must resolve,

> "Here, Lord, I give myself away,
> 'Tis all that I can do."

We trust that our beloved WASHINGTON is in heaven; but he is not there because he was the father of his country. His distinguished character as a patriot and a statesman, constituted no part of the reason why he was admitted to a seat in the realms of bliss. If his voice mingles with the voices of saints above, it is because he trusted in Jesus, the Lamb of God. My christian friends! the souls of the impenitent men who are now in authority in our country, are in great danger of being forever banished from the presence of God, and of being shut up with "spirits in prison." *O pray for their salvation!* I press this upon you, not because their souls are worth more than the souls of other men, but because they are worth as much, and are in special hazard of being lost. The good Mr. Baxter used to say, "A soul is worth too much to be lost for want of labor"; and let not, I beseech you, the soul of any one who is now in authority in this nation be lost for want of your prayers.

We shall see the importance of praying for our rulers, if we consider,

3. THEIR INFLUENCE UPON THE MORAL CHARACTER OF THE PEOPLE.

If men in authority are Sabbath-breakers, and licentious men, and intemperate men, and gamblers, and *Duellists*, it will be difficult to make the young men of America to feel that these vices are disgraceful. It is the fear of disgrace that saves thousands of youth from being engulphed in the vortex of vice. If men in exalted stations are vicious, the disgraceful character of vice in the view of many aspiring youth, will be almost obliterated. Every immoral action of a man in authority, strengthens headstrong youth to resist the restraints of parents, and to set at defiance all law, human and divine. When Cataline wished to subvert the Roman government, he began by corrupting the youth. The evil example of men of talents and high official station, will corrupt youth more rapidly than the most pernicious infidel books and publications. But the example of pious men in authority, is of more value to this nation than words can express. Thanks must be given to God for the few of this description whose names we might now mention; and earnest prayers and supplications should be offered for those of an opposite character, that they may be turned to righteousness.

We ought to pray for our rulers,

4. BECAUSE THERE IS NEED OF THE DIVINE BLESSING ON THEIR BEST CONCERTED PLANS.

No plans for the good of the nation can succeed unless God add his blessing. "Except the *Lord* keep the city, the watchman waketh but in vain." It may be thought that this country has been saved of late from war, on two emergencies, by the adroit and prudent management of some peace-making statesmen. Without wishing to detract in the least from the credit due to such men, I will say, that we should have been plunged into the midst of war, had not God, in answer to the prayers of his people, given success to men in authority who labored for the preservation of peace. Do our thoughts now fasten upon objects which we most ardently desire to see accomplished? Let us pray God to give our rulers wisdom, and to bless their consultations for the removal of national evils.

We shall be induced to pray for our rulers, if we consider,

5. THE RESPONSIBILITIES OF THEIR STATION.

They are placed in the first rank of influence for sustaining civil government. Civil government is an ordinance of God.—Unless it is sustained, the foundations of society will be broken up. If there be government, there must be men in authority to sustain its several departments. Upon the action of such men much depends respecting the support of government itself. But farther: *our* rulers are the representatives of the best system of government on earth; and they are now in authority in a most critical time for the administration of that government. The responsibilities that crowd around them are immense. We shall more deeply feel this sentiment, if we notice what important subjects are about to be brought before the Legislatures of the several states, and our national Legislature, by the petitions of the people. Through the voice of the people, Temperance, Chastity, and Liberty, will plead for Legislative aid. Before the Legislature of our own state, petitions from all classes of citizens will pray, that every line which is adverse to the cause of human rights, may be immediately repealed from the statute book of the state of New-York: also that a law may be enacted, giving, in the fullest sense, any human being claimed as a fugitive slave —*a trial by jury*.

Congress will also be implored to exert the full extent of its powers for the speedy removal of those superlatively anti-republican features, consisting in legalized human chattelship, which so horridly disfigure the otherwise fair and beautiful visage of our republican government.

Whatever difference of opinion may exist among thinking men, respecting the course which our legislators ought to pursue relative to these important subjects, no one can fail to see that we ought to pray that they may fully realize the vast responsibilities which are thus thrown upon them, and that they may meet them in such a manner as shall best promote the permanent and highest interests of our common country, and secure the approbation and blessing of God.

When the attention of our state and national Legislatures is called to the necessary and intricate work of adjusting our financial affairs, and to the no less arduous task of sustaining and perfecting our superior system of internal improvements, we justly feel that great objects are before them,—that great responsibilities devolve upon them. But these matters are but as the drop in the bucket, but as a feather in the balance, when compared with the moral interests which we have named as demanding legislative attention. For whatever disposal may ultimately be made of those questions which involve our secular concerns, and monetary institutions, unless the legislative action of the states and of Congress, according to the appropriate sphere of each, speak forth in unequivocal tones in defence of *Liberty*,—the doom of the United States is sealed, and the nations of the earth will soon be called to walk in the funeral procession of a country, which had proclaimed herself among them—"the cradle of Liberty!"

By the imperativeness and benevolence of a prayer-hearing God; by the worth of the immortal souls of our rulers, (joined with the special danger that those souls will be lost;) by the need of the Divine blessing on their best concerted plans; by the power of their influence, for good or for evil, on the moral character of the people; by the responsibilities of their station, exhibited by their position as God's appointed supporters of civil government, and by the great moral interests that gather around their halls of legislation—I exhort you, first of all, when you come before God with giving of thanks, intercessions, supplications and prayers—REMEMBER THOSE IN OUR NATION WHO ARE NOW IN AUTHORITY.

RELIGIOUS.

From the Sunday School Journal.

MR. WILBEFORCE.

This distinguished man was born in 1759. Upon the death of his father he was removed, at the age of eight years, to the family of his uncle, who was a pious member of the Wesleyan Methodist Church. His mother had paid no attention to his religious principles, but in his new connection, his attention was constantly drawn to religious subjects. When he reached his twelfth year, he was in habits of devotion, and had become acquainted with the Bible. "Under these influences," he said, "my mind was interested by religious subjects. How far these impressions were genuine I can hardly determine, but at least I may venture to say that I was sincere."

When his mother perceived this change of character she was much alarmed, (chiefly because the uncle and aunt were of a different religious persuasion from her own,) and brought him home, and endeavored by gaiety and indulgence to dissipate his seriousness. "The religious impression which I gained at Wimbledon continued for a considerable time after my return from Hull, but my friends spared no pains to stifle them. *I might almost say, that no pious parent ever labored more to impress a beloved child with sentiments of piety, than they did to give me a taste for the world and its diversions.*"

"The strength of principle they had to overcome was indeed remarkable. When first taken to a play, it was almost, he says, by force. At length, however they succeeded; and the allurements of worldly pleasure led his youth away from all serious thoughts. At home there was nothing but gayety and amusement; at school there was little diligence or restraint."

He entered college at the age of seventeen—fell there into licentious company, and continued there in a course of pleasure for which his income supplied him with abundant means.

Of his twenty-sixth year his record is—"Often while in the full enjoyment of all that this world could bestow, my conscience told me that in the true sense of the word I was not a Christian. I laughed, I sang, I was apparently gay and happy, but the thought would steal across me,—"What madness is all this: to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that, when eternal happiness is within my grasp."

Soon afterwards he experienced an entire change of character, and his life of decided piety commenced. We subjoin some of the notices of his parental conduct, contained in his biography, which was compiled by two of his sons, both of whom are clergymen.

"One main purpose of his summer retirement, was, to watch the tempers and dispositions of his children."

"During the session [of parliament] he was so busy, and so much from home, that he could see little of them through the week, but Sunday was his own, and he spent it in the midst of his family. His children after meeting him at prayers, went with him to the house of God; repeating to him in the carriage, hymns or verses, or passages from his favorite Cowper. Then they walked with him in the garden, and each had the valued privilege of bringing him a Sunday nosegay, for which the flowers of their little gardens had been hoarded all the week. They all dined together, at an early hour, in the midst of cheerful, yet suitable conversation. "Better," was one of his Sunday common-places, "says the wise man, is a dinner of herbs where love is, than a stalled ox and hatred therewith; but, my children, how good is God to us! He gives us the stalled ox and love too."—Never was religion seen in a more engaging form than in his Sunday intercourse with them. A festival air of holy and rational happiness dwelt continually around him."

One of his principles was—

"It is of great importance to preserve boy's affections, and prevent their thinking home a dull place."

At the age of sixty-four, Wilberforce said of some incident, "*It brought to my mind some lines which I wrote in my copy book at eight years old. I have never thought of them since.*" He then quotes them at length. This is a fact worth remembering by those who have the storing of the memories of children.

From the Morning Star.

PRAYER.

Prayer is the great channel through which all the blessings, received from the bountiful hand of our Father in Heaven, are conveyed. What a dreary waste would this world present, if there was no communion with the bright world of glory by prayer; if the soul was not permitted to lift itself above this earthly ball, upon which we tarry for a season. We may petition to an earthly court, and our petitions be slighted by our fellow men: but when we petition to the court of heaven, we are sure of being heard. There is no blessing which we can ask, that would be for our good to receive, and for the honor of God's cause to bestow, that He will deny us, "if we ask in faith, nothing doubting." Do clouds of darkness arise, and eclipse our sun for a season? let us repair to the throne of grace and there wrestle with God until he dispel the gloomy mists, and bid his radiant glory shine into our souls. Do afflictions fall to our lot in this life, and we feel that God is visiting us with his rod? let us not sink beneath it, but let us lift our hearts to heaven, and there tell all our anguish, and seek for resignation to the divine mind by prayer. Does Satan by lying words tempt our feet to stray from the path of holiness, by tasting a little of the pleasure of this world, and join in its vain amusements? Let us look to God for aid and ask wisdom of him "who was tempted in all points like as we are, but without sin, and his promise is sure that we shall not ask in vain. Does "iniquity abound and the love of many wax cold?" let us plead with God day and night, until he come; remembering that "the effectual fervent prayer of the righteous man availeth much;" not merely the desire of the heart, but the expression of that desire, in language strong and fervent. But is prayer for the christian alone? Ah! no. If christians need to pray, and ask pardon of their Father in Heaven, surely the sinner who is at enmity with God has need of prayer. And happily for such, the throne of grace was erected equally free for all: the vilest sinner who has not grieved the Holy Spirit quite away, may come and find access to this throne, if he will turn from his wicked way, and seek God with his whole soul.—But there is a time coming when it will be too late to pray. When the Savior shall have turned Judge, and shall have exchanged the mediatorial for the judgement seat, then sinner it will be too late to cry for mercy, at the hand of an offended God: and "if the righteous are scarcely saved where shall the sinner and the ungodly appear?"

My knees shall be made acquainted with bowing, consequently my lips shall be filled with praises, and my heart with love. O Love! the sweetest and noblest of all sensations; some of thy blessed emanations, we are permitted to feel and enjoy even in this wretched world. Here we have a chequered scene; joy succeeds sorrow, and sorrow succeeds delight. But arrived at that blessed haven, in the bosom of heavenly love, we will forget all disagreeables; joys upon joys, bliss upon bliss, will roll in succession through all the ransomed powers of our existence; in that happy world, for ever enjoy the excellences of that holy religion, of which we have only some glimmering views and faint experiences in this life. Oh! may the cords of divine love sweetly draw my heart, and the hearts of all my beloved brethren, united particularly in a covenant to love and pray for each other, until our happy spirits are lost and swallowed up in their only true centre.

GOD'S PATIENCE.—Let us imitate God's patience in our own to others. He is unlike God that is hurried with an unruly impetus to punish others for wronging him. The consideration of Divine patience should make us square ourselves according to that pattern. God hath exercised a long-suffering from the fall of Adam to this minute on innumerable subjects, and shall we be transported with desire of revenge upon a single injury? If God were not slow to wrath, a sinful world had been long ago torn up from the foundation. And if revenge should be exercised by all men against their enemies, what man should have been alive, since there is not a man without an enemy? If every man were like Saul, breathing out threatnings, the world would not only be an Aceldama, but a desert. How distant are they from the nature of God, who are in a flame upon every slight provocation from a sense of some feeble and imaginary honor, that must bloody their sword for a trifle, and write their revenge in wounds and death! When God hath his glory every day bespattered, yet he keeps his sword in his sheath: what a woe would it be to the world if he drew it upon every affront! This is to be like brutes, dogs, or tigers, that snarl, bite, and devour upon every slight occasion: but to be patient is to be Divine, and to show ourselves acquainted with the disposition of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—*S. Charnock.*

HEALTH PROMOTED BY GODLINESS.—Godliness doth very much conduce to health, which is so necessary to our enjoyment of any sensible good, that without it, neither riches, nor honors, nor any thing that we esteem most gratifying to our senses, will signify any thing at all to us. Now that a sound and healthful constitution does exceedingly much depends upon a discreet government and moderation of our appetites and passions, upon a sober and temperate use of all God's creatures which is an essential part of true religion, is a thing so evident, that I make no words about it.—What are most of our diseases and infirmities, that make us miserable and unpitied while we live, and cut us off in the midst of our days, and transmit weakness and rottenness to our posterity, but the effects of our excesses and debauches, our wantonesses and luxury? Certainly, if we would observe those measures in our diet, and in our labors, in our passions, and in our pleasures, which religion has bound us up to, we might to such a degree, preserve our bodies, as to render the greatest part of physic perfectly superfluous.—*Sharp.*

SELF-EXAMINATION.—He that never examines his own heart, is like a captain of a vessel who never examines his ship to see if there is a leak; and without reformation, all such will finally shipwreck their souls, and all will be lost. Alas! what multitudes, who once shone as burning lights, have perished for lack of self-examination. Reader! art thou secure?

CHRISTIAN CONVERSATION.—Those who have tasted of the goodness of God are frequently wanting in declaring it. They do not, as they ought, stir up the gift of God, which is in every believer, by exciting one another to continual thankfulness, and provoking each other to love and good works. We should never be content to make a drawn battle, to part neither better nor worse than when we met. Christian conversation is to precious a talent to be thus squandered away.—*Wesley.*

FOR THE IMPENITENT.

RELIGION IN A DYING HOUR.

It is in a dying hour that the real value of religion is felt. There are other seasons in which religion may be highly prized, and at all times its possessor places it far above every earthly treasure. In adversity it comes in to console and to cheer, in prosperity it moderates and admonishes, becomes a visitor in sickness, a guide in health, in youth an ornament of grace and beauty, in manhood a crown of glory, a staff and support in declining age. In the bustle of business, in the storm of debate, in the discharge of stern and painful duties it is the mind's calm anchor ground; it sweetens bodily toil, makes even weariness a rest, beguiles the leisure, solitary hour, and fills it with joys unknown to sense and indescribable to an earthly mind.

Yet there are considerations which gather around a dying hour of peculiar and awful meaning. Men think they can enjoy life without religion, and though every day mocked and disappointed, they think so still. True, they can preserve existence, and this is too often made synonomous with enjoying life. Let these miscalled enjoyments, however, be reckoned at their utmost price. The interests of religion do not require them to be undervalued. The pleasures peculiar to a sensitive nature may be, and naturally will be highly prized by him who knows no other. Active business too, diverts the thoughts from real sufferings and sorrows. Thus men may manage to pass through life with some degree of calmness and satisfaction, without religion, because they know not its value. Not so at the hour of death. Every earthly tie is now to be sundered, all former sources of enjoyment to be cut off, all accumulated stores to be scattered; on what shall the soul rely?

In that hour what is wealth? Let it be in the form of lands, of houses, of bank stock, or of shining metal, what can it do for the dying man? Can it ease his pain? Can it heal his wasting body? Can it bring peace to his troubled spirit? Array it before that death-stricken form, balance his cash-book, show him that ten thousand, twenty thousand, fifty thousand, stand him good; bring out the little trunk, unlock and count over the rolls of bank bills, or pour out the shining, yellow pieces, or bolster up his pale wasting form, carry him to the window, let him gaze to the extent of his feeble vision over his beautiful estate, and say to him, "behold your portion! rejoice in your work and be satisfied!" Ah! will you mock him thus?

Or bring up the gazette, on which his name stands conspicuous, remind him how a fortunate, well-timed deed of his, won for him lasting renown, how many shouted his name, how many applauded his eloquence, with what confidence thousands gave him their suffrage; and exhort him in view of this, to be happy in the hour of death! Tell him of his learning, of his extensive researches and vast accumulations of thought, of his deep insight into the mysteries of science, and urge him to make this his staff in the valley and shadow of death! Try to convince him how much he will be respected in the world to which he is going, for his uncommon acquisitions in this, urge him to hold up his head and march bravely on!

Ah! who would thus cruelly treat a dying man? Who endeavored to make him satisfied in death, with what could never fully satisfy him in life! What! send a man with money, with learning, with fame, to purchase an inheritance in a future, a spiritual world! Will such coin be current there? Ask the soul that stands on the border of that undiscovered world, to whom its realities begin dimly to appear.—Then if no one would taunt a dying man with these things, why should men taunt themselves, and why should we taunt each other with them now? If these things are vanity in the view of death, they are vain now; if religion be valuable then it is valuable now. In the full tide of life and health we should remember the events of a dying hour.—*Chris. Watch.*

From the N. Y. Evangelist.

CONSCIENCE.

The foul heart maddens at her faithful voice,
She must be silenced, and for this be seared.

Strive not to silence thy Conscience.

The testimony which she bears against sin, is hateful to those that love it. The light which she flashes in upon the cherished but concealed treasury of evil deeds must be banished or the soul must give them up. The wicked love their sins, and therefore love the darkness; and therefore seek to annihilate the light. They are anxious to retain their sins, and yet maintain an unbroken quiet. This Conscience will not suffer; hence arises an habitual, artful, experienced, and oftentimes successful conflict with their solemn and stern Reprover.

They begin by alleging circumstances which they suppose may palliate their offences.

So did our first parents. "The woman whom thou gavest to be with me, she gave unto me, and I did eat. The serpent beguiled me and I did eat. If it had not been for the woman—if it had not been for the serpent—if it had not been for the peculiar circumstances in which I was placed, I should not have done it." Is Conscience satisfied with this? No! but then,

They will promise future reformation.

"Let me once more repeat the crime.—Spare me yet a little longer, and then I will cease. I shall not descend into the darker vaults of guilt. I will not go down into the crater of sin's terrible volcano. I will only dance upon its quivering edge once more," says the drunkard. "I will restrain myself," says the temperate rum drinker. "I shall never become a thief, a defaulter, a robber," says the dishonest tradesman. "I shall never *die* impenitent," says the man who bids the gospel depart, until a more convenient season.

Sometimes they endeavor to disguise the sin, so that it may be introduced to the soul when Conscience does not see it.

So David contrived the death of Uriah, hoping that the guilt of murder would not be laid upon his soul. "Thou canst not say *I* did it," says the terrified Macbeth, "never shake thy gory locks at *me*." Lies, frauds, and all kinds of evil deeds are thus often admitted. Ah, vain subterfuge, Conscience is not to be effectually duped. The facts, the motives, the horrible consequences, will all gather round, each in their place, each true to the gigantic power of reproof—yet this gathering may be delayed awhile, until their number is complete. The heaven-sent Nathan will come however. The ghost of Banquo *will* rise.

Often, to silence Conscience, a compromise is attempted, and an exchange of sins is proposed.

The scenes of guilty pleasure are forsaken for the toils of avarice. The more open acts of profaneness, for the more secret indulgence of bad propensities. This depravity assumes various phases, while Conscience still lashes the offender through them all.

Men will even perform deeds of extraordinary goodness, in order to silence Conscience.

The man who has defrauded his neighbor of ten thousand, can afford to make a splendid charitable donation of *one*. The man who has gone to excess of riot, can afford a few acts of excessive penance. The man can afford to keep lent, who is to be rewarded with a carnival. The man who has spent life in fraud, may bequeath a noble legacy to science, to his native city, or to the church.

Men will divert their attention in order to shun the gaze of Conscience.

Is the sermon likely to be too close? it will be well to sleep. Perhaps you can find something in the assembly to interest your attention. It is very unmannerly to take out a book, or a newspaper, for the purpose of excluding a sermon; yet even this has been done, when Conscience has been very active, and truth very provoking. The woman of Samaria, when communing with the omniscient Savior at Jacob's well, was exceedingly adroit, and would have deceived and escaped from any but a prophet.

Frequently men will seek aid from each other.

Not feeling satisfied with themselves, and with some particular deed, they endeavor to gain the testimony of their friends to its correctness. In such cases they generally color the facts a little, and are dishonest with their neighbor as with their own Conscience. Good men, when thus consulted, should be very careful what answers they give.

When none of all these methods will succeed, they often attack the truth itself with sophistical reasonings.

Perhaps regeneration may not be essential: perhaps there is no eternal punishment—no future misery—no hell at all: perhaps there is no revelation—no truth in the Bible—no God. The mind is restless. The prophets of Baal are consulted. The wisdom of Baalam is employed. Different views of the same subject are tried. "Come curse me Israel, come defy me Jacob. Come look upon the camp of truth from another hill: perhaps thou canst curse it from thence." The frantic rebel, determined not to give up his sin, leaps from one platform of truth down to one below, rejecting all but the belief of a God. Conscience hovers over him even there. Her eye is full of fire; her sword gleams with lightning: her voice is thunder; and her attitude ineffable disdain. The wretch cannot endure the vision. He springs away from the last principle of truth; he launches amid the freedom and darkness of atheistical rebellion, and has full liberty to sin without control, to intoxicate his intellect with delusion, and debase his nature to brutality.

Those who cannot thus succeed, will finish the contest by plunging deeper in sin.

Making up their minds to perish, despairing of reformation, determined to run the risk of meeting the worst that can come, they give themselves over to the foulest ways of sin, and perish in the mad excitement of abandoned depravity. They hurry onward to their final ruin with such startling rapidity, that they give themselves no time to contend with Conscience. They drown her voice in the perpetual hurrah of their degradation.

Such are some of the methods which men employ to stifle in this life the voice of Conscience. They wound her: they defile her: they sear her lips with a burning iron: they become past feeling: they surrender themselves to all the varieties of intemperate depravity, and they succeed often in producing a seeming quiet. The Spirit of God, grieved, insulted and despised, forsakes the soul forever! The heart has gained a dreadful victory. Fiends of hell hold their jubilee in it. Good influences all hasten away. Ruinous elements of avenging retribution knock at the door.—There is an awful silence—a dead calm—such as proceeds the sirocco; such as announces the earthquake; such as with mute and colorless lips, heralds the fiery tornado.

THE POOR MAN'S DEATH-BED.

Tread softly!—bow the head—
In reverent silence bow!
No passing bell doth toll,
Yet an immortal soul
Is passing now.

Stranger! how great so'er,
With lowly reverence bow!
There's one in that poor shed,
One by that wretched bed,
Greater than thou.

Beneath the pauper's roof,
Lo! Death doth truss his state;
Enter—no crowds attend;
Enter—no guards defend
This palace-gate.

That pavement, damp and cold;
To whispering courtiers tread;
One silent woman stands,
Clasping with pale thin hands,
A dying head.

No busy murmurs sound—
An infant wail alone—
A sob suppressed—again
That short, deep gasp—and then
The parting groan.

O change! O wondrous change!
Burst are the prison bars!
This moment, there so low
In mortal pangs—and now
Beyond the stars!

O change! stupendous change!
There lies the senseless clod;
The soul from bondage breaks—
The new immortal wakes—
Wakes with his God.

Mrs. Southey.

From the New-York Observer.

GOD'S PRESENCE.

The thought that God is ever about us, makes this world a serious world, and should lead us ever to walk through it with serious steps. It should indeed increase our cheerfulness, and sweeten our enjoyments, to think that our Father is beside us! But it should also fill us with a holy jealousy of ourselves, and with anxious watchfulness against every thing, whether in spirit or conduct, which may be displeasing to Him. An ancient philosopher advised the magistrate, as a restraint to the wicked, to write at the corner of every street, "*God sees thee, O sinner!*" But to us who believe in the divine omnipresence, that inscription, "God sees thee," is not only in every street, but upon every object, above, around, within and beneath us.

If we would but open our hearts to the reception of this solemn and all-important truth every thing would proclaim it to us. Every thing would echo to us the presence of that God,

"Who gives its lustre to the insect's wing,
And wheels his throne upon the rolling worlds."

We might see it in our own existance and enjoyments—in the revolving year and the changing seasons. We might read it in the stars—the alphabet of heaven, in which he has stereotyped his own glory, and in the planets which are rolled by his hand through trackless space. We might hear it in the thunder's voice, and see it gleaming in the lightning's flash. Every insect would sing to our ears of the hand that sustains it.—Every breeze would murmur of his presence. Every leaf would whisper, "God is here!" And if the imaginary presence of some great and good man could restrain impropriety and prompt to nobleness of conduct on the part of a pagan, then surely the known presence of the heart-searching God, the greatest and best of all beings, should make us watchful of all our actions, should check the very first risings of folly and sin, should give purity to our motives, and humility to our hearts, and holiness to our lives; should lead us ever to live as under Jehovah's eye, in such a manner as to secure HIS approbation. T. E.

GOD IS LOVE.—God is love: all his perfections and procedures are but so many modifications of his love. What is his omnipotence but the arm of his love? What his omniscience but the medium through which he contemplates the objects of his love? What his wisdom but the scheme of his love? What are the offers of the gospel, but the invitations of his love?—What the threatnings of the law but the warnings of his love? They are the hoarse voice of his love, saying, "Man! do thyself no harm." They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Savior, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his Church situated at its base?—*Dr. Waugh.*

ADAPTATION OF CHRISTIANITY.

When we look at Christianity in the New Testament we see a set of discoveries, promises and precepts adapted to influence the whole character: it presents an object of incessant solicitude, in the pursuit of which new efforts are to be exerted and new victories accomplished, in a continual course of well doing, till we reach the heavenly mansions. There is scarce a spring in the human frame and constitution it is not calculated to touch, nor any portion of human agency which is exempted from its control. Its resources are inexhaustible; and the considerations by which it challenges attention, embrace whatever is most awful or alluring in the whole range of possible existence. Instead of being allowed to repose on his past attainments, or to flatter himself with the hope of success without the exercise of diligence and watchfulness, the Christian is commanded to work out his salvation with fear and trembling. In the *actual* exhibition of religion, the solicitude of serious minds has been made to turn too much on a particular crisis, which has been presented in a manner so insulated, that nothing in the order of means seemed instrumental to its production. In short, things have been represented in such a manner as was too apt to produce despondency before conversion, and presumption after it.—*Robt. Hall.*

MISSIONARY INTELLIGENCE.

For the Register.

DEAR BRETHREN—I take pleasure in correcting a mistake into which I was led relative to the London Society for promoting Christianity among the Jews. From some published remarks relative to that Society, I had concluded that it was doing but little or nothing in accomplishing the object for which it was organized, and I stated in one of my reports to the Executive Committee of our Heb. Miss. Board something to this effect. I am enabled to correct this mistake by being put in possession of a London monthly periodical, devoted to the interests of that Society. The number for June last contains the proceedings of its thirty-first annual meeting, held in May last, in the Episcopal Chapel in London.—Their meeting appears to have been large, and their speakers animated with the success which has attended their efforts both at home and abroad—and give encouraging accounts of the spirit of enquiry relative to the christian religion upon the continent of Europe, as well as in England. It appears that the receipts into the Treasury of the Society last year was 17,501£, 19*s*, 2*d*—about eight hundred thousand dollars,—and this sum is reported as less than their receipts the year before. The closing remarks of their interesting report, which I will copy, will give a summary of the fruits of their labor. W. B. MAXSON.

In closing their report, your Committee would recall your attention for a few moments to the consideration of the general results of your past labors under the blessing of Almighty God. To consider a particular mission in its immediate effect, may appear sometimes discouraging; but when we review the past, and survey the general results of the whole, it excites astonishment and thankfulness. Your Committee, therefore, venture to repeat some statements which have been previously made; but which will come before you with growing evidence of their truth and importance.

The increasing acquaintance with the word of God, the growing desire for the scriptures, which has urged influential Israelites recently to publish editions of their own, and widely-spreading knowledge of christian doctrine, and the animated discussions now carried on amongst this people, are becoming matter of general notoriety.

Numerous conversions also attest that the gospel is not preached nor the word of God distributed in vain. The Baptismal Register, of the Episcopal Jews' Chapel, contains a list of *two hundred and twenty-nine individuals of the Jewish nation received into the Church of Christ by Baptism*, 190 having been baptized in the chapel, and 70 previously to its having been opened for Divine service. Of the whole number, as you have already heard, 96 were baptized as adults, and the rest children. Besides these, many Israelites have been baptized in different parts of the kingdom of whom we have no accurate account. There are now, at least, eighty clergymen of the Church of England who are of the Hebrew nation, and twenty-three of the missionaries and agents of the Society are converts from Judaism. Doctor Tholuck, an eminent professor in the Prussian University of Halle, has stated with reference to the Continent, that it is an undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland there has been the most astonishing success; and he bears testimony to what has come within his own observation in the capital of Silesia, his native place, where many conversions have taken place. In the University of Breslaw there are three professors who were formerly Israelites.—A professor of Philology, a professor of Chemistry, and a professor of Philosophy; there is, besides, a clergyman who professes the gospel, and he was a Jew. In Halle there are no less than five professors, formerly Jews; one of Medicine, one of Mathematics, one of Law, and two of Philosophy. Some of the Jewish conversions have taken place amongst men of the highest literary attainment; and, amongst others, he mentions Dr. Neander, of Berlin; Dr. Branis, of Breslaw; Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and are now faithful followers of our Lord Jesus Christ.

The city of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted, and the Rev. Mr. Kuntze alone, who has always taken such a lively interest in the cause of Israel, stated three years ago, that he had himself baptized eighty Jews. The Rev. W. Ayerst baptized 40 adults at Berlin in less than three years; and the Records of the Protestant Consistory attest that 326 were baptized in eight years.

It is well known that your missionaries are not usually called upon to baptize converts. This is the proper work of the local clergy, and in the authentic Registers preserved by them in some districts of the Continent, your Committee discern a striking evidence of the Divine blessing.—These are not, of course, acquainted with all the individuals referred to in these statements; but they lay before you the documentary evidence they contain, as of the most important and interesting nature.

The Royal Consistory of Silesia states that, from 1820 to 1834, no fewer than 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholics, making a total of 455 in fifteen years. In 1835, thirty Israelites were baptized, and 27 in 1836, of whom only three were baptized in the Romish communion. In 1837, the number of baptisms was forty-three.

A similar official statement from Konigsberg, gives a total of 234 baptisms in 24 years, of which 217 are in the Protestant Church, and 17 amongst the Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Romish communion; and in 1837, there were twenty-two, all in the Protestant communion.

In the whole Prussian dominions 1838 Israelites were baptized in fifteen years.

The missionaries of Warsaw have furnished a list of 130 persons baptized by themselves.

Your Committee are expecting to receive official statements of this kind from several other places, and they ask, Is there not abundant evidence that a blessing rests on the work of the Society?

They are prepared to expect difficulties, but they desire to go forward in humble reliance upon Divine grace. They are urged on by every motive of gratitude, justice, and humanity—they are encouraged by the sure word of Prophecy,—"All Israel shall be saved," and they are sustained by the promise—"They shall prosper that love thee."

The following copy of a letter has been politely furnished me by the Rev. C. F. Frey, which, if published in the Register, may afford some satisfaction to your readers. It may be pleasing to know that the writer is a convert from Judaism of many years standing. W. B. M.

London, Feb. 6, 1840.

DEAR BROTHER FREY—I have received your letter, and it gives me much pleasure to know that you have safely arrived at the other side of the Atlantic. I also rejoice that you have commenced your exertions amongst our brethren of the house of Israel, and I hope that the American Christians are ready to help you, and I think it a privilege to do something for poor Israel, the ancient people of God.

We are, thank God, doing a great deal in England for the lost sheep of the house of Israel. And the missionary accounts from the continent, Jerusalem, and other places are delightful. But I must confess, as I have done before, that you have, under God's blessing, been the founder of it all. Therefore go on, and God our Savior will bless you: for he has promised that we shall reap if we faint not.

I remain, dear brother, yours sincerely,

A. SAUL.

THE REGISTER.

De Ruyter, April 14, 1840.

THE WHEAT AND THE TARES.

What solemn and fearful responsiblities rest on the church of God! Under obligations the most imperative to maintain purity in the visible body of Christ, by cherishing the holy principles of his kingdom—by constant communion with him who is of "purer eyes than to look upon sin"—and by putting away the wicked from their fellowship! For the faithful discharge of these important trusts, Jehovah holds every visible branch of his Zion responsible: and every motive which can operate on minds whose supreme desire is to glorify God, is spread out before them to induce benevolent and concerted action. And yet, in full view of all the fearful retributions that are denounced against merely nominal professors, the church in its militant state has always been infested with false members who have tarnished its beauty, impeded its progress, injured its reputation, and disturbed its peace. In how many instances is it necessary to exercise forbearance towards those whose characters are doubtful at best, lest by their immediate excision a deeper wound should be inflicted on the cause of Christ by discouraging the weak in faith, than could be feared from their continued connection with the church while no outward immorality is chargeable upon them, or while there is any hope of their being reclaimed. It is not to be expected that all the members of any branch of the church should possess so deep an acquaintance with the discipline of the house of God, as not to be unfavorably affected by the speedy removal of some who are in reality destitute of any sympathy for the cause of Christ, or desire for its success, and therefore unworthy of a place amongst Christians.

But in following the directions of the Savior to "let both grow together till the harvest," the church is not absolved from the duty of making unremitting efforts to convert "the sinner from the error of his way," or of a prompt exercise of discipline, even to exclusion upon sufficient evidence of guilt, it is only enjoined to exercise forbearance until such developements of true character transpire, and to refer all to the decisions of the great day when a righteous disposition shall be made of both the wheat (or christians) and the tares, (or nominal professors.) What an important inquiry for every church member to make—Am I a tare? And will the present life of suspense be succeeded by a destruction the most awful and interminable? And may I not now seek for a spiritual renovation, and escape an end so dreadful as that of being bound up with the wicked and committed to flames that cannot be quenched? If a true lover of God, I shall, when my work on earth is done, be gathered into the heavenly garner, to enjoy in full and endless fruition the unspeakable bliss consequent upon a union with Christ, and seeing him as he is.

THE SIGNS OF THE TIMES, in reference to the settlement of the important Boundary question now pending between our Government and Great Britain, are at present unfavorable. In a former number we expressed our belief that a war between the two countries was not to be seriously apprehended. We are of the same opinion still, notwithstanding the military preparations now being made along our frontier, and the fact that a force amounting to more than twenty thousand regular troops, besides a numerous corps of well-trained militia, is now in active service in the Canadas. As to the line described in the treaty of 1783, between Maine and New Brunswick, we think if the British ministry would divest themselves of diplomatic pride, and act with candor, there would be an immediate renunciation of their pretensions to any right of jurisdiction over any part of the territory now in dispute. But they are *committed*, and it might be embarrassing to them to yield, even were they conscious of their wrong. The British Government is said to be repairing their fortifications between their Provinces and the United States, as far up as Malden and Sandwich, opposite Detroit; and though the ostensible reason for these movements is to prevent the depredations of the Patriots, it is suspected by many that other objects are aimed at by the British authorities. Whatever may be their intentions, it is quite certain that no benefit can be expected from a war between Great Britain and the United States either in the acquisition of territory, or in point of national importance. We deprecate such an event,

1. Because the commercial interest of both countries would be greatly disparaged by it.

2. Because of the expensiveness of war, an immense amount of property would be wasted by it.

3. Because there are other objects to promote of the greatest moral and political consequence which are common to both nations; such as the improvement in navigation, and the ameliorating the condition of mankind generally by advancing the interests of religion and civilization.

4. We should regret to have a war on account of its demoralizing tendency.—Our nation has hardly recovered from the injuries of the late war in this respect, and every lover of morality and social order would exceedingly regret the occurrence of another at this time.

5. Besides the evils above mentioned, a war would be attended with a needless effusion of blood.

6. It would be calculated to check, if not destroy, the spirit of revivals in our country. During the last few months they have blest and cheered almost every portion of our beloved country. Many young men have been converted, to whom we have reason to expect the ministry of reconciliation will be committed, who will become burning and shining lights in the world; but who, in the event of a rupture, might be called to wield the weapons of a carnal warfare; and our youth, nay, our whole population, becoming intoxicated with the spirit and speculations necessarily attendant on such a state of things, the interests of religion must necessarily decline.

We hope there may be further forbearance on the part of our Government, and such a desire for an equitable adjustment of differences, that peace may be long continued, and the united energies of the two nations, so near to each other by blood, language and interest, may be engaged in pouring such a flood of light on the heathen world, as shall accelerate and usher in the blessed period when "the nations shall not learn war any more."

The Sermon on our first page was delivered by Rev. J. R. JOHNSON, of this village, on the day designated by our State Executive for prayer and Thanksgiving, at which time a large assembly, composed of a number of denominations, were in attendance. Having had the privilege of hearing the discourse, and considering the sentiment very important, and pertinently expressed, we solicited and obtained a copy for publication. And although some time has elapsed since its delivery, we are of opinion that this is no objection to its insertion, since the subject is of universal application. We hope our patrons will enjoy the same satisfaction in perusing, as we did in hearing it, and that all who read, may be induced cheerfully to comply with the duty enjoined.

☞WANTED IMMEDIATELY☜

At this office, a thorough, enterprising and responsible man to travel as agent for this paper. To such a person, good encouragement will be given if application be made soon. Satisfactory recommendations will be required.

To X. Y. Z.

Calling at the Printing Office a few days since, I was presented with a letter professing to be a solution of the problem which appeared in the third number of the Register, bearing my signature. I profess that I was very much pleased that one was willing to try his skill upon the little question. And I must say that if the gentleman had not misapprehended the nature of the question, I think he would have presented us with the answer.

Observe! the earth is not to be dug out, but formed into a hollow globe, which must contain every particle of the earth.

Very respectfully yours,

G. M. L.

The solution presented last week by X. Y. Z., from a very cursory examination, appeared to us to be correct, and as our limits would not allow of its publication last week, we concluded to insert it in our next. But it now appears that both our correspondent and ourselves were mistaken relative to the question—we will wait another week for X. Y. Z. to furnish a solution, which we have no doubt he will be able and willing to do.

REVIVAL RECORD.

For the Register.

REVIVAL IN CASTILE.

I learn by a communication from a friend in Castile, that there is a glorious work of grace in progress in the east part of that town, [Gardeau Flats,] and that a great number of the hitherto most violent opposers have been brought to see their truly alarming condition, and have embraced the Savior. Oh, may that "lone valley" be made to "blossom as the rose." H.

De Ruyter, April 10, 1840.

We extract the following items of revival intelligence from the Morning Star:

IN CARLISLE, PA.—There is a glorious revival. Many of the students in Dickinson college are among the subjects. One hundred have joined the church, and 50 more have obtained hopes.

Camden, N. J.—103 converts. Revival still in progress.

Troy, N. Y.—114 added to one of the Methodist churches, and the work is equally powerful in the other.

Perry, N. Y.—100 profess conversion, 40 of whom are heads of families. One entire neighbourhood, except three or four cases, within the sweep of a mile radius, have been converted. The converts are aged, middle aged, and youth.

One of the means most successful in this work was visiting from house to house—talking plainly and pointedly on the subject of religion with all, both saint and sinner.

Saratoga Springs, N. Y.—50 have professed to find peace with God within a week. The work is going on.

Belvidere circuit, N. J.—Hundreds have been converted within a few months.

Germantown, Pa.—One hundred and eighty souls have been converted within a few weeks.

Newburgh District, N. Y.—300 converts.

Towanda, Pa.—200 converts.

Cambridge, Md.—300 converts.

Saline, Mich.—95 received on probation.

Boscawen, N. H.—Over thirty received on probation. The personal effort of principles have been successful.

Rochester, N. H.—Forty have been brought to the knowledge of the truth within two weeks, including a few cases of restored wanderers.

Millbury, Mass.—One hundred have sought and found the Savior, of all ages and conditions. The prospects of an increase of the work are encourageing.

Pittsfield, Vt.—Between twenty and thirty have found the Savior precious to their souls.

Hinsdale, N. H.—There has been a glorious work in this place. It commenced in a protracted meeting. The first two or three days were principally occupied in endeavoring to awaken professors of religion to a sense of their obligations and guilt.—Many of them confessed their backslidings, and on their bended knees made solemn engagement to consecrate themselves anew to God. Salvation soon began to come out of Zion; and, before the meeting closed, many were hopefully converted to God. The number of converts is estimated at about 40.

Westford, Mass.—A very interesting revival has been enjoyed the winter past, and it is still progressing. It has been distinguished by great solemnity. The still small voice of the spirit has been heard, and its effects in subduing the stubborn hearts of sinners have been most manifest. A large proportion of the converts are men in the meridian of life. Ten men have been hopefully converted, whose wives were previously pious. The number of converts is about sixty.

Portsmouth, N. H.—There is now an extensive revival in this place. The number of converts at last dates was estimated at *five hundred*. The work is progressing.

Topsham and Brunswick, Me.—These places have been favored with a general outpouring of the spirit of God. The number of those who have manifested a hope is estimated at about three hundred.

Revivals of religion were never so general in our country as at the present period. When two or three States have been favored with these refreshings, it has been matter of special notice and warm congratulation; but now we hear of them from most of the States in the Union: surely, then, thanksgivings and praises should be greatly multiplied. In most of the principal cities, reformations have been very powerful. In Savannah, Natchez, Richmond, Washington, Baltimore, Philadelphia, Cincinnati, Zanesville, Columbus, Cleaveland, New-York, Brooklyn, Albany, Troy, Rochester, Boston, Lowell, Portsmouth, and some others, the accessions to the Baptist, and other evangelical churches, have been very numerous.—*Bap. Reg.*

From the N. Y. Evangelist.

Washington, March 30, 1840.

Dear Sir,—Your last paper contains interesting revival intelligence from many of the churches, refreshing to all Christians, no doubt, but especially to some of us, who from day to day mingle in the scenes of legislative debates, and witness the heated, boisterous, and often angry strifes of political contests in the halls of Congress. Much as might be done for the promotion of morality, and the happiness and prosperity of the nation, by wise and just legislation; were we obliged to rest our hope *mainly* on that, we might not only despair of the world's salvation, but of the stability of the Republic itself. We all know, however, that legislation cannot be expected, and is perhaps hardly to be desired, faster than the moral sense of the people at large is prepared to sanction and sustain it. It is to the saving, purifying, enlightened power of the gospel, that the patriot as well as the Christian must look for the safety of the government, as well as the church, trusting that through its blessed influences, "wisdom and knowledge shall yet be the stability of our times." Indications that the Spirit of our Lord is yet abroad among the churches, accompanying the instrumentalities of his people, and bringing to the knowledge of the truth and the obedience of the cross, great numbers of those who were "dead in trespasses and sins,"—always good news—come to us here, in this view of the subject, like a cooling and refreshing stream to the weary traveler in a parched and thirsty land.

Your paper does not contain all the accounts we get, and I desire to add here, for the encouragement of others, extracts from some letters I have lately received.—A letter from Niagara co. says—"God has done a great work in Pendleton. Meetings have been held in several places in this and the adjoining town. There have been about a dozen converted on our Ridge, as many more on Bear Ridge, twenty-six at Tonawanta Creek, several on the canal east of us, and about twenty at Shawner, three miles west of us." A correspondent from Genesee Co. says—"Much attention to religion has been awakened, and in some places the whole mass seemed to be moved. At Nunda, the work has surpassed in extent any thing I ever witnessed. No dwelling-house in that place, *save the two taverns*, but which now contains praying souls. The number of converts there is estimated at about 500. At Pike there has been a gracious work, at Attica, at Pavilion, and considerable interest is manifested in this town" (Perry.) A member just returned from Massachusetts, says there is a work of considerable interest in Williams College, among the students; and a letter from President Lindsley, of Ohio, gives a similar account as to a work in progress there I fear, from our proceedings, you would hardly suppose Congress contained 40 professors of religion, yet such is the fact, and about 20 of them are in the habit of meeting on Saturday evening for social prayer. Many of those seasons are deeply interesting.

A Member of Congress.

INTELLIGENCE.

FOREIGN.

From the Journal of Commerce.

SIX DAYS LATER FROM EUROPE.

We have just received London papers to the evening of March 6th, brought by the packet ship Montreal, Capt. Griffin.

There was a talk of a war between England and Portugal. Or rather, such was the talk at Lisbon by the last advices, which were to the 24th of February.

In the house of Commons, March 2d, Sir James Graham gave notice that if the documents respecting China were not laid before the House by Thursday next, he should move an address for the presentation of all papers relating to our commercial intercourse with that country.

On the same day, Lord J. Russell stated that he had no objection to lay before the house all the papers that have been received on the subject of the "North American Boundary;" but observed that the question was scarcely fit yet to be discussed in Parliament.

There is nothing of importance from Algiers. The French forces in Africa numbered near 50,000 men. An expedition against Abd-el-Kader was to be undertaken soon.

There had been a riot at Madrid, (Feb. 24th,) in the hall of the Cortes, but it appeared to have no ramification among the people. The city was declared to be in a state of siege.

SUMMARY.

An act has just been passed by the Legislature of Louisiana for *abolishing imprisonment for debt*.

From the Washington Globe.

Treasury Department, April 1, 1840.

Amount of Treasury notes issued under the provisions of the Acts of Congress of the 12th of October, 1837—21st of May, 1838—and 2nd of March 1839.

$19,567,086 22

Of this amount there has been redeemed 18,144,530 58

Leaving the amount out $1,422,555 64

LEVI WOODBURY,
Secretary of the Treasury.

The New York Signal states that the British and American military forces on and near the disputed boundary is as follows:

American.		*British.*	
Regulars,	150	Regulars,	1200
Militia,	90	Militia,	2300
	240		3,500

It is stated that orders have been sent to Houlton to prepare accommodations for one regiment of United States troops, and that similar orders have been received at Woodstock, for one regiment of English troops.

Rates of transportation on the Upper Lakes.—The Buffalo Com. Advertiser says "that the prices charged by the consolidation, on freight from Chicago and Milwaukie to that port, are as follows:

Flour	bbl 40 cts.	Ashes	20 cts. cwt.
Provisions	" 60 "	Hides	15 " each.

From the Philadelphia Exchange Books.

GREAT FIRE.

Louisville (Ky.) in Flames.—We are indebted to a friend for the following extract from a letter dated

Louisville, March 27, 1840.

This day I arrived here, and saw one of the largest fires I ever remember, except the great fire in New York. It originated in Main street, between Second and Third, about midnight, extending in its course on both sides up and down, to Market street, and the other side to the river; and is still raging at 6 A. M., with unabated fury, and no knowing where it will stop. They are pulling down houses, in order to stop its progress. I fear the Louisville Bank, a very fine building, said to be fire proof, will not be saved.

At 7 A. M. the fire still raging—bank out of danger. One whole block of buildings in the most business part of the city burnt to the ground. The gutters are one continued sheet of flame, owing to the liquor which has been emptied out of some of the stores. The boat by which I write will leave in twenty minutes, and I must necessarily close this account.

Strange Phenomenon.—On the night of the 17th inst. the family of Mr. James Daniels, of Cook's Manor, U. C. were awakened by a severe shock like that of an earthquake. In the morning it was discovered that a meteor, judged to be about three times the size of an ordinary farm house, had struck the earth some eighty rods distant from Mr. D.'s dwelling with a force which buried its entire bulk about eight inches below the surface.—*Sandwich (U. C.) Herald.*

Loss of the Sea-Gull.—We learn from the Courier & Enquirer, that there is too much reason to apprehend that the pilot boat Sea-Gull attached to the Exploring Expedition, as tender to the U. S. sloop-of-war Vincennes, has been lost, and that all on board have perished. She has not been heard of since the month of June last.—Then she left Orange, Terra del Fuego, in company with the Flying Fish. A gale soon after arose, and the latter succeeded in beating off the shore. This was the last seen of the Sea-Gull. Lieutenants Reed and Bacon, two promising young officers, were on board. The Porpoise had been twice in search of her without success.

Nantucket Whalers.—The editor of the Nantucket Inquirer says that the hearts of many of the islanders were gladdened a few days since, by the safe return of husbands, brothers, sons—lovers perhaps—from long and precarious voyages 'round Cape Horn.' Three whale ships came in sight one day, and the wharves were thronged to witness their entrance into port. It was an interesting spectacle, and one well calculated to touch the sensibilities of every beholder. It is also stated that most of the Nantucket ships have done well during the past season; one of those recently arrived, it is estimated, has cleared more than *a dollar an hour*, besides interest on cost, &c., from the time she sailed, until the hour of her arrival home. About twenty Nantucket whalers are expected home this year.—*Boston Cent. & Gazette.*

A Treaty.—The National Intelligencer says: "A treaty made with the Seneca Indians has just been ratified by the Senate, after considerable debate. The essential feature of the Treaty is its providing for the removal of the Indians westward from their present locality near Buffalo, in consideration of which the Senecas are to receive a quantity of land, equal to 320 acres for each soul, and about $400,000 in money.

Distressing Occurrence.—A most distressing accident, resulting from the careless disposition of fire-arms, occurred on board the steamboat Monongahela, on her passage up the Ohio, when near Galiapolis, on the evening of the 24th of March. From a statement in the Journal of that place it appears that one of the passengers had loaded his gun for the purpose of shooting ducks, but having no opportunity to discharge it, he rolled it up in the edge of a blanket in his berth, and there left it unknown to any person. Subsequently another person had laid down in the berth where the gun was placed, and in changing his position, thereby stirring the blanket, the gun went off, and the ball with which it was charged passed through the head of a passenger, named H. Gage, said to be from Chautauque county, New York, and inflicting such a wound as to leave no hope of his recovery.

Pennsylvania Legislature.—The Senate's resumption bill passed the House on Tuesday by a vote of 46 to 41. The house amended the Senate's adjournment resolution, by naming the 16th of April, and the amendment was concurred in by the Senate.

The resumption bill requires the banks to pay specie on and after the 15th of January, 1841, under penalty of forfeiting their charters; but holders of their notes may in the mean time proceed to the recovery of their demands under the common law.

The second section of the bill sets forth the mode of proceeding to forfeit a charter, upon refusal of specie payment after the 15th of January.

The third attaches the usual punishment of perjury to any wilful and deliberate false swearing by an officer or agent of a bank.

The fourth requires the banks that have suspended specie payments on or since the 9th of October last, to lend the state three millions of dollars, within one year in sums proportioned to their capitals, on interest not exceeding five per cent.

The fifth authorizes the banks to issue their own notes, and to make and declare new loans and dividends not exceeding six per cent.

From the Buffalo Com. Advertiser.

SHIPWRECK AND LOSS OF LIFE.

The brig Escambia, Capt. Dunham, belonging to Messrs. E. D. Hurlbut & Co. was lost at sea on the 25th of March, while on her passage from Charleston to New York, and out of sixteen persons who were on board only one is known to be saved.

The E. left Charleston on the 24th. On the next day while under bare poles, and being between Fryingpan Shoals and Cape Look Out, the wind commenced blowing from the N. E. and increased until 7 o'clock when she was knocked down upon her beam ends.

In this situation the brig continued until 9 o'clock, when she began to go down. The wind blowing violently, and the sea running very high and making a complete breach over the vessel.

Every one was washed from the wreck. The mate hung to the taffrel, and after the vessel had entirely disappeared, he succeeded in reaching a part of the poop deck, which had been disengaged by the violence of the sea, upon which he remained until Saturday the 28th ult., at 3 P. M., when he was at that time taken off by Capt. Whilden, of the schooner Marietta Ryan.

The persons on board were Capt. Rufus Dunham; the mate, Wm. Bulkley; 2d mate, Edwin Hull; J. Chamberlain, cook; and steward, Isaac Tradle; Henry Johnston, John Williams, John Peters, James Lucas, and Allen Jackson, seamen; Mr. Wilber, of Newport, R. I., and two others, names unknown, passengers. Vessel insured in this city for $16,000.

Singular Phisiological Case.—About four years ago, Thomas Bradley, of Deighton, near Haddersfield, remained in a trance for forty weeks, during which time the only sustenance he received was a little gruel put into his mouth at intervals. From this state of stupor he recovered his usual health, and resumed his labor as cloth dresser. After his recovery, he stated that though he could see no one, nor had the power to move a finger, or even a single muscle, he heard distinctly all the remarks made about him at his bed-side by his family and others who visited him. He is now again reduced to the same state, and has been so for fourteen weeks last Monday. He has only spoke once during this long period, and that was on the sixth of November last, when he very feebly said "give me some parkin." From this circumstance his mother supposes that he hears all that passes near to him, the same as when he was last in this lamentable state. He is in his twenty-third year, his pulse is hardly perceptible; the only motion observed, and that rarely is in the eye-lid, and he is reduced in a most remarkable degree. The curious visit him daily in great numbers, many from a considerable distance.—*Leeds Mercury.*

MARRIED,

In Brookfield, on the 9th inst., by Rev. S. B. Crandall, Mr. Arza Coon of this town, and Miss Ann Eliza Crandall, of the former place.

In Carltown, on the 26th ult. by Rev. David Clawson, William S. Dunham, of Shiloh, (late of Piscataway,) and Sarah F. Davis, of the former place.

DIED,

In this village, on the 6th inst., of scarlet fever, Clarrinda Caroline, daughter of Rev. Alexander and Clarrinda Campbell, aged 1 year, 3 months, and 20 days.

In Hounsfield, on the 4th inst., Paul C. Maxson, aged 30.

In Shiloh, on the 21st ult. Abagail, daughter of Jeremiah and Anna Keen, aged 3 years, and 3 months.

At Beebe Run, on the 23d ult. Samuel David, youngest son of Abel and Abigail Davis, aged 3 years and 15 days.

In Verona, on the 20th Feb. Wm. W. Grant, (son of Hon. Joseph Grant, of Oswego,) of consumption, in the 40th year of his age. Mr. G spent his life, until the time of his sickness, putting off, till a more "convenient season," a practical life of godliness. But as the hour of dissolution, and the more holy scenes which forever appear in the immediate presence of God approached, he saw his need of moral purification by faith in the blood of Jesus. This he sought and found to the great joy of his soul, which enabled him to say in the last struggle, "Come, Lord Jesus, come quickly." He has left an affectionate companion to mourn her loss, which is his infinite gain.—Comm.

In Otselic, on the 30th ult., Mrs. Almira, wife of Isaiah Messenger, in the 20th year of her age, after a short and distressing illness. She was a member of the Methodist Episcopal Church, and maintained a christian character. By her death the church have been deprived of an interesting member; the neighborhood have sustained a loss not soon to be forgotten; and to her bereaved husband and numerous relatives the loss will be irreparably felt.

"Where immortal spirits reign,
There we hope to meet again." J. R. B.

In Columbus, Chenango co., Mrs. Fanny Champlin, commited suicide on the evening of the 26th ult., by hanging herself in an out-house with her night gown. The deceased was about 32 years of age, and one that was universally esteemed. She has left a disconsolate husband and seven small children to mourn her untimely death. The deceased had for some time been laboring partially under a state of mental derangement. Her loss will be irreparably felt by her family and numerous connections.

Though deep in dust her relicks lie,
Her worth shall live in memory's eye.
J. R. B.

In Scott, on the 24th of January last, Paul Babcock Esq., in his 74th year. He was born at Hopkinton R. I. was an early settler of this town, and joined the S. D. B. Church in Scott soon after its organization, of which he has been an active member. His last sickness was borne with that resignation which is characteristic of the christian, and altho' his system was continually convulsed with pain, yet he looked forward to the time when pain, and sorrow should be done away, and his soul be with the ransomed of the Lord.—Comm.

Letters received at this office for the week ending April 14th.

Chas. D. Smith, P. M., D. Hardin, (we have done it,) Rev. W. B. Maxson, Miss "S. G." (we send you our paper and we hope to hear from you again soon,) S. S. Streeter, P. M., Rev. W. B. Gillett, (we have made the alterations you mention,) Rev. E. S. Bailey, (your communication, with others, came too late for this week,) A. Richardson, P. M., (it is done.) Rev. James Bailey, (your communication will be noticed next week,) J. B. Wells, (30 subscribers; your request is attended to. We have agents for R. I. and shall not want you to go there. We cannot supply all our patrons with the back Nos. of the Register; we will do the best we can.) Rev. N. V. Hull, (your article shall appear in our next.)

RECEIPTS.

Of J. H. Kinyon $2; B. L. Babcock $1; D. Babcock $1; John Barber $1 50. E. S. Bailey, $6, cr. P Fitch, jr., D Babcock, T Gorton, $2 each. W B Gillett $6, cr. A Dunn, P F Randolph, Ephraim Randolph, $2 each, (the $10 for J. M. is paid over as you request.) S S Streeter $6, cr. J Green, Chas. Saunders, Truman Saunders, $2 each. D Hardin, $2 for G R Babcock. Chas. D. Smith $2 for Robert Church, Dr. H S Crandall $2 for Benj. West.

ADVERTISEMENTS.

Grist and Flouring Mill.

E. P. BENJAMIN,

WOULD inform the citizens of De Ruyter and vicinity that his Mill situated one mile north of the village, is new and in good repair, and customers can be accommodated on the shortest notice.

GRAIN OF ALL KINDS on hand, and will be sold as cheap as at any Mill in the vicinity.

WHEAT, & BUCKWHEAT FLOUR; also INDIAN MEAL kept constantly on hand.

De Ruyter, April 9th, 1840. 6w8.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way-Bills, &c., &c. neatly executed at this office.

NOTICE.

THE copartnership heretofore existing between the Subscribers under the firm of Babcock & Bailey, is this day dissolved by mutual consent.

ANDREW BABCOCK,
JOHN T. G. BAILEY.

N. B. All persons having unsettled accounts with the above firm are requested to call and settle the same by note or otherwise without delay.

Brookfield, April 1st, 1840. 5w4

List of Letters

REMAINING in the Post Office at De Ruyter, March 31st, 1840.

Charles Abbott,
Albert G. Burdick,
Jabez Buchanan,
Lorenzo Beebe,
Mrs. Phebe Blye,
Kinyon Burdick,
John R. Barbour,
Thompson Burdick jr
Harriet L. Beach, 2,
Degrand Benjamin,
James Benjamin,
Perry Burdick,
Jesse Carpenter, 2,
Wait Crumb,
Drusilla Carpenter,
Nelson Carpenter,
Elijah Cornell,
Amy Davis,
Richard Doorwood,
Ann E. Douse,
Dwight Gardner,
John Hill,
James Holmes, jun.
Morris Hoag,
Ahira Johnson, 3,
Jane McDougle, 2,
R. McQuine,
Joseph Mitchell,
Francis McCall,
Collins Maine,
Thomas Maxson,
Harriet N. Maxson,
Hannah Olden,
Hannah Peasley,
Levi Preston,
Messrs. Pruyn, Wilson, & Vosburgh,
Le Roy Rhodes,
Meinsel Reed,
Susanna Starr, 2,
Allen Shepherd,
Thomas Stillman,
Joshua Saunders,
Levi R. Smith,
Ethan Square,
Jonathan Vail,
Elias Wells,
Jeremiah Wooleben.

☞ Persons calling for these letters will please say "advertised."

GEORGE SEARS, P. M.

One Cent Reward.

RANAWAY from the subscriber, on the 23d inst. GEORGE COOPER an indented apprentice to the farming business. All persons are hereby forbid harboring or trusting him on our account, as we will pay no debts of his contracting after this date.

OBADIAH CANNEFF,
ELNATHAN ELLIS,

Georgetown, March 23d, 1840. 4w3

ALFRED ACADEMY, AND TEACHER'S SEMINARY.

THE Trustees of this Institution respectfully announce to their patrons, and the public generally, that the school is now open for the reception of pupils under the care of Mr. W. C. KENYON.

From the successful manner in which Mr. K has discharged the duties of his station, the Trustees have the fullest confidence in recommending him as the future Principal.

No consistent efforts will be wanting on the part of the Trustees or Teachers to adapt the Institution to the wants of the community.

As an important end proposed is the qualification of *Common School Teachers*, the ordinary branches of that department will receive special attention.

Ample facilities will also be given to those desirous of pursuing the Natural Sciences, Pure Mathematics, and Classics. Familiar Lectures, (illustrated as far as practicable) will be given on

Chemistry and Philosophy—By W. C. KENYON.
The Art of Teaching—Rev. J. R. IRISH.
Anatomy & Physiology—Dr. J. R. HARTSHORN.

Arrangement.—The Academic year is divided into four terms, of eleven weeks each, opening, viz: 1. Wednesday, April 29th. 2. do. August 19. 3. do. November 11. 4. do. February 4.

Vacations.—One of five weeks at the close of the first term, two others of one week each.

TUITION.

Varying with studies from, - - - $2 50 to 3 50

Lectures gratuitous, except a small sum to defray expense of experiments.

Board may be obtained at $1 to $1 50.

Applications may be made to Luke Greene.

Reference—Eld. N. V. Hull, Clarence, Erie Co. Eld. Z. Campbell, Friendship, Allegany Co., Eld. S. Coon, or I. Green, Independence, Edwin Stillman, Genesee, Varnum Hull, Persia, Cattaraugus Co., Chas. Hartshorn, Hornellsville, Steuben Co. Dr. C. D. Robinson, Angelica.

LUKE GREEN,
DAVID STILLMAN,
M. STILLMAN, Jr.
} Trustees.

Alfred, Allegany Co. March 10, 1840. 3tf

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity.

I. R. BOGARDUS. 81tf

De Ruyter, March 10, 1840.

Z. T. BENTLEY, Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* anp *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston.	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2-2
Notes of New Banking Law,	1 to 2-2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	8 to 9
Kentucky.	"
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	17 18
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana.	
At New Orleans,	6 to 7
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

Fish.—Mackerel No 1.	13,25
" No 2.	10,50
" No 3.	6,50
Flour.—N. Y. super. canal,	5,87
Richmond City Mills,	6,25
Rye Flour,	3,25
Indian Meal,	3,25
Grain,—Wheat, N.R,	1,15
" Western,	1,15
Rye,	,56
Corn,	58
Barley,	65
Oats	34
Beans, per tierce,	15,00
Molasses	30
Oils.—Whale,	30
Sperm. Fall,	1,05
" Winter,	1,12-2
Provisions.—Beef, Mess,	13,75
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,25
" Fresh, per cwt.,	8,50
Butter, Orange	18
" Western,	11
Cheese,	9
Hams,	11
Rice,	3,25
Potatoes,	—
Salt.—Turks Island,	33
St. Ubes,	30
Liverpool, ground,	38
Tallow,	9
Wool.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respetfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

POETRY.

THE BELIEVER'S ECHO.

Beli. True faith, producing love to God and man,—
Say, Echo, is not this the gospel plan?
Echo. "The gospel plan."

Beli. Must I my faith in Jesus constant show,
By doing good to friend and foe?
Echo. "Both friend and foe."

Beli. But if a brother hate and treat me ill,
Must I return him good, and love him still?
Echo. "And love him still."

Beli. If he my failings watches to reveal,
Must I his faults as carefully conceal?
Echo. "As carefully conceal."

Beli. But if my name and character he tears,
And cruel malice, too, too plain appears,
And when I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Echo. "Still love and bless."

Beli. Whatever usage ill I may receive,
Must I still patient be, and still forgive?
Echo. "Still patient be, and still forgive."

Beli. Why, Echo, how is this? thou art, sure, a dove;
Thy voice will teach me nothing else but love.
Echo. "Nothing else but love."

Beli. Amen; with all my heart, then be it so!
'Tis all delightful, just, and good, I know;
And now to practice I'll directly go.
Echo. "Directly go."

Beli. Things being thus, then let who will reject,
My gracious God me surely will project.
Echo. "Surely will project."

Beli. Henceforth on him I'll roll my every care,
And both my friend and foe embrace in prayer.
Echo. "Embrace in prayer."

Beli. But after all these duties, when they're done,
Must I in point of merit, them disown,
And trust on Jesus' blood alone?
Echo. "On Jesus' blood alone."

Beli. Echo, enough! Thy counsel to my ear
Is sweeter than the dew-drop tear;
Thy wise, instructive lessons please me well:
Till next we meet again, farewell! farewell!
Echo. "Farewell! farewell!"

From the Baptist Register.

WELCOME TO DEATH.

The Rev. John McLeland, in the year 1680, was chosen minister of Kircudbright, in Scotland, where he labored with success till his death in 1690. He was much engaged in the education of the youth, and prepared many for the university.

Just before his death he composed the following verses:—

"Come, deathless death, haye o'er; lo, here's my pass,
In blood 'tis written, by His hand, who was,
And is, and shall be. Jordan, cut thy stream,
Make channels dry. I bear my Father's name
Stamped on my brow. I'm ravished with my crown
I shine so bright; down with all glory, down,
That world can give. I see the pearly port,
The golden street, the blessed soul's resort.
The tree of life, floods gushing from the throne,
Call me to joys; begone, short woes, begone,
I lived to die, but now I die to live,
I do enjoy more than I did believe.
The promise me into possesion send;
Faith in fruition, hope in having, ends."

MISCELLANEOUS.

For the Register.

DESCRIPTION OF THE CITY OF MOSCOW.

Moscow the ancient and interior capital of the Russian Empire, is, perhaps, the most extraordinary city that exists either in Europe or Asia. It presents a singular combination of whatever is most striking in both continents. It surpasses in splendor the greatest capitals of Europe, and in poverty its poorest villages. "It looks exactly as if some 400 old castles of the nobles had been transported thither, each bringing its little attendant village of wooden cottages. Wretched hovels are blended with large palaces; cottages of one story, stand next to the most superb and stately mansions; many brick structures are covered with wooden tops; some of the wooden houses are painted; others have iron doors and roofs."

"One might imagine," says Dr. Clarke, "that all the States of Europe and Asia had each sent a building by way of a representative to Moscow: timber huts from regions beyond the Arctic; plastered palaces from Sweden and Denmark; painted walls from the Tyrol; mosques from Constantinople; Tartar temples from Bucharia; pagodas, pavillions and verandas from China; cabarets from Spain; dungeons, prisons and public offices from France; architectural ruins from Rome; terraces and trellises from Naples; and ware-houses from Wapping. Some parts have the appearance of a sequestered desert, and the traveler is tempted to ask, 'Where is Moscow?' till he is told, 'this is Moscow.' Here are seen wide and scattered suburbs, huts, gardens, pig-sties, brick-walls, dung-hills, palaces, timber-yards, ware-houses; and a refuse as it were, of materials sufficient to stock an empire. In other quarters the throng is so immense, that the traveler asks, 'what cause has convened such a multitude?' and learns that it is the same every day. At some points and particular from the Kremlim, where all its deformed features are hidden, and the eye roves over the towers, domes and spires of its gorgeous temples and palaces: Moscow presents an aspect of rude and varied magnificence, which scarcely any other capital can equal. The superb edifices of Moscow are very numerous, as, notwithstanding the seat of government has been transported to St. Petersburgh, the greater number of the nobles still make it their residence. Many of their palaces are, or were, truly magnificent; that of the Pascoff family, perhaps the most strikingly so. The Kremlim however, is the most extraordinary of all the edifices of this extraordinary city. It is a sort of enclosed town, which, besides the ancient palace of the Czars, contains the two magnificent Churches of St. Nicholas, and the Assumption, numerous chaplets, government offices, houses of the priest, and other public functionaries. Its original style and pavillion-like aspect, are decidedly Asiatic; yet there are extensive portions constructed in the Grecian style. Here a pagoda, there an arcade. In some parts, richness and even elegance; in others, barbarism and decay. It is a jumble of magnificence and ruin; old buildings repaired, and modern structures not completed, half open vaults, and mouldering walls, and empty caves, amid white-washed brick buildings, and towers, and churches with glittering, gilded or painted domes.

A Russian artist presented to Catharine a most superb model, which at the expense of 7 or £8,000,000 sterling would have harmonized the whole into one palace, the most magnificent in the world; but very small progress was made in the execution. Among the wonders of Moscow is the greatest bell in the world, 67 feet in circumference, weighing 22,000 tons, and worth about £70,000; but no intention of ever suspending it seems to be entertained. Another wonder is the great gun, in which a man may set upright—but from which not a shot was ever fired. The church of St. Basil, is, perhaps, the most curious of all the structures, from the completely Tartar style of its numerous and heavy cupolas, surrounded with gilded crucifixes. It is a work of piety for individuals to bestow large sums to gild or paint one of the numberless domes of the churches, each according to his peculiar taste; whence arises a brilliant and fantastic variety. The story of Moscow has been singularly eventful. She has passed through almost unparalleled vicissitudes of war and devastation; but her recent scenes of glory and calamity, have surpassed all those which preceded. The burning of Moscow is well remembered as the marking event, which turned against the all-grasping usurper the tide of fortune. Napoleon when he entered Moscow, did not find it burning. The Russians, in retiring, left merely the combustible materials deep lodged, and sure to break forth. The flames soon appeared, and, aided by strong winds from opposite quarters, gained hourly new strength till it wrapped that vast capitol in one blaze of fire. Its proud and gilded domes either fell to the ground, or stood solitary amid surrounding ruin. The city thus rendered untenable, Napoleon was forced to commence that retreat in which a great part of his army perished. It is remarkable that the Russian Government still renounce the glory of this sublime sacrifice, and represent Moscow as burned by the French. When Mr. James visited the city in 1814, the whole space of 25 miles in circumference presented the most gloomy aspect of desolation. "A few shops and inns had been built, and looked like spots in the wide waste; but to repair the mansions of the grandees was too gigantic a work to be then ever begun; and they stood in the most neglected and forlorn condition. Street after street appeared in utter ruin; disjointed columns, mutilated porticoes, broken cupolas, walls of rugged stucco, black, discolored with the scorching of fire, and open on every side to the weather, formed a hideous contrast with the glowing pictures, which travelers had drawn of the grand and sumptuous palaces of Moscow."

In 1823, however, Dr. Lyall and Captain Cochran, found the work of reparation far advanced; and the new streets and edifices were constructed in a more regular style, though Moscow appeared still to Capt. Cochran as in Clark's time, "beautiful and rich, magnificent and mean." According to a work published in 1824 at Moscow, by M. Lecointe, 6341 houses had been burned, and 8027 had been built; so that it was larger than before; and Capt. Frankland in his recent journey confirms this observation.

On the Sparrow-hill, Alexander in 1817, laid the foundation of "a temple of our Savior," which, if completed, will be the most gigantic structure in the universe. It is to be 770 feet high, (the Great Pyramid is only 630,) having three successive churches rising above each other, the lowest of which was to be fronted by a colonade 2100 feet long. Twenty-four thousand peasants were provided, of whom 6,000 were to work at the building and the rest to till the ground for their support. The work however had not been seriously begun until 1824. According to Lecointe, Moscow contains 14,724 nobles, 3101 crown-servants, 4383 ecclesiastics, 12,101 merchants, 28,029 citizens, 10,384 artisans, 22,194 military 1854 manufacturers, 1882 coachmen 53,541 domestic servants, 72,758 peasants, 19,204 persons of various denominations, 2385 foreigners, in all 240,000.

H. H. B.

From the Rural Repository.

THE MISER.

But few beings, having the form of man, are more despicable than the miser. Covetousness is one of the most contemptible passions that hold a seat in the human heart, and this he possesses in a super-abundant degree. It is, in fact, his ruling passion, the predominant principle of his sordid and uncharitable soul. Avaricious of his vast store-house of riches, he heeds not the calls of the needy and suffering. The beseeching groans of the poor widow, or the hungry, piercing cries of the helpless orphan, find not a responsive echo from the chords of his unsympathizing bosom. Pity he has not, nor commisseration for the most wretched, even though the most innocent being.

Having no social feelings about him, and no intercourse with his fellow men only to drain from them, on every convenient occasion, fountains of wealth, his dealings with the world at large are thus rendered but few, and the associations of mankind with him equally as scarce. He is a disjointed link in the chain of society—a detached segment from the great circle of the humon race.

Standing thus along, insulated from the rest of his species, with little fellowship with, or sympathy for one, the world passes by him like a phantasmagorical scene, upon which he may cast a look—ever cold and indifferently careless—or not, as his feelings may prompt.

Such is the miser, a filthy weed in the garden of mortals—an ice-berg in the warm current of manhood's reciprocal affection, chilling it and checking its naturally free course—a stumbling block in the path of those around him, forming in himself, as Milton has said of another, 'hell'—to his fellow men of no benefit—to the earth a curse, and, being advantageous to no one, yielding assistance neither to the suffering, the oppressed, nor the benighted, the sooner he is removed *from* us, and the fewer like him, there are *among* us, the better.

He is neither happy himself, nor does he wish to render others so. His great, his leading, *only* object of attainment is the 'almighty dollar'—the hoarding of earth's base pelf. Mammon then, being the deity, the sole god he worships, he becomes obnoxious to all good people, to the sphere of society *around* which he revolves, and is an eternal shadow on the disk of their sun of prosperity and enjoyment.

A Wife.—When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance; it is a being who can comfort and counsel him; one who can reflect, and feel and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description occasionally figures in the drawing room, and attracts the admirations of the compnay, but she is entirely unfit for a help-mate to a man, and to 'train up a child in the way he should go.'

Sandwich Islands.—In our notes on these islands we have referred to the rapid diminution of the population. A late writer says—

"When Capt. Cook was at the Sandwich Islands, he estimated the inhabitants at 400,000. In 1823, Mr. Williams made a calculation and found them to be 160,000. Mr. Daniel Wheeler, a member of the Society of Friends, who has just returned from those regions, states, that they are now reduced to 110,000; a diminution of 40,000 in fifteen years. Capt. Cook estimated the population of Tahiti at 200,000; when the missionaries arrived there, there were not above 8,000.—*S. C. Tel.*

FOR THE CHILDREN.

MOTHER WON'T LET ME.

A number of boys with books in their hands were passing up the street on their way to school. They were talking with animated countenances, apparently on a subject of common interest. 'Hallo, Sam,' said one of them to a boy who had just come up to them, "are you going with us this afternoon?" "I do not know," answered Samuel, "mother does not know whether it is frozen hard enough to day.—I am afraid she will not let me go. It is always the way when there is any fun to be had; mother keeps me at home." "Just like my mother," replied his companion, "she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast the street with the other boys all this winter. I must always promise to go off with my sled into the fields."

Edward Torry who was standing by the side of the two boys, was a listener to their conversation. He said nothing; but when the boys looked towards him, expecting from him some remarks on the subject, they saw a tear in his eye, which he turned away to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companions situation. It was but a few weeks before, that he had been deprived of an affectionate mother, and they conjectured correctly that their conversation had brought her to his mind. Edward was thinking of his mother, and his reflections were something like the following:—"These boys think it very hard to be looked after so closely, and not allowed to run into dangers, so I used to do; but the time may come when they would give the world to have some one care for them as their kind mothers do now. Oh! if I could only have my own good mother again, how willingly I should be to give up every one of my plays to please her." Now no mother ever wished to deprive her children of enjoyments. Any boy will find his mother more willing to confer a pleasure on him than to enjoy it herself. The reason why she may be unwilling in any case, that he should go out upon the water or coast in the streets or to skate upon the river, is not that she wishes to deprive him of enjoyment, but because she is afraid he will receive injury.

Sometimes perhaps the mother is apprehensive of danger when none in reality exists. She is afraid the river or bay is not frozen sufficiently when it is so; she is unwilling her son should venture upon it, though he may know with perfect certainty himself that there is no danger. Well now suppose that in such a case he should cheerfully give up his plan of skating, simply because his mother wishes it, and seek his amusement in some other way, or suppose even that he should stay at home, and have no play at all for one afternoon, if that should be his mother's wish? would this be greater privation than she has endured for him a hundred and a thousand times, and which she is ready at any time to endure for him again? Where is the boy who had rather his mother should suffer anxiety and apprehension a whole afternoon than to forgo himself the pleasure of spending it in any particular way that he has chanced to fix upon?—*Youth's Magazine.*

FOR THE FARMER.

From the Connecticut Observer.

CHRISTIAN FARMER'S PRIVILEGES.

The Christian Farmer ought to regard himself peculiarly happy in having an employment so favorable to habits of devotion. Either in their own nature, or in circumstances in which they must be pursued, some other occupations impede if they do not prevent devotional feeling. Not so of the Christian farmer.

"The calm retreat, the silent shade,
With prayer and praise agree—
And seem by thy sweet bounty made,
For those that follow thee."

This is truth as well as poetry, and it well describes the scenes of agricultural life.—The works of God awoke the rapturous devotions, the sweetest as well as the most exalted strains, of ancient saints. These works ought to be contemplated with the same feelings, by the Christian Farmer. If his heart pants to hold communion with his Maker, he will see the divine image in every plant and in every flower. He dwells in the magnificent temple of nature, where the sweet incense of praise is continually ascending from a thousand altars. Cold must be his heart, if it does not catch the spirit of the scene, and exclaim "The earth O Lord is full of thy goodness. All thy works praise thee!" The poet says, "An undevout astronomer is mad." He might with equal force, have said the same of an undevout farmer. How can he be insensible to

"The boundless store
Of charms which Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of Heaven!"

Where sooner than the daily resorts of the Christian Farmer, shall we look for evidences of the wisdom and goodness of God? Where shall we find proofs of his faithfulness and immutability, if not in the uniform and constant laws of nature, on which all the operations of the farmer depend for success? From year to year he breaks up the soil, and casts the seed into the ground and looks not in vain for the return of harvest. Seasons come and go in their appointed round. The same kind of crops spring from the same kind of seed—the same sort of fruit from the same trees—the same modes of cultivation produce similar effects, from year to year. But if God were not immutable, would the farmer witness this regularity? The laws of nature are only the fixed modes in which God operates. If he were to change in his power, the sun might cease to send forth beams as bright and as genial. The clouds might cease to pour down their watery treasures in so copious abundance, upon the thirsty fields. Were he to change in his plans, the cultivation which, last year, was followed by a plentiful crop, might next year, only favor barrenness. The orchards which last year were loaded with apples, might next year bring forth only poisonous berries. The meadows which, last year, were clothed with grass, and ornamented with flowers, might next year, be covered with flints and transformed into marshes. The operations of husbandry proclaim, in tones not to be misapprehended, the immutability of God.

The Bible abounds in references to agricultural scenes, and the Christian Farmer can have little tact in drawing analogies, who, with the examples of the Bible before him, is not carried forward, and raised upward, to the scenes of the invisible world, by the objects which cluster around his daily path. Poets and prophets, and apostles, and even the Son of God, he may almost fancy, have been in his fields, and written on every tree, and plant, and flower, some divine lesson. The Bible has consecrated the varied employments of the farmer, to moral purposes—and made them mirrors, in which, as he labors he can see images of things which "are eternal."

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞ one door east of the Stone Store, and directly opposite the Post Office.

☞ Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building, directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash, will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞ Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

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De Ruyter, March 10, 1840. 1tf.

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New York, March, 1849.

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De Ruyter, March 10, 1840.

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EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, APRIL 21, 1840. NUMBER 7.

COMMUNICATIONS.

For the Register.

FOR THE INFIDEL.

For the Register.

THE INFIDEL.

In the wide circle of human society, there is no being that calls forth the sympathies of an enlightened mind more than him who denies the written word of God, as contained in the scriptures of eternal truth. Although endowed with intellectual faculties of the highest order, still he gropes in darkness. His understanding is perverted, and therefore he has no source of enjoyment within himself. He cannot duly appreciate the blessings which a bountiful Providence has strewn around him in such rich profusion. He does not recognize the hand that stretched out the heavens like a curtain, or feel his heart dilate with a thrill of pleasure when he contemplates the handiwork of his Creator. Placed as we are here, where there is nothing adequate to the high desires of an immortal mind, and every thing is changing and fast hastening to decay—and, life is but a breath—he would rob us of those purer joys that flow from an unshaken confidence in the care and protection of an Almighty Being, whose tender mercies are over all the works of his hands. Reckless of consequences, he is eager to instil into the minds of those around him his pernicious principles.

He proudly reasons of the Great First Cause, as one of uncreated might—tells us that chance brought forth, and placed in the vast expanse of the heavens, those stupendous planets which revolve round the sun with such precision and order.—And also the great and magnificent Ocean, teeming with living things, and on whose trackless waters are borne the merchandize of nations.—And this bright and beautiful earth, on which so many millions of intelligent beings now dwell.

But the more deep his research into the hidden mysteries of Creation, the more he is lost in a labyrinth of vain and absurd speculations.

> "He could not see the light which from the Bible
> blazed—that lamp
> Which God threw from his palace down to earth
> To guide his wand'ring children home."

He wanders still farther and farther away from the path of moral rectitude. The sensibilities of his nature become blunted. The sympathies of his soul are scaled up, and he has forgotten to rejoice with those who rejoice, and weep with those who weep. And should he chance to meet in circle gay, where mirth and wine present their allurements before him, the siren song of *Pleasure* cannot enchain his senses with its magic spell. His feelings are wrapt too deep in his own bosom to partake of procities of friendship. He, in common with his fellow-men, experiences the good and ill incident to human life. Perhaps his aspiring mind induces him to seek after the riches and honors of this world. His efforts may prove unsuccessful, and he left to feel the bitter pang of disappointed hope! Death, that cruel spoiler of human happiness, cuts asunder his earthly ties.—Some one of his friends sicken and die.—And when he follows their remains to their last resting-place, how gloomy must be his reflections! No light from the blessed Gospel discloses to him life and immortality beyond the grave! No kind angel whispers in his ear that the disembodied spirit, which but yesterday left its shattered habitation, is now mingling its voice in the songs of the redeemed ones! And when the body is consigned to the earth from whence it was taken, how agonizing to him must be the thought, that the loved form which was once animated with such intelligence and beauty, must moulder and become food for worms! No cheering ray of light from the Eternal One reminds him of the resurrection morning, when these bodies shall be raised incorruptible and with renewed vigor, and to remain in unfading beauty! And should he be permitted to linger out his three-score years and ten, what a gloomy spectacle of human wretchedness does he present to the minds of those who can look beyond the things of time and sense! As his mental and bodily energies begin to fail, the baseless fabrick on which he rests his hopes trembles, and he feels that he has no firm foundation whereon to lean! Like the ship-wrecked mariner on the tempestuous Ocean, tost from billow to billow without compass or pilot to guide him into the desired haven, when he takes a retrospective view of his life it yields him no consolation; but it appears like the dim and fitful visions of a dream. To him the future is bounded by the narrow limits of time; and the few fleeting moments which are allotted him here are filled with unmitigated sorrow, and fearful forebodings of the misery of that world where hope, nor pardon, can never come!

O! Infidelity! how different thy influence upon the heart of man from the religion of Jesus Christ!

When the lapse of time has swept from us the cherished hopes of former years, and the dear friends we have loved, *then* religion comes to our aid, and binds up the broken heart, and sheds light and consolation along our path-way. O how it quiets the fears and hushes the tumults which arise in human bosoms! And when the lamp of life burns dimly, and the things of time, which have animated us so long, are receding from our view, it points us to that blissful home where expectation shall not fail, and sin and sorrow never enter.

Gibson-Ville, April 6, 1840. S.

DEATH OF LORD CHESTERFIELD.—"I saw my dear and valued friend (says Lord Huntingdon,) a short time before his departure. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Dear Lady Chesterfield could not be persuaded to leave his room for an instant.—What unmitigated anguish has she endured, but her confidential communications I am not at liberty to disclose. The curtain has fallen—his mortal part has passed to another state of existence. O! my soul, come not thou unto his end." Lord Chesterfield's infidelity is too well known to require much comment.

RELIGIOUS.

From the Christian Observer.

CAUTIONS TO CHRISTIANS IN REVIVALS.

"Christians! are you in a revival? You are then in a most solemn situation. Let me give you a few words of caution.

1. *Take care of your hearts.* Be very penitent for your past sins, your spiritual apathy and inaction. You are very guilty. You have wandered in that dark cold night which is now passing off. Your moral sensibilities have been benumbed by its chilling influence. Be very humble. Lie in the dust before God. Feel that you constantly need his grace to sustain you in duty and in the path to Heaven. Be very thankful. What hath God wrought for yourselves, for your Christian friends and for the impenitent? Set a high value upon the revival, lest God deprive you of this blessing, if you undervalue it. Remember that you are only instruments, but that you are *really* instruments of carrying forward the work. If you do not your duty, the work will stop. If you don't trust in God for divine help, the work will stop. Oh! Christians, take care of your hearts. Be very humble, holy, penitent, believing, give God your heart every day and hour. Have your hearts constantly full of the revival.

2. *Take care of your conduct.* Shun the [illegible] evil. The world watch you now more closely than ever, and God more closely than they. See that you give the world no occasion to speak evil of you, and that you do not offend God. Let your conduct be so circumspect, so blameless, so holy, that it will be evidential of the realities, and power of the Christian religion, that it will condemn impenitent professors and non-professors, and throw them into constant distress for their guilt and danger. Oh! sinners watch you; God sees you. Take care of your conduct. If you are ungodly now, none but God can tell the injury you will do to religion and perishing souls. Take care of your conduct, or many will stumble over you into hell.

3. *Take care of your duties.* This work will stop, if you shrink from your posts.—It will continue and be powerful if you are faithful. Neglect no duty. Defer no duty to the morrow which God requires to-day. You must speak often to Christian friends often to impenitent sinners. Oh, how great their guilt and peril. Thou will be in hopeless despair *soon* unless they repent. Speak often and kindly to them—tell them plainly that they stand on the brink of hell—on that crumbling verge which hangs over the fiery lake. That the troubled billows are fast undermining their foothold.—Ah—they will soon plunge. Warn them off. Take them by the hand and lead them. Do it quickly or you will be too late. Oh! their footing fails! Pray, *pray, pray* for the life of their souls! None but God can save them. Stir up yourselves to take hold on God. They are sinking—pray in faith, in earnest, agonize, plead with God, and rest not till you see him stretch out his saving arm and catch them as they are sinking into hell. He will hear you if you pray. If you have faith he will convert souls. Do you believe it? Then pray and give God no rest—then urge sinners to flee from sin and ruin, and give them no rest till they come to Christ.

4. *Take care of your words.* You can not pray too much, but may talk too much. Be careful what you say. Don't say that you are stupid and can't feel so much as you wan't to. It is false. The professor who says this, feels *more* than he wants to feel—more sense of guilt in coming up to the work. It is his excuse for neglecting what he knows to be duty. It is sin for him to feel and say so; you stupid in a revival? Why don't you give up your hope? What is your hope good for?

If you can be so stupid now, I had almost said you can be stupid in hell! But no.—There will be no stupid professors and non-professors in hell. It will torment them in hell to think that they talked about their stupidity so unfeelingly in revivals, and so coldly said they wanted to feel and could not. Ah! they will feel enough in hell. Are you stupid in a revival? then give up your hope and attend the anxious meeting. Seek God before it shall be forever too late. It may be that the revival is receiving a temporary suspension. It is because you and other Christians are becoming less faithful in prayer and effort. Do you say you feel and pray as much as ever? I doubt it if you have ever been awake. You do not pray in faith. You do not use the means of grace with sinners in faith. If you did you would not ask these questions—"Don't you think the revival is at a stand? Don't you think the revival is declining?" Yes, I know it is declining in your hearts. That is the reason why you ask these chilling questions. Oh, awake, or God will frown on your soul. I say take care of your words. Christians, when they talk as you *now* talk, dishearten one another—communicate to each other their unbelief. Oh, they do immense injury by these questions. I say take care of your words, or you will talk down the revival. Awake! Rouse every Christian to duty. Labor with all your might, pray with your whole heart; then shall the work go forward. But remember what I say—"*Take care of your words!*"

HOW TO ACT WHEN TEMPTED.

The case of backsliders has lately been much impressed upon my mind. Great numbers, I am persuaded, among professing Ghristians, come under this denomination. At present I shall only offer three or four directions to the consideration of any whose case they may suit.

Every means should be used to stop the avenues of temptation, or prevent its coming in contact with the evil propensities of the heart. If there be nitre in our habitations, it becomes us to beware of fire. Such was the counsel of our Lord to his disciples, in a season of peculiar danger.—"Watch and pray, that ye enter not into temptation." He had himself entered that field, and came out a conqueror; but he knew what was in man, and counselled them rather to avoid than court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will moan after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience, for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good; and if all this will not do, it will promise to be only a looker on, or that, thus far it will go, and no farther.—But if thou hast any regard to thy God or his cause, or to the welfare of thine own soul, "consent thou not."—Temptation leads to sin, and sin to death. Whatever company, amusement, occupation or connection has frequently "caused thee to offend;" that is the eye that requires to be plucked out, lest thy soul bleed in the end, beneath the stroke of God's displeasure.—*Andrew Fuller.*

THE TENDER MERCIES OF THE WICKED

"If sinners are less disposed to punish their sinful enemies than God is to punish his enemies; then their tender mercies are unholy and criminal. There is nothing, upon which many gross sinners more value themselves than their tenderness and compassion towards the miserable and guilty. Indeed, all sinners have more or less tenderness and sympathy towards miserable and sinful objects; and they consider their sympathetic feelings as really amiable and virtuous. But God says in his word, that "their tender mercies are cruel." They are often very unwilling to punish those whom they ought to punish; and to see others punished, who justly deserve to be punished. The tender mercies of parents often prevent them from punishing with the rod of correction their guilty children, whom they ought to punish. The tender mercies of executive officers often prevent them from informing against transgressors of good and wholesome laws; and from putting them into execution. The tender mercies of friends often prevent them from exposing one another to the punishment they know they deserve. And the tender mercies of enemies often prevent them from exposing those to punishment, who justly deserve it, or to so great punishment as their conduct merits.

This was true in respect to Saul. He was not willing to punish Agag so much as he deserved, and so much as God was disposed to punish him. Jehosaphat had no disposition to punish the king of Israel, after he appeared friendly to him, though God eventually punished him severely.—And there is no sinner in the world, that is willing that his greatest enemy should be punished eternally. But if God be not too much disposed to punish his enemies, then sinners are too little disposed to have them punished.

Their tender mercies are selfish and cruel; and would destroy the highest good of the universe. Satan undoubtedly would, if he could, unbar the gates of destruction, and let himself and all the spirits in prison go free, rather than to see himself and others reserved in chains to everlasting darkness and despair.

But is there any thing amiable and virtuous in his tender mercies? If not, then there is nothing amiable and virtuous in those who profess to desire and expect Universal salvation.

They do not hate sin, as God hates it; and have not the same disposition to punish it, that God has to punish it, according to its intrinsic demerit.—*Extract.*

SOME MARKS OF TRUE REVIVALS

1. In true revivals, truth will be the instrument employed. Men are to be sanctified by the *truth*, if sanctified at all. Error like its father, is the source and great instrument of sin. Truth is in order to godliness.

2. The effects of a genuine revival, will be apparent in all the scriptural fruits of the Spirit. Submission to the will of God, desire to promote his glory; strong attachment to the institutions, ordinances and ministers of Christ.

3. The subjects of a true revival will be meek, respectful, humble and disposed to think others better than themselves; not proud, censorious and dictatorial.

4. CHRIST will be the radiant centre and foundation of their clearest views, their strongest affections and their brightest hopes.

5. There will be a prevalent Spirit of peace, concord and good will—a disposition to remove offences and ground alienation.

9. True revivals will be characterized by acts of charity, justice and mercy.

7. Order, propriety, solemnity, attention to scriptural truth, in reading the scripture, and giving heed to the things that are spoken, will also appear.

8. There will result from a true revival, more true piety than before its occurrence. The very meaning of the term implies that its power will be especially manifest in the hearts and lives of those who have been truly converted, but who having lost their first love, are now refreshed with the early and latter rains of divine grace. To revive is to quicken into greater life and activity that which was languishing and sickly, though not entirely dead. If this work has been performed, the consequences will be apparent in the church especially, through which principally it will reach the hearts and transform the lives of the world that lies in wickedness.—*Pres. Adv. and Herald.*

FOR THE MINISTER.

MINISTERS OF CHRIST.

Luke xiv, 23—"Compel them to come in, that my house may be filled."

Is it so that the ministers of Christ have a power and warrant to compel sinners to come to him, that his house may be filled? Hence see then—1st, That the ministers of Christ, who are sent of him, are clothed with authority; they are, as it were, the mouth of Christ, 2d Thess. ii. 8. They are the stars in his right hand, and co-workers with him. They are Christ's embassadors; and as God sends Christ, so Christ sends them. They have the keys of the kingdom of heaven put into their hands; and the greatness of their ministerial power is evident from the great charge given to them, Jer. i. 17, 18—"Gird up thy loins, and arise and speak unto them that I command thee. Be not dismayed at their faces, lest I confound thee before them: for, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the kings of Judah," &c. The power and authority committed to them is that of the Lord Jesus Christ, 1st Cor. v. 4. The greatness of their power is evident from the great challenge they get for not executing their office, and using their authority against seducers and erroneous teachers, Rev. ii. 14, 20. It is evident also from the great glory they are to have from God who faithfully execute the ministerial trust: "They shall receive a crown of righteousness, which fadeth not away," 1st. Pet. v. 2, 4. People ought, therefore, to regard their authority; for Christ hath sied, "He that despiseth you, despiseth me." 2d. Hence see the enmity of the world against Christ, that they must be compelled to come in to him; and consequently what hard work that of a gospel minister is. If he be faithful to his trust, he cannot but meet with opposition from earth and hell. Ministers must lay their account with the contradiction of sinners against themselves, and of being everywhere opposed, everywhere spoken against. If they be faithful, they must be reckoned men of contention to the whole earth; troublers of Israel; and such as turn the world upside down. If their testimony be faithful and honest, it must torment them that dwell upon the earth; and the earth will seek to torment them again, and to kill the witnesses; but they must seek the ruin of Satan's kingdom, and the repairing of Zion's desolations; and the maintaining and defending the truth, however men and devils rage!—*Ralph Erskine.*

THE ELOQUENCE OF THE PULPIT.

Pulpit eloquence should be the eloquence, above all, of an impressed and affectionate heart. As Mr. Simeon used to say, "of all men in the world, the Christian pastor should be a man of an affectionate heart. When he preaches, he should be the shepherd in search of the lost sheep—the bereaved parent in pursuit of the lost child. For as well might you have a marble statue to supply the place of a real and affectionate pastor." "A sermon cold and poor," says Claude, "will do more mischief in an hour than an hundred rich ones will replace." The affectionate, glowing, sanctified heart, after all, is the true source of genuine pulpit eloquence. Jerome used to say, "It is not the clamor of praise but the groans of conviction that should be heard whilst the minister preaches." And again, "the tears of the congregation form the highest praises of the pulpit orator." The anecdote of Dean Milner and Rowland Hill, here is apposite. Dean Milner had a great objection against extemporaneous preaching, thinking that it warred against the precise orthodox mode. However, being attracted by the great fame of Rowland Hill, he was led to indulge his curiosity by once going to hear him. After the sermon, the Dean was seen forcing his way, in much haste, to the vestry-room, when, seizing the hand of the preacher, in his enthusiasm, he cried out, "Well dear brother Rowland, I perceive now, that your slapdash preachers are, after all, the best preachers: it went to the heart, Sir—it went to the heart, Sir!"

FOR MOTHERS.

From the Mother's Magazine.

PARENTAL FAITHFULNESS REWARDED.

About eighteen hundred years ago, the angelic observers of Divine Providence might have beheld at Lystra in Lyconia, a little group often gathered around the unrolled parchments of the Holy Scriptures. A lad, scarce weaned from his mother's arms, is leaning upon her knee, and as he spells out the holy word, turns from time to time, to look up into her face, and hear the explanations which render it intelligible. With earnest affection she regards her child, and strives to find words and illustrations adapted to his infant mind. Nor is she alone in her happy, though anxious duty. Seated by her side is that faithful parent, by whom her infancy had been hallowed unto God. Age has softened but not dimmed the lustre of her eye, and time has but deepened upon her brow the impress of benevolence, as she beholds her maternal care renewed in her pious daughter and her gentle boy. She too watches the progress of the lesson, and shares the mother's task. The little one reads of Abel's sacrificed lamb, and the rescued Isaac, when God provided his own burnt offering, and then pauses, to hear of *Him* the promised, who comes to find the ransom for Abraham's seed. Again, he reads of Salem's former splendor, now the prey of the Gentile spoiler, but he reads also of the virgin-born, the IMMANUEL, who comes the Shiloh from among the descendants of Judah, to rebuild her ruins and bid her dust arise, when God, who dwelt between the cherubim, shall again dwell among his people, and "the throne of David be established forever."

The lesson ended, the lispings of the child, the rich voice of woman, and the tremulous accents of age, blend together in one of the songs of Zion. For awhile, they dwell in plaintive strain upon the fallen glories and the moral decay of the chosen nation; and now they swell into lofty praise, as they anticipate the coming triumph; "Awake, awake, put on thy strength, oh! Zion. Put on thy beautiful garments, Oh! Jerusalem, thou Holy city, for henceforth there shall no more come unto thee the uncircumcised, and unclean."

Nor is the pious duty ended. Together they kneel looking toward the Holy temple, and the child responds to the mother's prayer. The shadows of the night have gathered around them while they worship. The child is laid upon [illegible] he sinks to [illegible] and the grandmother invoke the God of Abraham, and of Isaac, and of Jacob, to bless the son of their seed.

Happy mother! Happy woman! Happy child! Let others flaunt in gorgeous apparel at the public spectacle. Let others smooth with down the couch of the infant hero, or flatter into imperial tyranny his youthful pride. The angels of God watch that lowly bed. The God of Jacob pours out his blessing upon that infant heart.—Obscure and unknown among the proud ones of the earth, they are the objects of heaven's observance, and Jehovah's care.

.... Years have rolled away.—There is an unusual movement among the people of Lystra. The streets resound with the cry, "The Gods have come down unto us in the likeness of men." They prepare the garlanded victims for the sacrifice. They surround with acclamations two strangers, who regard their homage with horror. One of them humble in stature, but of noble countenance answers their cry: "Sirs, why do ye these things, we are men of like passions with yourselves, and preach unto you, that ye should turn from these vanities unto the living God."—Among the astonished crowd is that infant son, now grown to early manhood. With breathless interest he listens to the message of St. Paul. He hears the announcement that the Messiah promised to his fathers hath appeared—that the Lamb of God, the reality of Abel's sacrifice and Levi's types, hath been slain—that the IMMANUEL, the Virgin Born, hath dwelt among his people. His heart, cultivated by his mother's piety, receiving the word with joy. The Holy Ghost descends upon his soul. He returns gladly to his home, and *his mother Eunice*, and *his grandmother Lois* rejoiced in the faith of Christ with their son Timothy, whom "from a child they had taught the Holy Scriptures."

Thus prepared for the blessed work, Timothy could be no ordinary Christian.—He joins himself to St. Paul. He becomes his own son in the faith, and love of the Gospel. He kindles with a zeal imitative of his masters. Thousands of souls hear the gospel gladly from his lips, they in their turn tell to thousands more the glad tidings of salvation, and the circling influence of him, who first stirred the waters, enlarge from generation to generation, until they break upon the shores of far eternity.

Who can estimate the number of souls that now rejoice, and that will rejoice in heaven, through the influence of that young apostle, who finished his course in martrydom amid the mob at Ephesus. How bright does he shine amid that starry host "who have turned many to righteousness!"

But will no reward through grace be found for those holy women, who trained him from his infancy to the work? Has his mother Eunice, and his grand-mother Lois no share, in the trophies of his apostle-ship? Oh! who will say, that woman hath no sphere of glorious achievement in the establishment of God, though the eye of public favor reach her not, in the recesses of domestic duty? How will the blood stained Semiramis, the wanton Cleopatra, Russia's flagitious Catharine, or England's haughty Elizabeth compare with Eunice and Lois, the mother and grand-mother of Timothy the apostle? Eternity will roll on, "pouring shame and everlasting contempt" upon those who sought the favor of men rather than that of God; but eternity, as it rolls, will develop fresh glory to Christ from the souls of the redeemed brought to the cross through their faithful instrumentality.

G. W. B.

For the Register.

The following hymn I think I saw as original in "The Mother's Magazine." As I have not the copy before me, I write it from memory. Parents will do well to see that their children learn to repeat it. At the present time, the children in *this* village cannot fail to feel its force.

J. R. J.

De Ruyter, April 15, 1840.

This body, it must die,
And in the cold grave lie,
It must—it must,
And there it will decay,
And moulder all away,
To dust—to dust.

This *soul* will never die,
Nor in the cold grave lie,
No never, never;
But if my God I love,
I will live with him above,
Forever, ever.

Jesus! my Savior be,
To thee my soul would flee,
To thee—to thee;
And when I'm called to die,
O let thy aid be nigh,
To me—to me.

THE PRAYER MEETING.

Do you attend it? We take it for granted there is a prayer meeting in your church and neighborhood. If there is none, the reason doubtless is, that you, and others like you, are not willing to attend. You live in a very desert region, truly, if there are not "two or three" who might meet once a week, or even more frequently, in Christ's name to pray and sing; and speak and hear of what God has been doing for their souls. Perhaps there are as many righteous men in the midst of you as would have been sufficient to save Sodom. And surely you might have a *meeting* for prayer, when there are so many near you, who profess to be praying men.

But there doubtless is a meeting for prayer in your neighborhood. Do you attend? Perhaps not. And pray, why not? Have you no time? What do you find more profitable while your brethren are praying? Reading, visiting, business, all are well e[illegible]ir places, but have you so much [illegible]ne hour of the whole week in a social prayer meeting. You must be an industrious man. You are "diligent in business," if you were equally "fervent in spirit" you would add to your list of pleasant and profitable modes of spending an evening, that of going regularly and punctually to the house of prayer, not forsaking the assembling of yourselves together as the manner of some is.

Is the prayer meeting so dull that you derive no benefit from attending? This may be your own more than the fault of any one else. If none do more than you to make the meeting interesting, it will indeed be dull. If you have forsaken the house of God because the meeting was dull, others may have done the same. A remedy for this difficulty would soon be found if you would repent, and do your first works, return to your first love, seek and find the Holy spirit in your own soul, and then attend the meeting you have deserted, and there with a heart revived, endeavor to arouse others to "awake out of sleep." The meeting would not be dull to you, and others might rejoice with you. But be the meeting dull or not dull, either the meeting should be broken up, or you should attend. You *know* that the prayer meeting should not be broken up, and, equally well you know, that there in that meeting you should be found unless prevented from attending by the Providence of God.

P.

A WORD TO CHURCHES NOT REVIVED.

Those professing Christians and churches that are unaffected by the revival spirit which is now so plentifully abroad, are in a very critical case. The withholding of a blessing from them which is so richly granted to others, is a fact in God's spiritual providence which *has a meaning*. An intimation that we are to be passed by, and numbered among the people from whom God withheld his blessing in the day of his rich mercy to our land, should be taken as a voice of alarm, proceeding from the throne of God. It is a serious matter, to be left unvisited by the Spirit of God, in the day of special visitation of his churches. If such a harvest season passes, without benefit to us, we have special reason to fear, that it will be the precursor of positive judgments. Fearful was the case of the Lord's vineyard, when he said, "*I will command the clouds that they rain no rain upon it.*" When the clouds of mercy are all about us, and a shower is falling on the right and left, there is something portentous in that providence, which holds the key of the clouds, and locks them against us. If we see the hand that guides the dispensations of sovereign mercy, marshalling the clouds, so as to carry the rain away from us, and pour it on all other fields, we have cause to tremble. The fact that our church is left to slumber, while the voice of God has gone abroad, and awoke the sacramental hosts of God's elect, is of itself full of alarm. So clear and impressive is the warning sent from heaven to us that every report of religion revived in other places, seem, as it strikes upon our hearts of adamant, to awake an echo to this effect: "If thou altogether holdest thy peace, *at this time*, then shall their enlargement and deliverance arise—from another place, but thou and thy father's house shall be destroyed."—*Puritan.*

RELIGION.—Hold fast therefore by this sheet anchor of happiness—religion. You will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as precisely as you will fly with abhorrence and contempt from superstition and enthusiasm. The first is the perfection and glory of human nature; the two last the depravation and disgrace of it. Remember the essence of religion is a heart void of offence towards God and towards man: not subtle, speculative opinions, but an active vital principle of faith.—*Earl of Chatham.*

FOR THE BACKSLIDER.

HOW TO AVOID BACKSLIDING.

Beware of the first stages of departure from God. All backslidings began with the heart, from whence are "the issues of life." Private prayer, it may be, at first becomes wearisome; there is no communion with God in it. It is then occasionally neglected; hence public ordinances cease to afford their wonted pleasure. Christian society is drop'd the world takes up your attention, and you have little or no time to spare for religion. Some carnal acquaintance, perceiving you to be coming, draws you on. He recommends you to read some one of the liberal productions of the times, by which you are to learn that there is no need to be so rigid in religion, and no harm in frequenting the theatre, or in devoting at least a part of the Lord's day to visiting or amusement. These are a few of the seeds of death, from whence have sprung many a bitter harvest.

"Beware of sin, then, crush it at the door;
If once 'tis in, it may go out no more."—*Bunyan.*

If thou hast in any degree been drawn aside, give no rest to thy soul till thy sin is crucified, and thy conscience reconciled by the blood of the cross. It is too common for sin to be worn away from the memory by time and new occurrences, instead of being washed away at the gospel fountain. But where this is the case, the stain is not removed, and its effects will sooner or later appear, perhaps in a form that may cause the ear of every one that heareth it to tingle. "He that honoreth me, saith the Lord, will I honor; and he that despiseth me shall be lightly esteemed." If we care so little for the honor of God's name, as to be unconcerned for secret faults, we may expect he will care as little for the honor of ours, and will give us up to some open vice, that shall cover us with infamy.—*Andrew Fuller.*

To back-slide from God, is a sin of base ingratitude. It is returning evil for good, and hatred for love.

THE REGISTER.

De Ruyter, April 21, 1840.

THE SABBATH—HOW SHOULD IT BE SPENT?

The Sabbath should be regarded as a divine institution, and kept holy, in obedience to the divine authority.

In order to a proper observance of this day, right views of its importance should be entertained. Its nature and design, with its duties and privileges, should be understood. It is not sufficient to comply with the requirements of law and the usages of society, by suspending our usual worldly avocations, or even to go through the forms of worship. The heart and affections must be engaged in spiritual and appropriate exercises, or the holy hours will be attended with no benefit to our souls.

Among the duties of the Sabbath, we mention,

1. THE DUTY OF MEDITATION.—The associations which cluster around this sacred day, invite the thoughts of the christian abroad to contemplate the works of God in creation, his power and goodness in redemption, and his mercy in sustaining and blessing his church,—nay, the whole race of his creatures. The pious observer of holy time, in retrospecting his experimental course, is constrained to ascribe all his success to God; but he is also much indebted to the Sabbath as a means of his spiritual advancement. He looks forward through this blessed type of future glorious rest, to a termination of his toils; to his complete release from suffering, and his full restoration to the moral image of his Maker.

2. THE DUTY OF SELF EXAMINATION.—This duty, though necessary at all times, may be appropriately performed on this day. Anticipating an "audience with the Deity," it is natural for the considerate to inquire into the state of their own hearts previous to engaging in the more public acts of devotion.

3. THE DUTY OF SECRET PRAYER.—This important duty should occupy a portion of the sacred hours. This is necessary to fortify the mind and heart against the numerous temptations and annoyances which the christian meets even on the day sacred to holy pursuits. Watchfulness in prayer is indispensable lest the heart of the believer should be tempted even while near the throne of God.

This season is peculiarly adapted,

4. TO RELIGIOUS CONVERSATION AND THE INSTRUCTION OF CHILDREN.—Many parents have very little leisure for this important duty during the week. That they may find exemption from wordly cares and contribute instrumentally to the instruction and salvation of their children on this day, is a great blessing.

5. THE SABBATH SHOULD BE IMPROVED AS A DAY OF HOLY CONVOCATION.—God's word, the interests of piety, and the salvation of the world require it. Next to the gift of the Son of God, the agency of the Spirit, and the dispensation of truth, this institution stands conspicuous as a means of renovating the world. Indeed, in the present state of society, it would be impracticable, if not impossible, to sustain the interests of religion without it. How deep, therefore, is the guilt of those who desecrate this holy day themselves and allow their children and domestics to profane it! Can such persons have any just sense of their own responsibility, or any proper desire for the salvation of their children and their fellow men? To neglect such an improvement of this blessed day, is, in the estimation of the God of the Sabbath, to contemn his authority. It is to grieve his spirit, and expose ourselves to his wrath! On the contrary, to "call the Sabbath a delight, the holy of the Lord, honorable," is to enter into HIS views; and this, connected with a life of submission and loving obedience, brings us near him in a moral sense, and fills us with peace and joy in the Holy Ghost.

CONTROVERSY.

This is a chilling word to many persons who take it for granted that to be a Christian, implies the existence of a spirit so tame as not only to bear reproach and indignity without resentment, but to be still while the enemies of truth and order are scattering "fire-brands, arrows and death." Others exhibit the heat of controversy in opposing it. That there is much injury done the cause of truth by improper litigation cannot be denied. This is generally the case when no better motive attends than a desire for conquest. But have not the servants of God, in all ages, been under the necessity of contending as well against corruptions in the church, as against errors and sins out of it? And what has always been the preaching of the truth but to contend against the usurpations of the prince of darkness, and the abominations of an ungodly world? Men most renowned for talents and piety, for meekness and benevolence, have been most forward in opposing vice and error in all their various forms.—And when the number of the defenders of truth has been the smallest, their zeal and ardor have been proportionably intense. We may also add that the evidences of the divine interposition in their favor, under such circumstances, have been unusually forcible and clear.

But though it is important to "contend earnestly" for truth, to "uphold and rebuke" errorists with boldness, yet the spirit of kindness should be invariably cherished; such a spirit of kindness as was exhibited by the prophets towards their persecutors; by Paul, who, after having exposed the errors of his countrymen in the most caustic manner, shows his strong attachment to their true interests by wishing himself accursed from Christ, "for the salvation of his kinsman," and who, for the furtherance of truth and as a witness of its power, laid down his life with all cheerfulness. By Stephen, who, after exhibiting the truth with so much plainness as to enrage his auditors till they murdered him, in the true spirit of the religion for which he had been contending, prayed for their salvation in death.—And by the Great Captain of Salvation, who read the hearts and exposed the hypocrisy of a haughty priesthood, and the lives of a rebellious nation, and died their victim for the purpose of reconciling them to God. In such a spirit, and for such noble purposes, should Christians contend for the truth of God. But differently "the servant of God should not strive," but be "gentle, apt to teach, patient."

THE LONGEST WE HAVE HEARD OF.—One of our correspondents lately made mention of a protracted meeting, which had lasted since the first day of January, and we were inclined to think there must have been some mistake in the statement. But when we saw mentioned in the N. Y. Evening Post, a letter from Baltimore addressed to the Editors of the Christian Advocate and Journal, which stated that a protracted meeting had been held at the North Baltimore Station, "some eighteen or twenty months" continuously, our doubts were removed, and we shall probably be less inclined to incredulity in time to come on such subjects.—We are happy to learn that at the same place, within two years, *twelve hundred and forty persons had united with the church.*

CHRISTIAN UNION.—We invite the attention of our readers to the article on our first page, on the subject of Christian union.—The importance of a more complete union of the disciples of Christ on right grounds, must be apparent to every one who desires the advancement of true religion. We believe that greater union of feeling and views among Christians, is not only a duty, but the best policy that can be devised to accomplish the great objects for which the church was constituted. We expect the subject will be pursued in a series of articles, and have no doubt but the same candor and ability displayed by our brother in the first number, will characterize all his writings on that interesting topic.

CORRESPONDENCE.

North Hampton, Clark co., O.
March 30, 1840.

MESSRS. EDITORS—In the 1st No. of the Register you request some one to give a fuller account of the revival in this place. The work commenced in a protracted meeting, about the first of January, conducted by a "New Light" preacher. Of the fruits of this revival, a "New Light" church has been constituted consisting of about 30 members. About half of this number have united with the S. D. Baptist churches; some have united with the Methodists, and a few have not yet attached themselves to any people. The work has extended itself, and is yet in progress, and sinners of the vilest character are becoming the subjects of the regenerating grace of God. The excitement has to some extent subsided, and conversions are less frequent; but we trust much good has been done, which will be felt in time and eternity, and we hope that some more will yield themselves to the Savior. In different parts of this country there have been precious revivals, and very many have been brought from darkness to light.

You will find, by reference to a letter from Rev. L. A. Davis, published in the Sentinel, that the church in Pike was about two and half years since divided by the Temperance question. The part that left the church were organized as a separate church, assuming, as a title to distinguish them from the others, the name of the S. D. Baptist Temperance Reform church. This name has now been exchanged for the title of the S. D. Baptist church in North Hampton. Since the division, the North Hampton church has enjoyed an almost uninterrupted season of that happ[illegible] prosperity and revival, and are now, in common with some others, in possession of a very desirable and exalted state of religious feeling. They were organized with 17 members. At the time of my arrival here they numbered 80; some have since united, and others are expected to unite

people, did not duty call me away to another field of labor.

I am much distressed when I consider the fallen state of the christian religion in many parts of Ohio and Virginia. A desire for purity seems to be superseded by an anxiety to increase in number. An evidence of acceptance with God, and a change of heart, is not absolutely requisite for admission into some of the churches.—The idea is inculcated that religion is love, and this when defined means not the fulfilling of the law, but good feeling, or happiness. Consequently a person can be in possession of religion, and disobey almost every requirement of God, and be destitute of almost every principle of the gospel! This is a legitimate conclusion from such a proposition. And where it is inculcated the consequences show that the conclusion is correct. Thus the religion of Christ has lost its sacred and dignified character, and become a theme of speculation. It is stripped of its holy duties and sacred principles, and set forth as a system of non-essentials—a matter of convenience.

O! when will the time come when preachers shall be ministers of God's holy truth and not partisans? when they shall lift up their voice like a trumpet and cry aloud, and spare not, and show the children of this world their transgressions, and professors of religion their sins?

Yours, religiously,
JAMES BAILEY.

For the Register.

The distance we live from God mars our happiness, and weakens our hopes of future bliss. All our degradation and misery are the fruits of sin. To draw nigh to God, in a scriptural sense, is the only way to be happy in time and eternity. The great design of our creation cannot be answered in us without an assimilation to the divine image, and conformity both in the spirit and letter to the law of love. But sin has so disqualified us for the delightful duties of religion, that while under its influence, in a state of alienation from God, we see nothing in religion to please, and nothing in Christ to admire. He appears to us a "root out of dry ground," without "form or comeliness." Our hearts are "fully set in us to do evil." We "love darkness rather than light," and we "will not come to the light lest our deeds be reproved."

In this state of mind and feeling, the great mass of mankind are seeking for happiness; some in ploughing the ocean; others in "digging for golden ore," others in sensual gratifications; others by attempting to climb the hill of fame, or repairing to the field of honor; others in an enthusiastic zeal for a false or defective religion. But is not to be found in those pursuits. The anxiety increases, till in the rejection of the only name given under heaven among men whereby we must be saved, they are the subjects of real and conscious wretchedness.

Such are the spontaneous fruits of pursuing the way of disobedience, and of standing on forbidden ground. In answer to the inquiry "where shall we find happiness"

Ephraim Maxson was appointed Secretary. Elder E. S. Bailey in the Chair.

Resolved, That we hold a quarterly meeting at this house, to commence on the 6th day of the week before the 5th Sabbath in May next, at 1 o'clock P. M.

Resolved, That this Convention recommend to the itinerant Ministers, to take measures to carry the above system into immediate operation.

Resolved, That the Secretary transmit a copy of the minutes of this Convention, for publication in the S. D. B. Register.—Adjourned.

ELI S. BAILEY, Chairman.
EPHRAIM MAXSON, Secretary.

REVIVAL RECORD.

The following is an extract of a letter from brother ABEL WARD, to the Editors of the Register, dated

SCHENECTADA, April 14, 1840.

DEAR BRETHREN—I have lived in this city about twenty-five years, and have witnessed during that period a number of revivals of religion; but I think the one we are now enjoying is the most powerful I ever witnessed. To describe it would require an abler pen than mine. The Methodists commenced a protracted meeting with the beginning of the present year which still continues. There have been received into the Methodist society between two and three hundred, besides a number more that have not united with any church.

Towards the last of January, the Baptists commenced a series of meetings which continued with preaching every evening for a number of weeks, with prayer and conference meetings in the day time. These exercises were attended with the divine blessing. There have been added to this about 60 members. The Dutch Reformed Church have also had an interesting series of meetings, which have resulted in the conversion of seventy or eighty persons. The Presbyterians have also had a series of meetings among them.

There has been a great revival in the surrounding country, which still continues.—The community generally appears to be much awake to the importance of religion. The converts are of all ages, from the child twelve years of age, to the man of gray hairs. The moralist and the infidel, the respectable neglecter of religion and the most dissolute, the profane swearer and the sabbath-breaker, have been made the happy subjects of divine mercy. To God be all the glory. Brethren, pray for the continued prosperity of Zion.

Brother N. V. Hull, in a business communication says:—

"It may be encouraging to you to hear that a number of souls have been converted among us of late, and it is quite comforting to me, to be able also to say, that there have been a number of important conversions to the Sabbath of the Bible."

CENTRE COLLEGE, DANVILLE, KY.—A revival of great power is here enjoyed;—twenty-five of the students have just been received into the church, and others are anxious for the salvation of their souls.

The work is spoken of as still more glorious in the vicinity of the College. The Protestant and Herald says, that on the fourth Sabbath in March sixty persons were admitted to the communion of the church on profession of their faith.

INTELLIGENCE.

FOREIGN.

Latest from China.—By the ship Albion, we have Macao dates to Dec. 3. Affairs have not materially changed. The British ships Triumph, Sir Charles Malcomb, and Cambridge, have been sold to the Americans. Reports continued that the trade was to be totally interdicted to all nations. The British say the criminality of the transhipment trade must be chargeable to the Americans.

Capt. Elliot, in a letter to Capt. Scott, of the ship Abercrombie Robinson, advises him not to risk collision between the Chinese and British, by going to Whampoa.

In the late battle it appears that there were some 8,000 on board the 29 junks, under Admiral *Owan*, each junk having a reinforcement of 250 militia-men, taken from their field labors and thrust on board. There were also a number of row-boats with men on board to spear the British crew as they were drowning in the water. Elliot and the rest were to have been decapitated.

Lin has reported a victory, and that the British ships ran off. The Hong merchants are very anxious for a renewal of the British trade to Whampoa.

An order of Lin, deemed spurious, is published, interdicting altogether the British and India trade, and also the illicit trade through American or other ships.

LATEST FROM EUROPE.

In the House of Commons on the 5th, Mr. Ewart brought forward his motion for leave to bring in a bill to abolish the punishment of death for all offences, which he supported in an able and very interesting speech. It was opposed by Lord John Russel, Sir Robert Inglis and others, and supported by Mr. O'Connell. The motion was lost 161 to 90.

Lord John Russell moved for leave to bring in his bill to give summary protection to persons employed in the publication of Parliamentary papers—apropos to which there was a long debate on the privilege question, and the affair of Stockdale and Hansard.

The Solicitor General opposed the motion. He was ably answered by Lord Stanley, (Conservative,) for which, by the way, his lordship is roundly lashed by the Tory papers, in company with Sir Robert Peel, who has also taken sides against the Courts in this matter.

The debate was not concluded. Before the house adjourned, notice was given for the next day, of a motion to bring up the Sheriff, and require him to give bail for his appearance and conduct, as a preliminary to his liberation.

The papers announce the death of the Duke of Marlborough, in the 74th year of his age. He was a lineal descendant from John, the great Duke of Marlborough, through the daughter of that eminent warrior.

The Paris papers contain the proceedings in the Chamber of Deputies of the 4th, among which was the "declaration" of M. Thiers, on taking office as heard of the ministry. It does not amount to much in the way of explanation, but promises full developements at an early day. The most remarkable expression, perhaps, is that in which M. Thiers says, "I have the happiness now to see my personal convictions in accordance with the intentions of the Crown."

Another approaching royal marriage is announced; that of the Princess Januara, sister of the Queen of Portugal and of the Emperor of Brazil, to the Prince Augustus of Saxe Coburg Kohary, brother to the Queen of Portugal's husband.

Plymouth, Eng. Feb. 17, 1840.—An American diver, named Scott, has been astonishing some of the people in this neighborhood by his extraordinary feats, having leapt into the water twice (on different occasions) from a very elevated position, on board the San Josef, bearing the flag of the Admiral Superintendent of the dock-yard. On the first occasion he descended from the top sail yard-arm, a height of 120 feet; and on the second, from the top-gallant yard, a height of about 190 feet.

SUMMARY.

The Hon. Thaddeus Betts, U. S. Senator from Connecticut, died at Washington on the 7th inst. Mr. Betts held a high rank in his native state as a lawyer, and has filled the office of Lieut. Governor and Judge of the Supreme Court.

After considerable discussion the bill granting to persons claimed as fugitive slaves the privilege of trial by jury, passed the Assembly of this State on the 8th inst. by a vote of 56 to 33.

We learn from the Savannah Georgian of 29th ult., that some time during the previous week the Rev. Mr. McRae of the Methodist Episcopal Church, was killed by Indians while riding his circuit within three miles of Micanopy.

Land Office Money,—It is stated in the Milwaukie Sentinel, that notes of the bank of America and of the Mechanic's and Farmer's bank Albany N. Y., are received at that land office. The Manhattan Co.'s bills are no longer taken.

The loss occasioned by the recent fire at Louisville, K. Y., is supposed to be about $300,000. It is said that $80,000 is the amount of insurance.

A quarrel recently arose between Mr. McElwee and Mr. Hegins, members of the Penn. Legislature, which resulted in the expulsion of the former from the House, for the indignity offered to it by his vile assault on Mr. Hegins.

New York Charter Election.—We are unable to give the official returns; but we presume that Varian's majority (for mayor) will be about 1500. About 40,000 votes polled.

The Monarchy of France is said to be in a critical state.

A tremendous fall of rain, attended with a heavy gale of wind, occurred at Providence R. I., and vicinity, during last week, occasioning a freshet, attended with awful consequences to the inhabitants of Johnstown. Many buildings were swept off and many lives lost.

We will give the particulars next week.

Fire at Washington.—The offices of the "Madisonian," and the "Democratic Review," were entirely destroyed by fire on the night of the 10th inst. Loss from $10,000 to $15,000.

Pennsylvania.—The Assembly have concurred with the Senate in passing the Resumption Bill in the form in which we published it yesterday; ayes 46, noes 41. It has since received the signature of the Governor, and become a law. So the Pennsylvania Banks are required to resume specie payments on the 15th of January next.—*Jour. Com.*

Ohio.—The Legislature of Ohio have passed a severe law against the issue and circulation of post notes, and of bills under the denomination of $5.—*Jour. Com.*

Treaties.—By an article of the treaty of Ghent, between the United States and Great Britain, it is stipulated that England shall not keep in commission more than *two armed vessels upon each lake.*

The number of sailors drafted from the fleet last year, for the flotilla on Lake Ontario and Erie, was *four hundred*, besides marines.—*Signal.*

A commodore, (post-captain,) four steam ships, and a large number of schooners and sloops have been in commission for the last three years.

A Slaver Condemned.—In the District Court yesterday, the schooner Butterfly, taken on the coast of Africa, as a vessel engaged in the slave trade, and brought to this port by a British cruiser, was condemned as having been engaged in the illicit trade, within the meaning of the act of Congress.

Military Movement.—Brigadier General Eustis, has been ordered to the command of the United States troops at Houlton, in Maine.

The force there will not exceed five hundred regulars, but their presence, and that of so discreet and intelligent an officer as Gen. Eustis, will, it may be anticipated, have the effect of keeping things quiet.—*American.*

Wonderful Fecundity.—An orange tree frequently yields 1500 to 2400 oranges. An elm living one hundred years, produces not less than 33,000,000 of grains; and a purple digitalis 100,700 seeds. Some plants are so prolific, that one flower producing only four seeds, would, if left to itself, in a short space of time spread from one end of the globe to the other.

Sunday Bargains in Phila.—On Wednesday, in the District Court, in Philadelphia, Judge Stroud presiding, a suit was brought by Wm. S. Berrill against several young men to recover damages for the loss of one horse & severe injury done to another, caused by their having been driven to excess by the defendants on a party of pleasure some months since, on Sunday. The Judge ordered a nonsuit to be entered, on the ground that a contract made either on Sunday or any other day for the performance of work on the Sabbath, was not legal, and therefore the plaintiff could not make out his case.—*N. Y. Sun.*

The New York Canals.—Amidst all the embarrassment and depression of "these times," it is cheering to notice the steady progress of business on our canals. From the annual report of the Canal Commissioners just published, it appears that the amount of property cleared on the N. Y. canals in 1839 was greater than in any former year, not excepting the famous year of speculation, 1836; and that the tolls and tonnage were likewise greater. This will more distinctly be seen from the following statement:

Years.	Tons.	Value.	Tolls.
1836,	1,310,807	$67,634,343	$1,614,342
1837,	1,171,236	55,809,288	1,292,623
1838,	1,333,011	65,746,559	1,590,911
1839,	1,425,713	73,399,764	1,216,382

The Commissioners attribute this increase to the extension of the permanent sources which supply the tonnage on the canals, and which are independent of the fluctuations of commerce and of money.—"Among these sources, the increasing population of the great West, the augmentation of its products, and the diversion of trade from other channels, are most prominent." And this remark gathers importance from the estimate of the Commissioners that *scarcely one half the surplus agricultural products of the West are yet retained in the granaries of the farmers.—Jour. Com.*

LONDON *versus* NEW-YORK.

The following table compiled from official documents show a tremenduous exchange against our city, of mortality and crime for last year.

	In London.	*In New York.*
Men died,	8,406	4,389
Women,	8,279	3,564
Total Deaths	16,685	7,053
Murdered,	1	17
Poisoned,	6	14
Killed by smothering and various ways,	0	28
Drowned,	76	86
Burnt to death,	0	53
Killed by accident,	171	83
Suicides,	29	45
Unknown deaths, probably murdered,	12	179
Still born,	432	592
Intemperance,	13	33
	740	1,048
Consumption,	1,974	1,315
Apoplexy,	192	116
Childbirth,	105	15
Hydrophobia,	1	2
Insanity,	119	25

London has from one to two millions of people. New-York 300,000, yet here are seventeen distinct murders in one year; twenty-eight persons smothered or made away with in that way: one hundred and seventy-nine destroyed, nobody knows how; besides burning and drowning, and accidents, and riots, and fires, of all kinds.—Whence all this? We answer, and let every man in our city hear it, in NEW-YORK THERE ARE FIVE GROG SHOPS WHERE THERE IS ONE IN LONDON.

Mexico.—The New Orleans papers bring late and interesting inteligence from Mexico—how the Federalists, abandoning in despair their attempts to overthrow the existing central government, have established a new and separate republic including some of the northern provinces, which they have called the "Republic of Rio Grande;" how they have organized by the appointment of a President and other officers of state—and how sundry Mexicans of distinction joined them.

IMPORTANT FROM LAGUNA.—*Triumph of the Federalists.*—The arrival of the ship Kingston, after a short passage, brings dates from Laguna as late as the 11th instant. The political movements going forward in that quarter are highly important, indicating a speedy triumph of the cause of Federalism in Mexico. On the 10th instant, an insurrection broke out in Laguna, which was attended with entire success. The people rose *en mass* and declared for Federalism. The commandant opposed the demonstration and issued his proclamation, but the populace, little heeding his threatenings, proceeded in their measures of revolution. The fort was captured without resistance, and the whole place is now in possession of the Federalists. The first step the Federalists took after becoming masters of Laguna, was to declare the port free to all nations; thus manifesting a liberality of feeling and sentiment, and a disposition to encourage a friendly intercourse with foreign governments. In the interior, the same success attended the cause. At Merida, the capital of Yucatan, an army of from 3 to 4000 Federalists were assembled to march against Campeachy. This place was still in the hands of the Centralists, but its speedy reduction by the large force the Federalists had brought into action, was expected. After this, we may anticipate soon to hear that Federalism is triumphant over the whole of the Southern provinces of Mexico.

The Navy.—Among the resolutions passed in the Senate of the United States last week was one, that the Committee on Naval Affairs be instructed to enquire into the expediency of giving a more perfect organization to the Navy, by creating the rank of Admiral, and limiting, by law, the number of officers in the existing ranks. We are pleased to see much done toward paying a proper attention to the interests and reputation of the Navy. For a commercial nation like the United States, this important branch of the public service is grossly and shabbily neglected.

The creation of the rank of Admiral is a step to which the public attention has been repeatedly called by the friends of the Navy. The only objection that we have heard urged against it is that it is anti-republican; but we are at a loss to conceive how it is more so than the title of General. Our officers have been exposed to inconvenience, and placed frequently in unpleasent position, by the rules of Naval etiquette, which preclude a reciprocity of courtesies between officers of different nominal ranks. There is no reason in the world why the highest rank in the American Naval service should not be put on a par with the same standing in the service of other nations.—*Tatler.*

RICHMOND, VA., April 10, 1840.

The affair in the Bank of Virginia, leaves the Manhattan in the back ground. Mr. Beverly Dabney, first teller, has absconded a defaulter for some $300,000, and report runs up the sum to half a million. Great knavery has been practised out of doors, as well as in. The Governor has issued his proclamation offering a reward for the apprehension of Dabney, and the President of the Bank has done the same. Dabney allowed accounts to be overdrawn by his acquaintance to large amounts, who cannot now "toe the mark," and so has been obliged to give "leg bail." The excitement here is immense. Dabney has sustained heretofore a most excellent moral character, and has been in the Bank eleven years.—*Jour. Com.*

A CARD.

The Faculty of De Ruyter Institute would present their grateful acknowledgements to Miss TACY BABCOCK, of Brookfield, for a present recently received, consisting of several elegant specimens of shells, and a beautiful sample of the bark cloth of Aboriginal manufacture.

De Ruyter Institute, April 8.

MARRIED,

In Zanesville, O., on the 27th of October last, by the Rev. G. S. Miles, Mr. B. C. CHURCH and Miss S. A. CUNNINGHAM, all of the above place.

DIED,

In this village, on the 14th inst., MARTHA H., infant daughter of Lysanius Wood.

In Truxton, on the 17th inst. Dea. MATTHEW HART, aged 79.

In this town, on the 14th inst. A. M. TRIPP, infant son of Richard Tripp, aged 1 year, and 4 mo.

In Alfred, on the 1st inst., MARY ANN, daughter of Nathan C. Williams, Esq. in the 17th year of her age. Her promising talent and amiable deportment obtained for her universal respect. Her warm attachment to religion won the affections of the church in which she was an ornament. The meekness and fortitude with which she met "the king of terrors," leave an abiding consolation in the bosoms of her bereaved friends.—COMM.

Also, April 3d, Mrs. BETSEY, wife of Jonathan Lanphear, aged 64 years. Her sickness was long and painful; her faith and patience triumphant, and her death tranquil.—COMM.

In Truxton, Jan. 31st, AMANDA, daughter of Elias and Catharine Irish, in the 20th year of her age.—She had been afflicted with a distressing illness about three years, in which she gave evidence of the power and support of religion; and especially in her last moments, after singing a few lines expressing her firm belief that "all is well," she took an affectionate leave of the family and fell asleep.

S. M. B.

Letters received at this office for the week ending April 21st.

Ephraim Maxson, (all is right.) Rev. William Green, (we *will* be particular.) Rev. Eli S. Bailey, (thank you.) H. Ivison, jr. (two.) Edwin Stillman, (when circumstances call for it.) Abel Ward.—Rev. James R. Irish, (error in manuscript; corrected.) J. Spicer, jr. P. M. (four subscribers; we send back Nos. as far as possible.) Wm. V. Hubbard, (not authorized.)

RECEIPTS.

Of Wm. Crandall, $2; Miss Diana M. Nichols, $1; Wm. V. Hubbard, $2. Of Dea. S. P. Burdick, $4; cr. Benjamin Burdick, Daniel Truman, $2 each.

ADVERTISEMENTS.

ALFRED ACADEMY, AND TEACHER'S SEMINARY.

THE Spring Term will open April 29th. Board may be obtained at $1 per week. Applications by mail or otherwise to Luke Green.

LUKE GREEN,
DAVID STILLMAN, } Trustees.
M. STILLMAN, Jr.
Alfred, Allegany Co. April 6, 1840. 7w2

Grist and Flouring Mill. E. P. BENJAMIN,

WOULD inform the citizens of De Ruyter and vicinity that his Mill situated one mile north of the village, is new and in good repair, and customers can be accommodated on the shortest notice.

GRAIN OF ALL KINDS on hand, and will be sold as cheap as at any Mill in the vicinity.

WHEAT, & BUCKWHEAT FLOUR, also INDIAN MEAL kept constantly on hand.

De Ruyter, April 9th, 1840. 6w3

Notice to Printers. LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents per lb.
SMALL PICA	40	" "
LONG PRIMER,	42	" "
BOURGEOIS	46	" "
BREVIER	54	" "
MINION	66	" "
NONPARIEL	84	" "
AGATE,	108	" "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co, which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

NOTICE.

THE copartnership heretofore existing between the Subscribers under the firm of Babcock & Bailey, is this day dissolved by mutual consent.

ANDREW BABCOCK.
JOHN T. G. BAILEY.

N. B. All persons having unsettled accounts with the above firm are requested to call and settle the same by note or otherwise without delay.

Brookfield, April 1st, 1840. 5w4

List of Letters

REMAINING in the Post Office at De Ruyter, March 31st, 1840.

Charles Abbott,
Albert G. Burdick,
Jabez Buchannan,
Lorenzo Beebe,
Mrs. Phebe Blye,
Kinyon Burdick,
John R. Barbour,
Thompson Burdick jr
Harriet L. Beach, 2,
Degrand Benjamin,
James Benjamin,
Perry Burdick,
Jesse Carpenter, 2,
Wait Crumb,
Drusilla Carpenter,
Nelson Carpenter,
Elijah Cornell,
Amy Davis,
Richard Doorwood,
Ann E. Douse,
Dwight Gardner,
John Hill,
James Holmes, jun.
Morris Hoag,
Ahira Johnson, 3,
Jane McDougle, 2,
R. McQuine,
Joseph Mitchell,
Francis McCall,
Collins Maine,
Thomas Maxson,
Harriet N. Maxson,
Hannah Olden,
Hannah Peasley,
Levi Preston,
Messrs. Pruyn, Wil-[son, & Vosburgh,
Le Roy Rhodes,
Meinsel Reed,
Susanna Starr, 2,
Allen Shepherd,
Thomas Stillman,
Joshua Saunders,
Levi R. Smith,
Ethan Square,
Jonathan Vail,
Elias Wells,
Jeremiah Wooleben.

☞ Persons calling for these letters will please say "advertised."

GEORGE SEARS, P. M.

One Cent Reward.

RANAWAY from the subscriber, on the 23d inst., GEORGE COOPER an indented apprentice to the farming business. All persons are hereby forbid harboring or trusting him on our account, as we will pay no debts of his contracting after this date.

OBADIAH CANNEFF,
ELNATHAN ELLIS.
Georgetown, March 23d, 1840. 4w3

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

Boot & Shoe Manufactory.

THE above business will still be continued, in all its various branches, by I. R. Bogardus, at the old stand formerly occupied by Ephraim Arnold, in this village, where he will keep constantly on hand a first rate assortment of BOOTS AND SHOES, which will be sold on as reasonable terms as can be purchased in this vicinity. 1tf

I. R. BOGARDUS.
De Ruyter, March 10, 1840.

Z. T. BENTLEY, Attorney & Counsellor at Law, AND SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention.

JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2-2
Notes of New Banking Law,	1 to 2-2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana.	8 to 9
Kentucky.	"
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	17 18
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis.	8
Louisiana.	
At New Orleans.	6 to 7
Michigan	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—	Mackerel No 1.	13,25
	" No 2.	10,50
	" No 3.	6,50
FLOUR.—	N. Y. super. canal,	5,87
	Richmond City Mills,	6,25
	Rye Flour,	3,25
	Indian Meal,	3,25
GRAIN.—	Wheat, N.R,	1,15
	" Western,	1,15
	Rye,	,56
	Corn,	58
	Barley,	65
	Oats	34
	Beans, per tierce,	15,00
MOLASSES		30
OILS.—	Whale,	30
	Sperm, Fall,	1,05
	" Winter,	1,12-2
PROVISIONS.—	Beef, Mess,	13,75
	" Prime,	9,75
	Pork, Mess	15,00
	" Prime,	12,25
	" Fresh, per cwt..	8,50
	Butter, Orange	18
	" Western,	11
	Cheese,	9
	Hams,	11
	Rice,	3,25
	Potatoes,	—
SALT.—	Turks Island,	33
	St. Ubes,	30
	Liverpool, ground,	38
TALLOW,		9
WOOL.—	Saxony,	55
	Merino,	45
	American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September. The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
March 17, 1840. 2tf

Friction Matches,

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN,
De Ruyter, March 17th, 1840.

POETRY.

From the Knickerbocker.

THE SEA.

Emblem of Everlasting power, I come
Into thy presence!—as an awe-struck child
Before its teacher. Spread thy boundless page,
And I will ponder o'er its characters,
As erst the glad disciple sought the lore
Of Socrates or Plato. Yon old rock
Hath heard thy voice for ages, and grown gray
Beneath thy smitings—and thy wrathful tide
Even now is thundering 'neath its caverned base
—Methinks it trembleth at the stern rebuke!
Is it not so?

Speak mildly, mighty Sea!
I would not know the terrors of thine ire—
That vex the grasping mariner, and bid
The wrecking argosy to leave no trace,
Or bubble, where it perished. Man's weak voice,
Though wildly lifted in its proudest strength,
With all its compass, all its volumed sound,
Is mockery to thee.

Earth speaks of man—
Her leveled mountains and her cultured vales,
Town, tower, and temple, and triumphal arch—
All speak of him, and moulder while they speak.
—But of whose architecture and design
Speak thine eternal fountains, when they rise
To combat with the cloud, and when they fall?
Of whose strong culture tell thy sunless plains,
And groves, and gardens, which no mortal eye
Hath seen and lived?

What chiseled skill hath wrought
Those coral monuments, and tombs of pearl,
Where sleeps the sea-boy, 'mid a pomp, that earth
Ne'er showed her buried kings?

Whose science stretched
The simplest line to curb thy monstrous tide,
And, graving 'Hitherto' upon the sands,
Bade thy mad surge respect it? From whose loom
Came forth thy drapery, that ne'er waxed old,
Nor blancheth 'neath stern winter's direst frost?
—Who hath thy keys, thou Deep!—Who taketh note
Of all thy wrath?—Who numbereth the host
That find their rest with thee?—What eye doth scan
Thy secret annals, from creation locked
Close in those dark, unfathomable cells,
Which he who visiteth hath ne'er returned
Among the living?

Still but one reply;
Do all thine echoing depths, and crested waves
Make the same answer?—of that One Dread Name,
Which he who deepest plants within his soul,
Is wisest, though the world doth call him fool—
—Therefore, I come a listener to thy lore,
And bow me at thy side, and lave my brow
With thy cool billow,—if perchance my soul,
That fleeting wanderer on the shore of time,
May, by thy voice instructed,—learn of God.

L. H. S.

MISCELLANEOUS.

FAMILY DUTIES.

The results which accrue from the performance of these duties are manifold and important. It exerts a strong influence to make men good. The higher virtues all find their best exercises, are cherished and grow vigorously in the family circle. There is a genial soil, and an atmosphere pregnant with the elements of moral life. If piety find not here exciting and life-giving causes, all the world beside must be barren, a moral waste, and desolate. It makes good citizens. The elements of all government exist in the family. The citizens of every state there receive their first lessons. If they are not governed there, they will not be easily reduced to it on any terms which will suit to be anything else but slaves. Unless they have been taught obedience as a duty, and rendered it on principle and voluntarily, they may be suited to be instruments of tyranny, but will never be valuable materials for the perfection and defence of republican institutions. It makes good fathers and mothers. None but dutiful children will, in their turn be good parents. If they have rebelled under the law they will prove oppressors in its administration. As he is only fitted to command who has learned to obey, so to have passed successfully and faithfully through the duties of childhood prepares most eminently to rule a household. The faithful performance of filial duties contributes much to make happy families. Where all vie to perform most assiduously the requirements of the law, it needs nothing but good laws to make a happy community, whether that community be a family, a commonwealth, or an empire. Finally, the faithful performance of these domestic duties prepares for a peaceful end. The sick chamber has strong consolations, where peace has reigned in a family during its days of health and prosperity. Quietness will attend the evening of that day which has been passed in acts of duty and devotion. How interesting the scene of separation with those who have lived in peace, who have attuned every chord to harmony, and fill up life with acts of love and mercy. *There* is heaven; and the upper world only furnishes a more perfect harmony without temptation to sin, or liability to discord. Wherever such a family is gathered, blessed are the parents in the children, and the children in the parents.

REV. ROWLAND HILL.

We have all had the short-hand writers from London to take down his sermons; but the moment (it might be said) he got "under weigh," they invariably laid down their pens in utter amazement and despair. Indeed nothing but an active mind and close attention could keep up with him, so as to take in his ideas as he uttered them; to write them was impossible. His powers of amplification were unlimited; he would run through eight or ten epithets in a breath, each one changing the grandeur of the thought. When arrived at this state it was evident he was dead to all external objects, and was revelling among the magnificent images of his fancy.

* * * * * *

When I called upon Mr. Hill, I generally found him with a book in one hand and a pipe in the other; and often in such agony with the pain in his back, that, to alleviate it, he would lie his whole length upon the floor; even in this position I have found him smoking and reading. He told me that he had read more of Latin and Greek than of his own language; and in a conversation he had with Mr. Green, he said, "Do you know, sir, for the last five or six weeks I have read from five o'clock in the morning, until seven or eight at night? I mean, literally reading, sir, without ever going out except now and then on an evening." He looked pale: I said, "Sir, you will only injure your health by such hard study." "Oh, sir," he replied, "I find I am obliged to do so. I have no pleasure in walking out, and it occupies my mind; besides, sir, you know I have many reading men in my congregation, and I must keep the upper hand. I should not like any of my hearers to know more than myself. I have given up reading modern publications—they are so verbose that I can get few ideas from them; yet when I take one up, I cannot lay it down till I read it through, sir; then I am vexed and dissatisfied at the waste of time; besides, I like to go to the originals, sir, and drink at the fountain of knowledge."—*Gardner's Music and Friends.*

THE MURDER OF SOULS.

[Furnished by a Foreign Missionary.]

In a foreign port where is stationed a seamen's chaplain from England, the Bethel flag was hoisted one Sabbath, on board the American ship ——. The congregation consisted of upwards of forty American and English captains and seamen, all of whom listened, apparently with deep interest, to a plain and faithful exhibition of the claims of the Gospel, by the Rev. Mr. ——. The preacher seemed unusually animated, and there was a response to his own feelings, in the fixed and solemn attention of his audience.

The ship was going to sea, on the following day, and immediately after the services, the crew were ordered to work, in order to put the vessel in preparation for taking advantage of the early ebb tide of the next morning. The captain, though not a religious man, yet professed to regard the Sabbath day; but in this case, interest took the precedence of every other consideration. At an evening hour, when the work was all finished, and the men were leisurely eating their evening meal, on their forward deck, a passenger who felt an interest in their spiritual condition, went forward to hold some conversation with them on the vast concerns of the soul. Their minds seemed unusually obdurate, and it was some time before they would quietly listen to a word from his lips. At length the passenger succeeded in getting them seated around him. He found that their peculiar state of mind had been induced by the fact *that they had been compelled to work on the Sabbath day.*

One of the hardiest among them at length made the following most effecting concession. "That gentleman," said he, "did preach beautifully to-day. I must confess, I did to-day, what I have not done for twenty years before; I shed a tear, when that gentleman told us how great sinners we are: *but, as soon as I went down into the hold to work it was all gone.* There is no chance for a man to attend to his soul in such a ship as this."

Ah! how little did that captain think of the dreadful consequences that might follow from compelling his men to violate the holy Sabbath day! For the sake of advancing the poor temporal interests of himself and his owners, he was willing to put to hazard the eternal destinies of all his men! If that awakened man had had an opportunity for quiet retirement and meditation, the impressions received under that sermon, might have resulted in his conversion. Now who can tell but *that* was the turning point in his life of probation, and thus his captain has been the *murderer of his soul!*—*Pastor's Journal.*

IMPROPRIETIES IN PUBLIC WORSHIP.

The follwing anecdote from the Countess of Huntingdon's Life and Times, is well worthy the attention of Clergymen, some of whom we doubt not occasionally lay themselves open to a rebuke, similar to the one given by the British Roscius:—

GARRICK AND DR. STONHOUSE.—Dr. Stonhouse is said to have been one of the most correct and elegant preachers in the kingdom. When he entered into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to go with him. After the service, the British Roscius asked the Doctor what particular business he had to do when the duty was over? "None," said the other. "I thought you had, (said Garrick) on seeing you enter the reading desk in such a hurry." "Nothing (added he) can be more indecent than to see a clergyman set about sacred business as if he was a tradesman, and go into the church as if he wanted to get out of it as soon as possible." He next asked the Doctor, "What books he had in the desk before him?" "*Only* the Bible and Prayer-book." "*Only* the Bible and Prayer-book (replied the player,) why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger." The Doctor was wise enough to see the force of these observations, and ever after avoided the faults they were designed to reprove.

As we must render an account for every idle word, so likewise for our idle silence.

TRUE BENEVOLENCE.

True benevolence inspires with love of justice, and prompts him in whom it glows, neither to oppress the weak, to impose on the ignorant, nor to overreach the unwary; but to give every man his due, and with steady and undeviating steps to walk in the hallowed path of equality. Deceit and dissimulation, fraud and falsehood, are far from the humble worshipper of God: integrity is enthroned in his heart; truth dwells on his lips, and enlightened sense of duty regulates the whole of his conduct.—He faithfully performs every promise, and fulfils every engagement. Others respect and trust his word, because he respects and holds it sacred himself. His life is characterized by the simplicity of truth, and the dignity of virtue: and in dealing with him, they who have an opportunity of knowing his character, place undoubted confidence in his justice and faithfulness.

A CHINESE MAP OF THE WORLD.—It is two feet wide by three and a half high, and is almost coverd with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated, as small islands, Europe, England, France, Holland, Portugal, and Africa. Holland is as big as all the rest, and Africa is not so big as the end of one's little finger! The northern frontier is Russia, very large. The left corner, at the bottom, is occupied by "the western ocean," as it is called, containing Malay peninsula pretty well defined. Along the bottom are Camboja, Cochin China, &c., represented as moderate sized islands, and on the right is Formosa, larger than all the rest put together. I should have given an engraving of this curious map but that a true reduction to the size of a page would have left out most of these countries altogether. The surrounding ocean is represented as huge waves, with smooth passages, or highways branching off to the different countries, or islands, as they represent them. They suppose that ships which keep along these higways go safely; but if they, through ignorance or stross of weather, diverge, they soon get among these awful billows, and are lost.—*Malcomb's Travels.*

NEWSPAPER PUBLISHING.—The Editor of the Northampton Courier reads a homily to him of the Springfield Gazette, for enlarging his paper, and concludes with the following very just remarks:

"Extra efforts to gratify, meet no response, not even punctuality in paying subscriptions, and additional outlays only seem to make people more exacting and tyrannical. The only way is to go right ahead, in a straight forward, independent course, publish a moderate sized paper, giving people about a fair compensation, their money's worth of reading, and if this don't succeed, why any Editor can split wood, or eat saw-dust bread for a living.

PROMPT ANSWER.—Chateauneauf, keeper of the seals of Louis XIII. when a boy of only nine years old, was asked many questions by a bishop, and gave very prompt answers to them all. At length the prelate said, "I will give you an orange if you will tell me where God is." "My lord," replied the boy, "I will give you two oranges if you will tell me where he is not."

NATIONAL ARMIES.—It has been computed that, in Prussia, there is one soldier in eighty inhabitants; in Austria, one in a hundred and eighteen; in France, one in a hundred and forty-two; in England, one in two hundred and twenty-nine; and in Russia, one in fifty-seven.

UNPROFITABLE DELIBERATION.—One half of human life is made up of wasted consideration. The highways of the world are strewed with the sand of thoughts cast away. The events over which we have no control, affect our destiny a thousand fold more than the few that we can govern; and while we ponder over our decision, fate decides for us, and the game is played.

FOR THE WIDOW.

THE WIDOW.

It was a cold and bleak evening in a most severe winter. The snow was driven by the furious north wind. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, all alone, *and yet not alone.*

During the weary day, in her excessive weakness, she had been unable to step beyond her door stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed, and none heeded her destitution. She sat at evening, by her small fire, half famished with hunger—from exhaustion unable to sleep—preparing to meet the dreadful fate from which she knew not how she should be spared.

She then prayed that morning. "*Give me this day my daily bread;*" but the shadows of evening had descended upon her, and her prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open and shut again, and found deposited in her entry by an unknown hand, a basket crowded with all those articles of comfortable food, which had the sweetness of manna to her.

What were her feelings on that night, God only knows! but they were such as rise up to him—the Great Deliverer and Provider, from ten thousand hearts every day.

Many days elapsed before the widow learnt through what messenger God had sent to her that timely aid. It was at the impulse of a little child, who on that dismal night, seated at the cheerful fireside of her home, was led to express the generous wish that that poor widow, whom she had sometimes visited, could share some of her numerous comforts and cheer. Her parents followed out the benevolent suggestion; and a servant was soon despatched to her mean abode, with a plentiful supply.

What a beautiful glimpse of the chain of causes, all fastened to the throne of God! An angel, with noiseless wing, came down, stirred the peaceful breast of a child, and, with no pomp or circumstance of the outward miracle, the widow's prayer was answered.—*The Watchtower.*

FOR THE CHILDREN.

THE BUCKET.

BY SAMUEL WOODWORTH.

How dear to this heart are the scenes of my childhood,
When fond recollections present them to view!
The orchard, the meadow, the deep tangled wild wood,
And every loved spot which my infancy knew;
The wide-spreading pond, and the mill which stood by it;
The bridge, and the rock where the cataract fell;
The cot of my father, the dairy-house nigh it,
And e'en the rude bucket that hung in the well!
The old oaken bucket, the iron-bound bucket,
The moss covered bucket, which hung in the well.

That moss-covered vessel I hail as a treasure;
For often, at noon, when returned from the field,
I found it the source of an exquisit pleasure,
The purest and sweetest that nature can yield.
How ardent I siezed it, with hands that were glowing,
And quick to the white-pebbled bottom it fell;
Then soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well.
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket arose from the well.

How sweet from the green mossy brim to receive it,
As poised on the curb it inclined to my lips!
Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.
And now, far removed from the loved situation,
The tear of regret will intrusively swell,
As fancy revisits my father's plantation,
And sighs for the bucket which hung in the well.
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket that hung in the well.

FOR THE FARMER.

MAPLE SUGAR.

Gov. Hill, in his Family Visitor, urges upon his readers the importance of attending to the business of making maple sugar, the present year. He says there are probably sufficient maple trees in New Hampshire, Maine and Vermont, to furnish half the sugar and molasses necessary for the consumption of their inhabitants. Every pound produced will save at home the price of the cost, and the duty on the pound of imported sugar, whose place it will supply. The cost of sugar imported into the United States, at prices averaging from four cents and a half, to eight cents for the superior sugar, during the year 1838, exceeded seven millions and a half of dollars. The duty paid to Government on this sugar amounted to nearly three millions of dollars; and the merchant and retailer exact no less profit on the duty, than on the original cost. The editor says, that from present appearances the flow of maple sap will be more than common in abundance the present spring.

BEE MOTH.—Mr. James Thatcher, author of the "American Orchadist;" &c. &c., in a communication to the New England Farmer, says, "I will embrace this opportunity to communicate, for the benefit of the cultivator, what I believe to be an infallible remedy against the bee moth, which has proved so destructive to bees throughout our country of late years.—The remedy is simple and easily applied. It consists merely in covering the floor board on which the hive stands, with common earth, about an inch thick. A hive set on earth will never be infested with worms, for the bee moth will not deposite her eggs where the earth will come in contact. She naturally resorts to a dry board as her element. The remedy has been employed by a number of persons in this vicinity for several years, with the most complete success."

SORREL.—A great pest on the farm is the common sorrel, not only being useless in itself, but occupying ground which might be filled with profitable herbage. Sorrel, too, while it springs from our soils, contributes to increase that sourness, by depositing in the earth the acid which the plant has the power of secreting. To destroy sorrel, it is only necessary to destroy or neutralize the acid essential to its growth; and that is fortunately within the power of every farmer by the application of lime.—Lime and sorrel cannot exist together; the alkali of the one is fatal to the other, and where the sourness of the soil is corrected, the sorrel will disappear as a matter of course. A writer in the Farmer's Cabinet says:

"We had a few acres infested with sorrel, much to our inconvenience; on a part of this we spread sixty-six bushels and two thirds of lime to the acre, on the balance we spread 200 bushels of ashes. The sorrel on the limed part has nearly disappeared, while on the portion on which ashes were spread, it is as thick as ever."—*Cultivator.*

RHUBARB.—This excellent plant should have a place in every garden. It is very easily raised, requiring nothing more than a rich loomy situation. It is an orchard in miniature, the stems of its leaves affording a substance which is an excellent substitute for apples, to make sauce or pies. The sauce made from it, is very wholesome and palatable, and will be a good preventative of bowel complaints. It is said that by stewing it with sugar and preparing it in the same manner as for the table, it may be bottled and corked up tight and preserved till winter. Indeed, we cannot see why it may not be kept as long as apple sauce, or any of the berries that are preserved in this way, without being bottled up. Some of our good housewives, had better try the experiment.—*Maine Farmer.*

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

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The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250. Super Royal, do. price $240, Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

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An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker respectfully announce the commencement of a new volume of their journal on the 21st of September being the Eighth of the double Quarto Edition, and completing the Sixth year of its publication in the Folio or common newspaper form.

The New-Yorker is now so widely known as to render superfluous any detailed delineation of its character and objects. Suffice it here that the work is intended to sustain the reputation of a Weekly Literary Journal not inferior in ability and standing to any on either side of the Atlantic. About two thirds of its columns are devoted to the best Original and Selected Literature, comprising Reviews, Essays (Scientific and Literary,) Tales, Poems; choice extracts from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that still further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

H. GREELEY & CO.

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*** Editors with whom we exchange will oblige us by noticing our New Volume, where they cannot consistently copy our Prospectus. All newspapers which publish our Prospectus will be entitled to our forthcoming volume, without sending their own sheet in exchange, only when they have political or local intelligence of interest.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

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A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

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We have chosen the title of "The Empire State," as expressive not only of our attachment to the interests of New York, but of the Union; for whatever interests New York, in a great degree, interests the Union—whether in prosperity or in adversity.—And, as the Empire City is the great centre of business and commerce of the country—the point also where Intelligence from the European World is first received, and from which it radiates throughout the Union; so is New York, in many respects, if not in all, the most eligible point for the establishment of a valuable National Newspaper, as the medium through which shall be diffused to the States and Territories of the Republic, the earliest Intelligence, general and political, from every part of the world,

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RELIGIOUS.

TRUTH AND CHARITY.

The spirit of Christianity is entirely *liberal in its desires, prayers, efforts and communications*, but not of course in its opinions; for there is no room for liberality in reference to these. A liberal christian, if the terms be intended to characterize him with respect to his religious sentiments, is an absurdity. We must believe according to the facts and evidences within our reach. What it appears to us that the Scriptures teach, after a close and careful examination of them, we must believe. And were our hearts enlarged to entertain all the charity of heaven, it could not alter our belief. Charity can never affect our belief, but by first affecting the things believed. We can change our creed only by changing, what is manifestly impossible, the facts and truths comprehending our creed. We often hear it said by men, that they have charity for all, meaning thereby, that they believe all are in a safe condition in reference to a future state, or that those who live under the influence of Paganism or Mahomedanism, are about as well off, as those who live under the Christian system, and one Christian denomination scarcely to be preferred to another. Now whether there be truth in this, is another question, but there is certainly no charity in it. There may be charity in connection with this belief. But there may be quite as much in connection with the opposite belief. Charity does not qualify opinions, *but affections and actions*. Feel charitable, act charitably, think truly, if one's charity is to be decided by his own opinions, as in common parlance, liberal or illiberal, then what was He in respect of charity, who said, "Strait is the gate and narrow is the way that leads to life, and few there be that find it." Was he not charitable, yea, charity's self? Yet you see what an opinion he expressed. "It is said we "must have charity;" so we must, else with all things beside we are nothing; but we must also know what charity is. Whether he is not the more charitable, who goes and spends his life and employs his talents in the self-denying services of a missionary to the heathen, even supposing him to act on an error in judgment, than he who stays at home and sitting in the midst of his comforts, proclaim that the heathen are as well off without the Gospel as with it? I cannot help deciding in favor of the former, that he is more like Paul—like Jesus. Ah, it is easy to talk charitably, and if you like the language, to think charitably; but to entertain charity in the heart and to enthrone it there, and from its deep impulses to act and to endure, with constancy and without wearying, therein lies the difficulty of charity, "the labor of love." Paul would not have been considered very charitable in his opinions: but in his desires, in his deeds, and in his ordinances; what mere mortal ever went beyond him?—*Nevins*.

PRAYING FOR THE SICK.

"A vague and indefinite way of praying for the sick, may be productive of the most alarming consequences; while at such a period—when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of your address to the throne of grace on his behalf, if judiciously adapted to his case may, by the blessing of God, be rendered eminently useful to his soul. I remember an anecdote to this effect related by Dr. Mason, of New York.

"Dr. Mason was requested to visit a lady in dying circumstances in that city, who with her husband openly avowed infidel principles, though they attended on his ministry. On approaching her bed-side, he asked her if she felt her self a sinner, and her need of a Savior. She frankly told him she did not; and that she believed the doctrine of a Mediator to be a farce! 'Then,' said the doctor, 'I have no consolation for you—not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided. You must take the consequence of your infidelity.' So saying, he was about leaving the room, when some one said—"Well, if you cannot speak consolation to her, you can pray for her." He assented; and kneeling down by her bedside, prayed for her as a guilty sinner just sinking into hell; and then left the house. To his utter astonishment a day or two after he received a message from the lady, earnestly desiring that he would visit her without delay. What was his amazement when, on entering the room, she held out her hand to him, and with a benignant smile said—"It is all true—all that you said on Sunday is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Savior you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on the rock of ages. There I am secure—there I shall remain—I know whom I believed." All was like a dream to him. But she proceeded and displayed as accurate a knowledge of the method of salvation revealed in the gospel, and firm a reliance on it, as if she had been a disciple of Christ for half a century. Yet there was no boasting or presumption—all was humility, resignation and confidence. She called her husband and charged him to educate their daughter in the fear of God; and above all to keep from her those novels and books of infidel sensuality, by which she had been so nearly ruined; and on the evening of the same day, expired in fulness of joy, and peace in believing.

"The account which the Doctor received from her attendants was this—that soon after he had left her, she became alarmed respecting the state of her soul—that at one period such was her agony, that although on the Sunday her voice was so feeble that she could scarcely be heard, her cries were distinctly audible from the second story to the cellar of the house, and at length she found peace in believing in Christ as exhibited in the gospel.—*Raffle's Lectures*

HUMILIATION OF THE REDEEMER.—Had the brightest arch-angel been commissioned to come down, with the olive branch of peace in his hand, showing his eternal Maker's readiness to be reconciled, on our bended knees, with tears of joy and a torrent of thankfulness, we ought to have received the transporting news. But when, instead of such an angelic array, he sends his only begotten Son, his Son, beyond all thought illustrious, to make us the gracious overture; sent him from "the habitation of his holiness and glory," to put on the infirmities of mortality, and dwell in a tabernacle of clay; sent him, not merely to make us a transient visit, but abide many years in our inferior and miserable world; sent him, not to exercise dominion over monarchs, but to wear out his life in the ignoble form of a servant; and, at last, to make his exit under the infamous character of a malefactor!—Was ever love like this? Did ever grace stoop so low? Should the sun be shorn of all its radiant honors, and degraded into a clod of the valley; should all the dignitaries of heaven be disclosed from their thrones, and degenerate into insects of a day, great would be the abasement. But nothing to thine. most blessed Jesus; nothing to thine, thou Prince of Peace; when, for us men, and for our salvation, thou didst not abhor the accommodations of a manger; thou didst not decline even the gloomy horrors of the grave."—*Hervey*.

FOR THE MINISTER.

DOCTRINAL PREACHING.

From the Inaugural Address of Professor Maginnis of the Hamilton Literary and Theological Institution.

It is often asked, does not doctrinal preaching generally prove fatal to the spirit of piety in our churches? As well might it be asked, is not darkness the necessary result of light? When the doctrines of the gospel are properly exhibited, it is always in connection with the duties they are designed to inculcate; and they are thus made to contribute to some great practical end in the Christian life. Doctrinal preaching should always have a practical aim; practical preaching should always proceed from some doctrinal truth; where this is not the case the precepts of the Bible degenerate into mere rules of morality, and its doctrines into mere matters of theory and speculation. The truth of this remark is sufficiently illustrated in the Ecclesiastical history of our own country. At one time, when the doctrines of the Bible were neglected by the New England pulpit, although the most rigid precepts of morality continued to be inculcated, yet piety soon began to languish, morality itself declined, the worst forms of error took possession of the Church, and Socinianism obtained a permanent establishment in the land of the Pilgrims. At a more recent period, a spirit of speculation characterised the ministry; and, instead of preaching the doctrine of the cross, which, through the unseen and inexplicable energy of the Holy Spirit, imparts divine life to the soul, attempts were made to analyze the process of regeneration, and to establish modes of procedure for the sinner, by the adoption of which he might infallibly secure an immediate change of heart. And if sinners were zealously urged to action, it was not so much from a regard to the authority of God, as from a desire to bring to the test of experiment the proposed theory, which promised such important and valuable results. But what was the consequence of such a course? Ministers became adroit metaphysicians—skilful theorists, but the gospel was deprived of its glory, and God of his honor. The powers of man were declared to be, of themselves, competent for all the purposes of a religious life; and the influences of the Holy Spirit were either pronounced unnecessary in order to a new heart, or were made entirely subject to the control of the human will—some even asserting that, as the thunder-cloud can be despoiled of its fearful bolt, by those who understand the laws of electricity; so the influence of the Holy Spirit, might be secured by those who would take advantage of the laws according to which the divine energy operates. In justice, however, to the Evangelical Church, be it said, that even in New England, suspected as she too often is of a lax theology, there stood up a valiant host of sincere lovers of truth, under whose faithful rebuke such errors received an effectual check, and are now beginning to be regarded as exploded delusions. As we are told however that the star of empire rolls westward, the same may be said of the star of error; and whether the baleful luminary is destined to reach us, or how long it may tarry when it arrives at the meridian of New York, who can tell?—Yet, even here error must have its day: and this sacred Institution can be protected from its influence only by the vigilance of our Churches and the prayers of the people of God.

But the inquiry is still urged: May it not at least be the duty of those who are chiefly occupied in promoting revivals of religion, to leave others to explain the doctrines of the Bible, while they employ themselves in practical appeals to the human heart? I answer it ought to be the chief employment of every minister to promote revivals of religion; and I know of no better means for this purpose, than to preach the gospel in all its length and breadth—in all its doctrines and duties.—This is the means which God prescribes—let us not lose confidence in God's plan.—All the devices of human wisdom are doubtful in their tendency, suspicious in their results. Whoever has *faithfully* preached the gospel, has fulfilled his commission; and may expect the approbation of his Divine Master. It is a dangerous mistake, to suppose that proper instruction respecting the doctrines and ordinances of the gospel will tend to check the progress of a revival. On the contrary, no season is more favorable for such instruction; when the sinner is humbled, and the saint is rejoicing under the operations of the Holy Spirit, then it is, that all are ready to believe what God teaches. Those who have recently experienced a change of heart, are in the very best state to be indoctrinated; truths, which they then receive, will never leave them, but will become incorporated with their Christian experience—will be interlinked with their most tender associations, and with the recollection of seasons and mercies never to be forgotten.

Furthermore; until the doctrines of the Bible are introduced, and the kind of reception they are to meet with ascertained, there can be no satisfactory evidence of a genuine revival of religion. The Holy Spirit will prepare the way for His own truth; but when this is shunned or rejected, then, neither noise nor excitement, the thronged assembly nor the crowded anxious seat, can be relied upon as an evidence of a work of grace.

And if I might be permitted to utter a word of affectionate warning, upon a subject, in reference to which I feel the deepest solicitude, I would say, in the spirit of Christian love, let our Churches beware how they multiply their numbers while they disregard the proper instruction of those whom they receive. The triumph of the gospel does not consist in collecting men into the Church, but in bringing their hearts under the dominion of truth, and securing in their lives the peaceable fruits of righteousness. An increase of numbers may indicate a momentary prosperity, but division and discord must sooner or later reign, where *truth and love* do not constitute the bond of union.

PREACHING.—There are two errors in preaching, either of which is apt to accompany the other. We refer to the omission of apposite proof of texts, and the want of plainness and clearness. High-sounding words and involved sentences, though they may contain important sentiments, are seldom forcible or impressive. Indeed nothing commands the conscience like "the words which the Holy Ghost teacheth."—Not that sermons should consist of texts strung together without an intention to prove something by them. But the very best sermons abound in Scripture imagery and proof. Even Dr. Mason's great sermon, *Messiah's Throne*, is more remarkable for a happy reference to scripture than for any one thing besides. We have somewhere met with the following anecdote, which illustrates our meaning:

"A gentlewoman went one day to hear Dr. —— preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and on coming away, said to a friend, "I should have left my Bible at home to-day and brought my dictionary. The doctor does not deal in Scripture, but such learned words and phrases as require the help of an interpreter to render them intelligible."—*Watchman of the South.*

FOR THE MINISTER'S WIFE.

From the Mother's Journal.

THE PASTOR'S WIFE.

A considerable number of our readers, it is presumed, sustain the relation expressed in the above title. Some of them may have recently entered upon it, and would gladly ascertain the nature and measure of the duties they have undertaken. Much might be said respecting the duty of the pastor's wife to the people of her husband's charge. These it is not our province to consider, except so far as they affect her relations as a wife. Her station does not relieve her from domestic responsibilities; nay, it vastly increases their number and importance. She should not be blamed for devoting to them a large portion of her time, and it will be found that a faithful discharge of them is her most efficient means of public usefulness.

The management of her household requires her constant attention. Except in our cities and largest towns the churches generally furnish their Pastor with only a bare subsistence. His salary is small, and public opinion, doubtless correctly, shuts him out from other means of gain. Nay, he cannot turn even this pittance to the best account. He cannot spend time to watch the market, or in making good bargains, on penalty of being considered worldly minded and secular in his spirit. At the same time, his station involves expenses, not required of others of equal income. He must exercise the duties of hospitality, be forward in plans of benevolence, and have at least a small library of standard religious books. How can he under these circumstances, maintain and educate his family respectably, how can he avoid the embarrassments of debt, unless the most admirable skill preside over his domestic economy? An ability to calculate expenses, a knowledge of housekeeping, and a frugality which allows nothing to be wasted, are indispensable in her whose task it is, from scanty materials to make a respectable and comfortable home. If able to do this, she aids efficiently her husband's spiritual labours. He is free to devote himself to his sacred duties. He enters his study with his mind undistracted by worldly anxieties, and his public labours witness that he has dug deep into the mines of heavenly truth.

But it is not sufficient that the Pastor's home be orderly and well managed, it must be irradiated with intelligence and love. She who presides there needs a vigorous and cultivated mind, and a heart large in its benevolence, capable of sympathy and self-sacrifice. Can she be a help meet for him whose daily life is in the world of thought, whose office it is to bear the tidings of salvation, unless she is able to enter into the spirit of his work, to share his plans, to strengthen his purpose? It must be for the sake of the objects to which he is devoted, that she is willing to lead a toilsome life and hide the perplexities which would naturally seek relief in his assistance. He is sometimes liable to depression of spirits. His responsibility sometimes comes before him with almost a disheartning power. His usefulness, (shall I say it) his means of subsistence depend on the respect and affection of his flock. An unkind remark or cold reception from some member of his flock may send him home wounded to the heart.—Shall he find there a wife who has no sympathy with a susceptible and anxious spirit? Shall he find one ready to take fire at every real or supposed injury?—quick to wrath—eager to resent. Oh let him meet with that tender sympathy which takes at once bitterness from the heart, with that patient, calm and cheerful temper, which divests imaginary evils of their unreal proportions, and communicates its own power of enduring those which are real. But the Pastor needs to find in his wife a faithful counsellor. He cannot make a confident of a member of his church without creating jealousy. He is happy, if his wife's sound judgment and discretion fit her for this office.

But the most important of her duties is the intellectual and moral training of her family. Her husband is much from home, and much in his study. If the mother is wanting in energy, intelligence, and fidelity, the children will suffer the consequences of neglect. Providence does not work miracles to protect the children of the pious, and if they feel not the guiding and restraining influences of a wise parental government, ruin will, as certainly be their portion as it is that of the children of irreligious parents.—Let the wife of the christian minister make it her first object to educate her children. She cannot be called to spend a large portion of her time in visiting, even for strictly religious purposes; if her children meantime must be trusted to the care of hirelings. The good she may accomplish for society cannot counterbalance the injury, of sending forth by and by a family of ignorant, unruly, and vicious young people. It can not equal the benefit of training up sons and daughters fit to impress on it the stamp of her own virtues. The eye of the community is on the Pastor's home. If order, peace, and love, shed their blessed light over it, the character of the principles which render it so amiable, is felt and honored and other's homes will reflect the lovely image.

FOR THE ATHEIST.

AN EXTRACT.—Go out beneath the arching heavens in night's profound gloom, and say if you can, "THERE IS NO GOD!" pronounce that dread blasphemy, and each star above you will reproach you for your unbroken darkness of intellect—every voice that floats upon the night winds will bewail your utter hopelessness and despair! Is there no GOD? Who, then, unrolled that blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth—with its perpetual rolling waters and its wide expanse of island and main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned amid the banners of storms the voice of thunders, and unchained the lightnings that linger and lurk, and flash in their gloom? Who gave to the eagle a safe eyrie where the tempests dwell and beat strongest, and to the dove a tranquil abode amid the forests that ever echo to the minstrelsy of her moan? Who made THEE, oh Man? with thy perfected elegance of intellect—and of form? Who made the light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave thee that matchless symmetry of sinew and limb? That regular flowing of blood? Those irrepressible and daring passions of ambition, and of love? No God? And yet the thunders of heaven, and the waters of earth are calm? Is there no lightning that heaven is not avenged? Are there no floods, that man is not swept under a deluge? They remain—but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were convulsed and commingled together—it were better that the very stars were conflagrated by fire, or shrouded in gloom, than that ONE soul should be lost, while Mercy kneels and pleads for it beneath the Altar of intercession!

From the Christian Statesman.

'The fool hath said in his heart there is no God.'
PSALM. 14TH.

'No God! No God!' The simplest flower
  That on the wild is found,
Shrinks as it drinks its cup of dew,
  And trembles at the sound;
'No God!'—astonished Echo cries
  From out the cavern hoar,
And every wandering bird that flies,
  Reproves the Atheist lore.

The solemn forest lifts its head,
  The Almighty to proclaim,
The brooklet on its crystal urn,
  Doth leap to grave his name.
High swells the deep and vengeful sea,
  Along his billowy track,
And red Vesuvius opens his mouth,
  To hurl the falsehood back.

The palm tree with its princely crest,
  The cocoa's leafy shade,
The bread-fruit, bending to its lord,
  In yon far island glade:
The winged seeds that borne by winds,
  The roving sparrows feed,
The melon on the desert sands,
  Confute the scorner's creed.

'No God!' With indignation high
  The fervent sun is stirred,
And the pale moon turns paler still,
  At such an impious word;
And from their burning thrones, the stars
  Look down with angry eye,
That thus a worm of dust should mock
  Eternal Majesty. L. H. S.

FOR THE IMPENITENT.

"HAVE ME EXCUSED."

This is the plea of a heart unreconciled to God. The invitations of God are pressed on the immediate attention of the sinner. He is invited, admonished, entreated, to accept them. But other things have taken possession of his attention, and he replies, "Have me excused." With this upon his heart, if not on his lips, he goes to his worldly employments.

But what is it sinner, from which you would be excused? You would be excused from duty. Reason tells you it is your duty to love God. Reason tells you it is duty to repent of, and forsake sin. You know the service of God to be reasonable. But strange as is the perversion, you have no heart to duty. You have long been out of the habit of acting from a sense of duty, and have followed inclination. So the first, the ever ready language of your heart is, on the mention of duty, "I pray thee have me excused."

But warning is exchanged for invitation. A banquet is prepared. Rich and costly is the provision. Heaven and earth are laid in requisition, that nothing be wanting to make the feast complete. Now the invitation is, "Come, for all things are ready." What! still repeating the plea, "Have me excused!" And what is the ground of this plea? Other engagements; or to let the language of your hearts speak out plainly, you prefer to be otherwise engaged. An offer has been made you of more value than a world, but you will not accept it.—What a price put into your hands, but you have no heart to it!

And now, behold the degree of madness to which the love and the practice of sin reduce you. Your Maker, your daily Preserver, and greatest Benefactor, reminds you of your duty to him, and you heed it not. He comes to you again and again with offers of mercy, and you pass them by. He offers you free forgiveness of sins that are past, he opens heaven, and invites you to enter, but still your language is, "Have me excused."—*Christian Watchman.*

BIOGRAPHICAL.

From the London Baptist Magazine.

FRANCIS BAMFIELD.

The learned and excellent Francis Bamfield, A. M., descended from an ancient and respectable family at Poltimore, in Devonshire. From his birth, A. D. 1615 his parents designed him for the ministry of the Gospel, in the established Church, with a view to which, they gave him a liberal and first rate education. At the age of sixteen he entered Wadham college, Oxford, as a commoner; and after pursuing his studies with diligence and success for the space of seven years, took his degree in arts A. D. 1638. On leaving the university, he received Episcopal ordination from Bishop Hall, and soon afterwards was introduced to a living in Dorsetshire worth £100 a year. There he was "instant in season and out of season," to promote the interests of religion and education among his parishioners, distributing Bibles and religious books among the young and ignorant, providing employment for the poor and industrious, and spending the whole of his salary in works of mercy and benevolence.

When the civil war commenced in the reign of Charles I., between the advocates of arbitrary power and the friends of true liberty, Mr. Bamfield was a sincere loyalist and a zealous conformist; as a proof of which he used the book of Common Prayer longer than any other minister in the country. In return for such attachment to "our pure and venerable Church establishment," he was rewarded with a prebend's stall in the cathedral of Exeter, May 15, 1641. Soon after he had taken this step in the ladder of ecclesiastical promotion, the corruptions, abuses, and abominations of the system engaged his attention, unsettled his mind, changed his opinions, and forced him into the ranks of Nonconformity.—Wood, the Oxford historian, insinuates that Baxter gained Bamfield over to the Parliament, and corrupted his principles; however that may be, it is certain he ceased to view the established Church as the conservator either of piety or of freedom; and in the year 1653 took the engagement to be faithful to the government then established without the king or the house of lords.

Sherborne, in the county of Dorset, was at that time without a minister; and the parishioners knowing and appreciating the talents and worth of Mr. Bamfield, sent him an invitation to become their pastor.—At first he refused, but afterwards accepted their invitation, and labored among them with general acceptance till the act of Uniformity came into operation. On that very day he preached his farewell sermon to a numerous and beloved flock, who valued his ministerial and pastoral labors; and ceasing to be a minister of the established Church, he became an advocate and a sufferer for Nonconformity.

In the month following his expulsion he began to preach in his own hired house to all who had courage and resolution to attend; but in the midst of the service he was interrupted by the agents of the bishop, and taken to prison, in company with twenty-five of the principal persons assembled on the occasion. But on the Lord's day Mr. Bamfield preached in the prison yard, and numbers of the towns people assembled in an adjoining yard to hear him. He was at length released, on obtaining sureties for his good behavior and appearance at the next sessions. Afterwards he was confined eight years in Dorchester jail, where he preached to his fellow prisoners with such earnestness and power, that a Church was formed within its walls of those who "had obtained like precious faith with himself;" thereby verifying his own remark, "that whatever way the devil and his instruments take to hinder grace, God will wisely overrule to further it."

In the year 1775 he was set at liberty; but resolving to obey God rather than man, and longing after souls in the bowels of Jesus Christ, he began to do the work of an evangelist in several adjoining counties; for which offence he was apprehended in Wiltshire, and kept in Salisbury jail eighteen weeks. At length he was released from confinement and removed to London, where he spent the remainder of his days. Determined to search after truth as for hidden treasures, and to obey the laws of the New Testament, Mr. Bamfield renounced his former views of baptism, and henceforward united with a section of the Baptist denomination.

In the year 1675, he formed a Church on the principles of the Sabbatarian Baptists, laying down the following rules as the terms of union and fellowship: "We own the Lord Jesus Christ to be the one and only Lord and lawgiver to our souls and consciences; and we own the holy Scriptures of truth as the one and only rule of faith, worship, and life; according to which we are to judge all our cases." If in every age since the time of Christ and his apostles these principles had been understood and recognized by rulers in Church and state, the page of history would not have been stained with the record of popish cruelties or of Protestant persecutions.—Auspicious time! when all shall acknowledge Christ as the Lord of the conscience, and receive the New Testament as "the book of the Church." Mr. Bamfield and his flock assembled for religious worship at Pinner's Hall, Broad street, where the spies and emissaries of persecuting zealots found them out, and caused them no small trouble. On the 17th of February, 1682, when in the very act of worshipping God, a constable, followed by several armed men, rushed into the meeting, and in the King's name ordered Mr. Bamfield to come down from the pulpit. This insolent command he properly despised, and refused to leave the pulpit, unless by force. "I have a warrant from the lord mayor to disturb you," said the constable. "And I have a warrant from Jesus, who is Lord Maximus, to go on," replied Bamfield. However, he and six of his people were taken before the mayor, fined 10 pounds each, and dismissed. On the following Lord's day, they were disturbed in a like manner by the entrance of constables and officers—the carnal weapons of a corrupt Church. On the latter occasion Mr. Bamfield was taken out of the pulpit by force, and conveyed to Newgate. On the 17th of March 1683, he was brought before a jury, who found him guilty by the express command of the judge. Soon afterwards he was called up to receive his sentence, when the recorder declared him out of the King's protection; to remain in prison during his life, or during the King's pleasure; and to forfeit all his goods and chattels.

"The hardships which Mr. Bamfield endured soon brought him to his end. At his last trial he was kept ten hours in the bail-dock, a cold and disagreeable place. But he soon received his discharge, death performing that kind office for him in Newgate, Febuary 16, 1684, to the great grief of his fellow prisoners, and a very numerous acquaintance." T. P.

There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand.—*Bible*.

From the Christian Index.

PETER NO POPE.

A correspondent, just under the mountains of Habersham, has requested our views, through the Index, on Matt. xvi. 18, 19, namely; *And I say also unto thee, that thou art Peter; and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Our Lord had enquired of the disciples, *Whom men said he was?* And they said, *some* one thing, and some another; but he said to them, *Whom say ye that I am?* Simon Peter said (one for all) *Thou art the Christ the Son of the living God.* On this Jesus pronounced him blessed, because *this* had been revealed to him of his Father in heaven. And then makes the declaration above. The difficulty here is to determine what Christ meant when he said "upon this rock I will build my church." Some think he meant, *Peter*, because Peter signifies *a stone.* But it is pretty certain he did not mean Peter, because *this rock* does not stand in apposition to Peter, neither in case or gender. It is best to understand it as *that Truth*, which had been revealed to Peter from the heavenly Father. For *the belief of this truth* is made in scripture fundamental to salvation, and the grounding principle to church-membership. To show this, though Peter was by interpretation *a stone*, for his firmness and stabilty, manifested in the prompt manner, in which he made the confession, *that Jesus was the Christ*, our Lord uses another word (Petra) in a differnt gender and case. He says Thou art Peter—Thou art a firm and bold man, as thy name imports; but upon *This Petra*—This *sacred Truth*, which my Father in heaven has revealed to you; *I build my church.* Though Peter and Petra in general may mean the same thing, yet in the N. T. they signify differently, and in the text above they can not doubtlessly, mean the same thing. Let us examine this thing a little.

Parkhurst in his Greek Lexicon says Petros 1. *Homer* uses it constantly, I believe, for a large stone, i. e. *a piece* or *fragment of a rock*, but such as a strong man might throw. Schrevelius renders it first by Lapis which in English is *a stone, a pebble.* Thus it appears that Peter signifies a stone, or fragment of a rock not very large. But *Petra* by the same authors is rendered differently. Schrevelius renders it by *Saxum grande.* Saxum itself signifies a great stone; but grande gives the idea of greatness or grandeur added to it. Parkhurst to give us the distinctive meaning refers to the places where it is used in the N. T. See Matt. 7. 24, 25, where it is said by Christ, I will liken him unto a wise man, which built his house upon a rock. (Petra.) And it fell not; for it was founded upon a rock, (Petra.) Chap. 27, ver. 51. And the rocks rent, (Petrai.) Also ver. 60. And laid it in his own new tomb, which he had hewn out in the rock, (Petra.) Some fell on a rock, (Petra.) 1 Cor. 10, 4. And that rock (Petra) was Christ. These quotations fully sustain the sentiment that Petra means something very different in the N. T. from Petros (Peter) *a stone* or *pebble*; and brings us to the very point. And that *Petra* was Christ.

The thing implied by "keys," *is authority*, and shows the power given to Peter in common with the other Apostles; for they all shared equally in this authority. See Matt. xviii. 18, where the same grant is made to all, in nearly the same terms. If Peter had been here made head and chief Bishop of all the rest, we should somewhere find it expressed. But the contrary is most positively required of them. See Matt. 20. 25, 28, 23, viii. 11. And in Luke 22. 24—26. There was a strife among the disciples on this very subject; but Christ rebuked them and said, "The kings of the Gentiles exercise lordship over them, &c. But *ye shall not be so.*" If Peter had been previously clothed with the authority of being Chief, he would here have been noticed somewhere in the Acts of the apostles or in the Epistles to the churches. But Paul says of himself, 2 Cor. xi. 5. "I suppose I was not a whit behind the very chiefest apostles." Which shows he knew nothing about supremacy among the apostles. If it had been true that our Lord constituted Peter chief bishop he himself would have noticed it in his epistles to the scattered brethren, for whose instruction and comfort he wrote.

But he claims nothing beyond *equality.* He says in his 1 Epistle, v. 1—3. "The Elders which are among you I exhort, *who am also an Elder.* Feed the flock of God which is among you—not as being lords over God's heritage, but being ensamples to the flock." Strange language this indeed for a Supreme Bishop, with uncontrolled authority. But let us hear him farther. 2 Epistle, iii. 2, stirring up the brethren by way of remembrance, he says, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment *of us the apostles* of the Lord and Savior."

Thus it most evidently appears the apostles knew of no such grant of power to Peter; but felt *they were all brethren*, and *loved the brotherhood.*

The declaration that *whatsoever things they should bind on earth, should be bound in heaven, and whatsoever things they loose, should be loosed in heaven*, denotes the effect of that inspired authority which was given the apostles to bind up the Testimony and seal the law among the disciples, Isa. viii. 16, and to close up the canon of Scripture. There were many things peculiar to the former dispensation, unnecessary to be bound on the obsrvance of the disciples of our Lord Jesus Christ. These were abolished; and the apostles had the right given them to declare them so. There were many things necessary to be observed by the followers of Christ never before instituted. These they had power to bind on their disciples. And all they did by the Spirit of Christ which was in them, were ratified in heaven.

All this is plain to the N. T. reader, without mentioning particulars or quoting texts. We therefore cheerfully submit it to the consideration of such.

From the New York Evangelist.

"LET GOD BE TRUE, AND EVERY MAN A LIAR."

God is true. To his own word he will adhere. His law will never be changed, to accommodate his friends or his enemies. Better that ten thousand men fail of establishing their claim to perfection, than one jot or tittle of the law should pass away.—The pretensions of men to perfect goodness, have been swept like darkness before the light, when the law of God has been revealed to the soul. "I have seen an end to all perfection; but thy commandment is exceeding broad," is language as true and appropriate now as when it was used by the writer of the 119th Psalm.

The grand reason of the low attainments made in holiness by the mass of Christians, is to be sought in their low apprehensions of the standard of holiness. Wherever the spirituality and extent of the law are realized, self-abasement, dependence upon Christ alone, and anxious supplication for the constant presence of the Holy Spirit, are the natural results. The purifying and elevating influence of this effect of divine truth on the character is manifest to all.

Disastrous then in all its bearings, upon fundamental Christian grace, must be all that instruction which teaches that the common impressions of the church respecting the standard of holiness, are above the truth. The great, glaring, ruinous error lies all on the other side. Such is the insensibility of the impenitent to the spirituality of the divine claims, that it constitutes the fatal barrier to any pungent conviction.

The phraseology of the law assumed and stated by our Lord, is adapted to express the unchangeable nature of its demands. In every case it requires all that we have. It is *all* the heart, soul, mind, and strength of each, at all times. It presents God as the object of supreme and invarible affection. But who among us as yet has ever applied all his strength for the acquisition of the knowledge of God? Who has yet invariably exerted himself to acquire all possible realization of the being, attributes, name, and worship of the infinite Creator?—the Creator clothed in all the loftiness of his eternal supremacy?—the Creator developed in all the *pleroma*, the fulness, of his redeeming grace? Who and where is he, that has risen on the radiance of the divine law, and on the vigor of its untiring principles, to all the heights and eminences of spiritual glory which the plan of redemption discloses? Who has ever so stood upon each of all these, and there bowed with all corresponding lowliness of reverence, and there burned with every adequate emotion of praise, and there resolved in every varied form of active service? Who is he, and where, on this side of the grave, that can point to uninterrupted periods of his probation, and say there was no bearing of the divine law upon him, in all those hours, days, weeks, months or years, which was not fully and instantaneously met?

Let young converts shun every possible tendency to lower down the standard of the law. The law is a transcript of God. It is God shining forth upon revolving worlds. The glory of the face of Christ consists in the fulfilled design of the law, as connected with the scheme of salvation. Let the centre sink, and the revolving dependencies sink with it. Then we entreat all new converts, study the glorious, the refulgent, the unchanging, the perfect law of God. Trace its sublime relations to the various parts of the great process of redemption. As one new vision of its moral beauty thrills the soul after another, let the soul ascend. Bring not the standard down. Rise, O ever rise upward still, not fearing that you shall be found above it. Compare your characters with its most exalted demands. Contemplate the sins which seem to be least. Take one, of which you are disposed to say, Is it not a *little* one? and hold it up in the clear light of divine law. See if then it will seem small. Discern its numerous fibres shooting along over all the constitution of man, and all the framework of living truth. See how, in its almost invisible eye, the aspect of utter depravity, of violent and deadly hostility against all good is formed, and inherently abides. Then bring up another, and another, until the whole heart shall quiver under the unsparing self-examination; until, forsaking all claims of perfect obedience for the past, you shall press onward and upward to the things which remain; fired by a vehement indignation against all sin, and melted, invigorated and environed by the attraction of progressive assimilation to the moral glory of God.

THE CLOSE OF PUBLIC WORSHIP.

It would seem by the conduct of not a few, that this was a very interesting, not to say most desirable event. Some demonstrations of interest in it, are visible during the singing of the last hymn, such as various preliminary preparations for its arrival.—After the hymn, fresh and more numerous indications appear that the approaching event is a joyful one. During the singing the Doxology, there is very visible increase in interest. Hymn books are carefully laid away. One seizes his hat, another, his whip, another his cane. One makes ready the pew door. Another seems measuring the distance between himself and the porch, to see how suddenly and safely he can transfer himself there. And when the final words are pronounced, legions of the smaller fry, and particularly in the galleries, rush as though life depended on the celerity with which an escape could be effected from the house of God. All this is sad to a serious mind. It is irreverent to manifest such haste to leave the sanctuary. "The Lord is in his Holy Temple; let all the earth keep silence before him." A due reverence for Him, would forever prevent the evil of which we are complaining.

The following we give as a kind of wise rebuke, and it is not for want of hearty good will on our part, if it does not do good to delinquents in various quarters. Said a clergyman to one of his congregation, "Deacon ——, you do not believe in the doctrine of the Trinity, do you?" "Why?" asked the surprised officer of the church. "Because," replied the minister, "I often observe, that while the christian doxology is sung, at the close of our service, you are occupied in putting on your cloak and gloves, and getting your hat and walking stick, so as to be ready to go; all of which would seem to indicate that you were not disposed to join in that part of divine service."

We contend for a due reverence for God in every part of the services of his sanctuary. To use any part of the time, when his worship is proceeding, in preparations for leaving the house, shows that a sacred and solemn awe has not been inspired by having been in the holy temple. Such impatient haste as is shown by many, is one part of "that sacrifice of fools" which the Scriptures so pointedly rebuke. Let all things be done decently and in order.—*Recorder.*

ADORATION OF THE WORD.

Thou art the source and centre of all minds,
Their only point of rest, eternal Word!
From thee departing they are lost, and rove
At random without honor, hope, or peace.
From thee is all that soothes the life of man,
His high endeavor, and his glad success.
His strength to suffer, and his will to serve,
But O, thou bounteous giver of all good,
Thou art of all thy gifts, thy self the crown!
Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away.

Cowper.

REVIVALS OF RELIGION.

Extract from Dr. Cogswell's History of Revivals of Religion in the "Harbinger of the Millenium."

Revivals of religion to a greater or less extent have at times prevailed ever since the church has existed. Many and signal instances of them are recorded in the old and New Testaments. God at times remarkably displays his power and grace in building up Zion. This was the case in the days of David and Solomon, Asa and Hezekiah, Josiah and Ezra. In the time of John, the harbinger of Christ, the Spirit was poured out in copious effusions. On the day of Pentecost, by the preaching of the Apostles, attended by the special influences of the Holy Ghost, three thousand were added to the church. Multitudes were converted in Samaria. There were various seasons of refreshing from the presence of the Lord in the first centuries of the Christian church. The gospel had free course and was glorified. This was also the case in succeeding ages. In the sixteenth century, there were unusual effusions of the Spirit, which attended the labors of the Reformers, in Britain, Germany, Switzerland, Denmark, and Holland. A revival took place in France, about 1550, in the time of those distinguished divines Farrel and Viret. There was an extraordinary revival of religion, in 1625, in Scotland.—Such was the revival in 1628, in Ireland. In the time of the Plague in London, in 1665, multitudes were brought to renounce their enmity to the cross and bow to the sceptre of Jesus. In 1732, and 1733, God was pleased to pour out the Spirit on the people of Saltzburg in Germany. More than twenty thousand were converted from Popish darkness to the pure gospel of Christ, and very many hopefully became the subjects of the grace of God. About this time there were extensive revivals in England, Wales, Scotland and the British Provinces in North America. There was a most powerful revival of religion in the United States, more especially in New England, in the days of Whitfield, the Tennents, Edwards, Brainerd, Wheelock and Bellamy. During this period, twenty-five thousand persons were probably added to the churches. This revival of religion is attested as being a glorious work of the Spirit of God, by one hundred and eleven ministers of the Gospel, most of whom were assembled in Boston, in 1743. About the commencement of the nineteenth century, revivals of religion prevailed in the Carolinas, Georgia, Kentucky, Ohio, Tennessee, Pennsylvania, New-York, New-Jersey, and New-England, especially Connecticut. More than one hundred towns in that state were visited with the effusions of the Holy Ghost. For the last twenty years, there has been a series of revivals throughout the land. During the years 1831 and 1832, probably as many as one hundred thousand souls were converted to Christ. Between three hundred and fifty, and four hundred young men, in our public institutions of learning, were hopefully brought to rejoice in the Savior of sinners. This is the Lord's doing and it is marvelous in our eyes. It is not by might nor by power, but by my Spirit saith the Lord of Hosts. The glorious victories of our King should call forth the devout aspirations of our souls.—These should be declared abroad as memorials of divine grace. The trumpet of praise should sound when the King of Zion cometh in triumph having salvation. It is grace—grace. To God be all the glory.

See "Flemming's Fulfilling of the Scriptures;" "Gillies' Historical Collections;" "Calamy's Life of Baxter;" "Prince's Christian History;" "Dwights Life of Brainerd," and "President Edwards' Narrative of Revivals."

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Proverbs.*

THE REGISTER.

De Ruyter, April 28, 1840.

DO WE LOVE GOD?

It is of immense importance for us rightly to understand this question, for on it turns the future destinies of our souls. If we do not love God, we lack the essential qualifications of a Christian, and rank with the enemies of Jesus Christ; however conversant we may have been with the theory of religion; and however devoted we may have been in the performance of its external duties, notwithstanding. Though we should understand all mysteries, and all knowledge; and though we have faith to remove mountains; and should bestow all our goods to feed the poor, and give our bodies to the flames, if we are destitute of the holy principles of Charity—that is, love to God, and its consequent love to man—all our hopes are vain; and we are found,

"Like tinkling brass—an empty sound."

Again. If we do not love God, we not only lack the essential qualification of a Christian, but we live in the constant violation of the first and great command of Jehovah, which says, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."—Then, as sin is the transgression of the law, all who do not love God are sinners—and God has said the "soul that sinneth it shall die." In vain, therefore, are all our pretensions to religion, and in vain are all our hopes of heaven, if we do not love God. St. Paul says, If any man love not our Lord Jesus Christ, let him be *anathema maranatha*, i. e. let him be cursed when the Lord cometh.

The above considerations should lead us to a thorough investigation of the question, *Do we love God?* We fear that many, in attempting to investigate this point of religious experience, fall into fatal errors.—Such, reasoning from false premises, arrive at false conclusions, by which means they feel a security, the fatal consequences of which they may not be apprized of *until awoke from their dreams by the light of eternity.* It is not uncommon that we meet with individuals who give no evidence of regenerating grace, professing to be lovers of God. The *honesty* of such professions we will not now question; but we do suppose they may be candid who make them, and yet be destitute of the holy principles they suppose themselves to possess.

In our attempts to decide this question, it is important that we have a correct knowledge of the character of God. If we know nothing of his character, it is impossible for us to love him. If our views of his character are erroneous, it is equally impossible. Why? Because he is not the Being we suppose him to be. We have in our imagination a being that we love. This being is not God, but in many respects the reverse of his character.

To love God, we must love him for his moral as well as for his natural perfections. To be delighted with his natural perfections, and at the same time to be displeased and offended with his moral attributes, amounts to nothing less than hating God.—On this ground it is to be feared that many, very many have erred. A lecturer on Astronomy, while expatiating upon the wisdom and power of God as displayed in the skillful and harmonions arrangement of the heavenly bodies, was apparently caught up and his audience with him to a rapturous state of divine adoration; but no sooner was the audience dismissed and he had left the house, than he was known to treat with contempt the name of that Being he had so lately extolled. *This* man was delighted with the natural perfections of God, but had no feelings in unison with his *moral* perfections. Many such have supposed, because they could approve and applaud the divine perfections as exhibited in creation, that they are entitled to the character and blessings of those that love God, notwithstanding his law, the transcript of his moral character, is by them despised and trampled upon. If the law of God is a transcript of his moral image, is it not evidently impossible for us to love God and at the same time despise his holy law? and is it possible for us to be delighted with the principles of his law and voluntarily *transgress* the law? We think it is impossible. The argument, then, runs thus. To love God, we must love him for his moral perfections.—His *law is a transcript* of his moral perfections, and therefore we must love his law. Then, as none that love his law will transgress it, we are unavoidably brought to this conclusion.—They that love God will keep his commandments.—1 John, v. 3.

The moral perfections of God relate to his holiness. "God is holy," and "the law is holy."—Rom. vii. 12. Then to love God, and to obey his commandments, requires a holy principle to be implanted within us; and as all men in their unregenerated state are carnally minded, and as the carnal mind is at enmity against God, to love God we must be regenerated—created anew in Christ Jesus unto good works.

Reader, how is it with thee? Art thou aspiring after holiness? and is the law of the Lord made the delight of thy soul?—If so, then thy heart is changed, and thou hast passed from death unto life. But if thy soul is not reaching out after holiness, and the law of the Lord is regarded by thee as a burden too grievous to be borne, whatever may be thy thoughts concerning thyself, thou art at enmity with God, and contesting with him the right of Government. Canst thou do this and love God? Thy reason tells thee no. Then think not, because thou seest some things in the works and providences of God that benefit and please thee, that thou dost love God.—But let a sense of his goodness lead thee to repentance. Seek to have the enmity of thy heart slain, and the holy principles of love and submission established in thy soul. Then thou wilt be ready to give to every one that asketh the reason of the hope that is within thee.

REPENTANCE.

"Repent! the voice celestial cries,
Nor longer dare delay."

Repent said John the Baptist to the inhabitants of Jerusalem and Judea, and the region round about Jordan. Repent said Peter to the thousands assembled on the day of pentecost.—and Paul standing in the midst of Mars Hill proclaimed to the world this solemn charge, *God now commandeth all men every where to* Repent. For this end Christ hath suffered and rose again from the dead, that Repentance and remission of sins might be preached among all nations, beginning at Jerusalem.

Repent or perish is the doctrine of Christ, and the only alternative of every human being. Reader which wilt thou do? wilt thou Repent, or wilt thou perish?

"Thou must either break or bow."

Christ has decreed that to be saved we must Repent. And if Christ does not save us, to whom shall we go? Salvation from sin, from any other source is impossible.—Repentance or ruin forever is spread out on every page of holy writ, containing the blessed proffers of life and salvation. Reader the case is now before thee, what hast thou to say to it! Art thou not disposed to repent? this is thy sin—the workings of a carnal mind that is at enmity with God—a sin that contemns his authority and tramples upon the just mandates of heaven, and will prove thy everlasting ruin unless thou *Repent.* Hast thou felt it thy duty to repent? and hast thou delayed the work? This delay proves the perverseness of thy will and the alienation of thy affections from God. This conviction of duty neglected, heightens thy guilt, and a continuation in this neglect will render the salvation of thy soul impossible, and bring down upon thy deathless spirit the everlasting displeasure of an offended and long-neglected God, while around thy guilty soul will be eternally thundered this cutting truth,

"*Ye knew your duty but ye did it not.*"

But dost thou think thou hast repented? If so what has been the nature of that repentance? Hast thou brought forth works meet for repentance? and art thou now walking in newness of life? or art thou still indulging in sin, and finding pleasure in unrighteousness? If so, thou art as destitute of the true spirit of repentance as matter is of thought,—thou art yet in thy sins.

But dost thou say thou hast felt sorrowful in view of thy sins? If this be thy case, what has been the extent of that sorrow? Has it been deep and pungent? Has the very foundation of thy heart been broken up? And has it begat in thee hatred to sin, and a desire for holiness? Or has it been only a superficial emotion of thy soul, which has lasted but for an hour, a day, or a week, and thou hast returned to thy sins "like a dog to his vomiting," or as a "sow that was washed to her wallowing in the mire?" If so, thy repentance is not unto life, but unto death.

A person under the exercise of Godly sorrow for sin looks upon it as the abominable thing that God hates. He sees how unjust and ungrateful he has been in disobeying the voice of his Creator, and resolves to mend his ways and seek after righteousness and true holiness. He now looks upon sin to be exceeding sinful, which makes him feel exceeding guilty, and finding nothing in his possession wherewith to make restitution, sinks low in the dust before the throne of grace, and cries, "Lord save or I perish!" The Lord hears and forgives, and the soul awakes to newness of life.

To feel a Godly sorrow for sin we must see it in its nature and tendencies—in its nature, wrong, denying God his right to reign; and tending to subvert his throne, and to spread anarchy and ruin throughout his dominion. Sin questions the authority of God, and its votaries are saying, who is the Almighty that we should serve him?—Depart from us, for we desire not the knowledge of thy ways. Is it not wrong thus to treat the author of our being, the Supreme source of blessing and goodness to us? and canst thou think of having indulged in all this wrong—this wickedness, and remain impenitent? The avenger of blood is at thy heels. Justice demands thy life—thou hast forfeited it. Thy indignity to thy Creator, thy ungratefulness to thy Heavenly Father, has ruined thy soul. O pause and reflect! Canst thou look eternal death in the face, and trample upon God's holy law, and thus bare thy naked soul to the sword of divine vengeance? Flee, O! Flee for thy life; but not from the presence of God. This you cannot do. But repent and turn to God with all thy heart, for he hath found a ransom for thee. Jesus Christ hath made propitiation for thy sins at the expense of great suffering. Think of his humiliation. He that was rich, for our sakes became poor. Look at him in the stable—in the garden—and on the cross, and then say if thou canst slight him by turning a deaf ear to his calls. Say, wilt thou reject him? He died for thee. By him a way of reconciliation is opened, and God is now waiting to be gracious. The sword of divine wrath is now staid in the hand of Christ to give thee an opportunity to repent, and make thy peace with God. Art thou still impenitent? Then thou hast not only trampled upon God's holy law, but thou hast trodden under foot the blood of the Son of God. The authority of God has not only been rejected, but his merciful intentions to save thy soul thou hast slighted, while to God and his Christ thou art saying, "What have I to do with thee?" O how thy case darkens! what an amount of guilt clusters around thy soul, while the arrows of divine vengeance are held back to give thee an opportunity to become reconciled to God!

God, in the person of the Holy Spirit, has come down to assist thee in thy return to him, by giving thee to understand thy ways, and to afford thee all needful aid, so that nothing on his part should be wanting to effect a reconciliation between thee and thy injured Maker. Not that God would be the more happy by it, but that thy soul may be saved. But thou hast disdained all participation in its blessed influence, and thus far steadfastly resisted its strivings, which, if continued in, will seal thy everlasting ruin.

The claims of justice, and the calls of mercy, have alike by thee been neglected. God commands you, and you will not obey him. He sent his Son into the world to redeem you, and you will not come to him that you may be saved. He sent his Holy Spirit into the world to reprove you, and you will not listen to his voice. God delays his wrath, and you delay repenting. He threatens you and you are not concerned. What evidences of awful hostility to God thy Creator! and yet his vengeance waits! What sayest thou impenitent sinner? Hast thou no *cause to repent*, and will you yet delay? "Now is the accepted time, and now is the day of salvation." But do you say that you cannot repent until God makes you *feel* that you ought to repent? Do you want greater evidences to convince you that you ought to repent than are already before you? are not the above reasons enough to break your heart? Or are you resolved to stand out to the last, and yield only to irresistible force? O! think of the stubbornness of thy soul.

God says repent *now*; you say, you can not untill *He* makes you. Look at thy heart, and say what thou wilt do. Wilt thou repent? Cast a thought after thy future prospects, overhung as they are with eternal gloom, and bring to thy imagination what will ere long prove to be real unless thou repent. Imagine thyself condemned before the judgment seat, and thy soul in endless ruin. Think what thou hast done, and what will become of thee, and then say if thou wilt not repent now, to-morrow may be too late.

"Repent! the voice celestial cries,
Nor longer dare delay;
The wretch, that scorns the mandate, dies,
And meets a fiery day."

ON GIVING OFFENSE.

A brother offended is harder to be won than a strong city.—Prov. xviii. 17.

There is no evil among Christians that should be more strenuously guarded against than that of giving offense to a brother; for no evil is attended with more serious consequences to the peace and prosperity of the christian church than this. Among the causes of offenses which are given and received, that of *evil speaking* is the most prominent. In nineteen cases out of twenty of the offences received, the cause may be traced to this fruitful source of discord in the church and in the world. In many instances offenses are given by injudicious remarks where no unkind feelings exist, and without any design to detract any thing from the moral or religious character of the brother. We cannot therefore be too cautious in what we say when speaking of the character of our brother. All kinds of remarks which would be calculated to detract from the intellectual, moral or religious character of our brother, will most likely be attributed by him to unkind feelings in the person who made them. In this way the seeds of discord are sown, which spring up, and, fructified by the corruptions of our nature, soon yield a bountiful crop of jealousies, evil surmisings, and the brother finally settles into a state of disaffection and hardness which will require great efforts to remove. An incautious and uncharitable remark, or an ungenerous and unbrotherly act, may so impair our brother's confidence, and so fix his prejudice against us as seriously to mar the union that has hitherto existed between us; and when disunion is sown in the heart it will be found very difficult to remove it. The grace of God alone can effect a full and complete restitution to former fellowship.— Let us not therefore think that an injury inflicted on our brother's feelings will be attended with trifling consequences.

ERRATUM.—In the last No. of the Register, the fifth line of the second verse of the poetry following the communication over the signature of J. R. J., read

'Twill live with him above,

instead of

I will live with him above.

TO OUR AGENTS.—We regret that we are under the necessity of saying to our Agents and late subscribers that the first five Nos. of the Register can no longer be furnished them, as they are all distributed.

☞A WORD TO THE CRAFT.—Will the *Empire State* and the *New Yorker* be more punctual in coming to our table? We have received but one or two Nos. of either, and yet we publish their prospectus as requested. Send us your papers, gentlemen, *if you please.*

We are happy to add to our exchange list the *Baptist Advocate* and the *Christian Intelligencer*, a prospectus of the former of which we publish this week.

REVIVAL RECORD.

THE GREAT REVIVAL IN NORTH INDIA.

It will be recollected, that some months ago, we gave the intelligence of a most remarkable religious movement in India, several thousands of the heathen having renounced their idolatry and united with the church of Christ. The Bishop of Calcutta visited the region refered to, after sufficient time had elapsed, to test, to a considerable extent, the real character of the work. He has communicated the result of his observations to the Church Missionary Society, and we condense the following particulars from the extended report in the London Missionary Register. They will be perused with intense interest.

The work has been in progress two years. Since the former accounts, *seventeen* new villages have welcomed the Christian teachers. There are now 4,000 people asking the way to Zion. Between 1,000 and 1100 have been baptized. No limit appears to the flowing tide—the current widens and deepens daily.

Seven Gooroos, or heathen leaders and teachers, had renounced Hindooism, and were receiving Christian instruction.— They lose a large income and the obedience of 8,000 or 9,000 disciples. They gain nothing but Christ. Few relapses have taken place; few instances of gross misconduct have occured; there is an evident improvement in morals, family order, and in the daily duties of life; messengers were coming from 40 to 60 miles' distance to beg for instruction; ten chapels had been built of mud and bamboo; and every thing promised well for the permanency of the work.

The Bishop arrived at Kishnagur, the 19th of October, 1839, and on the 21st confirmed about 40. The scene is described as deeply interesting. On the 22d he proceeded to Solo, 22 miles, preached and confirmed 27. Thence he journeyed to Ruttenpore, and preached to a great crowd, and after a careful and satisfactory examination he laid his hands on 100. These services were held in a settlement called Anunda Bas, or the "village of joy," from its delightful situation.—*N. Y. Observer.*

INTELLIGENCE.

From the Providence Herald.

THE DISASTER AT JOHSNTON.

The information we were able to collect in season for last evening's paper, was as accurate as might have been expected, under the circumstances of confusion and distress, in the midst of which it was collected. In a few particulars, we were not exactly correct, as will be seen.

With many hundreds of our fellow citizens, we went out yesterday to the scene of disaster, to witness the ravages that had been made; and much as we had learned beforehand we were astonished on reaching the spot.

The first thing that struck the eye, was the area which but a few hours before, had been covered with dwellings, and other buildings, except such parts as were used as yards and gardens. But now what a change! Not even the wreck of a building was to be seen on a vast proportion of it, while, in the distance, were the shattered remains of a dwelling-house, a factory, and one or two other mutilated and ruined fabrics, while the whole extent of earth, consisting of a large number of acres, was completely hidden by a continuous bed of rocks, which appeared as though they had been planted there at the creation, and which a mighty river had laved in its course for ages, till instantly diverted from its rocky channel, by some violent convulsion of nature. Never have we seen before, such evidence of the mighty force of water.

The first reservoir which gave way, we understood, was about or nearly half a mile above the village. It came down with dreadful impetuosity, and took the second in its course. The immense bodies of water, thus united, tumbled with overwhelming momentum down the declivity, and, to the depth of at least fifteen feet, swept like an avalanche through the valley with resistless force, and bearing onward in its course all that came in its way. The scene must have been awful in the extreme. A rumble, as of distant thunder—a rushing of the waters—the dashing of the cataract—a brief moment—and the work was over! So sudden was the crash, that even persons in their dwellings, warned of their danger on its first appearance, had not time to escape.

We saw, deposited in one room, no less than fourteen dead bodies which had been collected; and there were two others, at other places, making sixteen in all. It was an awful sight, that will long pain the memory of those who witnessed it. Almost entire families were thus swept away, and involved in indiscriminate destruction.

If ever we experienced the effects of human sympathy for the sufferings of a fellow being, it was while conversing with Mr. Russell B. Whitmore. His father was absent at the time of the calamity. But his wife, his mother, four sisters, and his brother's wife and child, were all involved in one common dreadful fate, and his brother lay dreadfully wounded and in a precarious condition.

From the Providence Journal.

The following are the names of the sufferers:

Franklin Randall, aged two and a half years, son of Benjamin Randall.

Mr. Philip Angel and his wife.

Mrs. Sarah Rogers, wife of Abner Rogers.

Mr. Oliver Angell, aged 18 years.

Emily Ann Angell, aged 6 years, and Benjamin Angell, aged 4 years—children of Mr. Philip Angell.

Mr. John W. Hull, aged 31 years.

Mrs. Lucinda Hull, aged 28 years.

Mr. William McAnsled, aged 26 years.

Mrs. Matilda Whitmore, aged 46 years

Miss Maloney Whitmore, aged 14 years.

Miss Almira Whitmore, aged 12 years.

Miss Julia Ann Whitmore, aged 10 years.

Miss Laurana J. Whitmore, aged 7 years.

The above are the family of Mr. Brayton Whitmore, who is absent on a visit to Connecticut.

Mrs. Martha Whitmore, aged 20 years, wife of Mr. Russell Whitmore.

Jenetta Whitmore, daughter of the above aged 8 months.

The bodies have all been recovered, many of them much mutilated.

The rest of Mr. Randall's family were saved by taking refuge in the upper part of the house, by the timely warning of Mr. Randall, who standing without, saw the rolling tide advancing in time to give them notice of its approach. Up to this morning according to the coroner's report, 16 had been found. Two were still missing—viz: Julia Ann Whitmore and Benjamin Angell. (since found.) The widow Eddy was carried down stream by the torrent, a distance of about half a mile. She succeeded in her efforts to swim ashore, and was found covered up with leaves. Though of course much exhausted she is likely to recover.

Accident.—Mr. Vaughn, of the firm of Read & Vaughn, brewers, of this city, was thrown from his wagon yesterday, while returning from the scene of disaster at Johnston, and so badly injured by the fall, that his life is despaired of.

P. S.—2 P. M. Mr. Vaughn died about half an hour since.

From the Newark Daily Advertiser.

MR. WEBSTER IN THE SICK CHAMBER.

The Washington papers of Saturday mention the death, at Brown's Hotel, of a young man from Massachusetts, (Nathaniel Ray Thomas, aged 27,) who was taken sick 4 or 5 weeks ago in that city, while on his way to the west. This young gentleman belonged to a family residing near Mr. Webster's farm in Marshfield, and that gentleman's absence from the Senate, for some time past, is attributable to the devotion which he felt it his duty to pay to his sick and dying young friend, at so great a distance from his family, The Madisonian says—

We may be permitted to add that the scenes of this death-bed were of a very affecting character, and we feel that in alluding to them we shall be doing scarcely justice to that great goodness of heart which is only equalled by the universally acknowledged greatness of the intellect of Mr. Webster. Our experience renders doubly poignant those sympathetic emotions which we can neither resist feeling nor expressing, in view of the sufferings of this youth, and the affecting tenderness and devotion of his distinguished friend.

Days and nights, almost without interruption, we are informed by a friend who was frequently present, Mr. Webster hung over his uneasy pillow, and with all the affectionate kindness of a father, soothed his pangs, and quieted the mental excitement with which he was afflicted. He did not stand by to see others attend, but himself engaged in the office of principal nurse, and it was evident that while the disturbed mind of the sufferer was unable to recognise other friends, the kind voice and ministering hand of Mr. Webster were always gratefully recognised by the dying youth; and often an approaching paroxysm of insanity and convulsion was alleviated or prevented by his embracing him, and kissing his burning cheek.

The Governor of Florida, in a message to the Territorial Legislature, introduces the following affecting incident:

"Mr Harlan's dwelling was burned, and his family murdered in the afternoon of the 29th of January last. Mr. H. was absent and an eye-witness gives the following account of the return of the unhappy man, with an armed party, on the day after the occurrence. On arriving at the spot, we found every house reduced to ashes, and at the kitchen door the bones of a human being nearly burnt up; after examining all around, we saw the track of mocassins going and coming the same way. On the trail, not far off, we saw articles of clothing, potatoes and papers dropped; about twenty persons, armed, now arrived from Iola, amongst them Mr. Harlan, who in a wretched state of feeling, proceeded to examine the burnt bones, which he believed to be those of his wife and son, whose knife he found amongst them. One of the company in searching behind the garden, about one hundred yards off, called out, "Come here, Harlan; here is your wife!" Joy immediately sprang to my bosom, and I ran to see the dead come to life, where there was a general rush; but lo! I found Mrs. Harlan lying prostrate on the ground, behind some pine logs, with her throat cut, a ball shot through her arm, one in her back, and a fatal shot in the head, which must have been near, as the ball-patch was sticking in her head. Her youngest son, say 8 years old, lay near her side with his skull fractured by a pine stick which lay near him. He exhibited signs of life, and I had him carried to a shelter, water given him, and his cold feet put in warm water; faint hopes are now entertained of his recovery. Had you witnessed the heartrending sight of Mr. H., embracing his little son, and calling him by his nickname, "Buddy? Buddy? Buddy?" with the solemn sound of parental affection, sunk to the lowest ebb of dejection; and then running to the corpse of his wife, throwing his arms around her crying out, "My wife? My dear wife? Oh! my dear wife?" I know your feelings would have given way as mine did; I had always felt a sympathy for these merciless savages, but my heart now assumed a stern fortitude, foreign to its nature, and I felt like not leaving an Indian foot to mark a track in the ashes of the desolation they have made."

SUMMARY.

Accident.—On the 16th inst. while the steamboat Swallow was on her passage to New York City, Jonathan Jurden, an Indian of the Oneida delegation to wait upon the President of the United States, fell overbeard and was drowned.

Thirty-two Physicians of St Clairsville, La., and its vicinity, have threatened to refuse medical attendance to any one who shall support the Bill before the Legislature of that State, making disinterment of dead bodies for dissection, a State Prison offense.

North Western Border.—Two letters from Fort Leavenworth received at the office of the St. Louis Republican, brings intelligence of fresh disturbances among the Indians, on the north western border. The first, dated 14th of March, represents the Ottowas from the Big Platte, as having crossed into Missouri, in small parties, and forcefully levying contributions from all the whites they met, killing their stock, carrying off Grain, and whatever things they want.

The second letter, dated 21st of March, represents the Ioways as having crossed into the state in a body, all well armed, painted, and supplied with extra moccasins. Their conduct and appearance gave the strongest reasons to believe, that they intended to make war on the whites. The country is represented as being thinly settled, and the inhabitants unable to defend themselves. On the receipt of the first letter, Col. Kearney despatched to their assistance all his disposable force; which only amounted to one hundred dragoons, under the command of Capt. Boone.

The Committee on Foreign Relations in the Senate, to whom was referred the several messages of the President, relative to the North Eastern Boundary question, conclude their report as follows:

Whilst the committee can perceive no adequate cause, at the present moment for anticipating hostilities between the two countries, they would not be understood as expressing the opinion that the country should not be prepared for any emergency. The question of peace or war, may, in a great degree depend upon the answer of the British government, now speedily expected.

From Yucatan.—The latest accounts from this quarter represents the Federalists as pushing their efforts against Campeachy with great vigor and success. They had already surrounded the town by sea and by land, and the strongest hopes were entertained that the besieged would rather capitulate than permit the place to be stormed.

At the close of the session of the New Brunswick Legislature, the Lieut. Governor, Sir John Harvey, in his speech on that occasion alluded to the subject of difference with the United States, in the following language:

"The prospect of any further disturbance with the neighborhing States appears to have greatly diminished, if not wholly have vanished in consequence of the prudent course adopted by our more immediate neighbors of Maine, in having placed the conduct of the boundary dispute wholly in the hands of the General Government of the United States—thereby affording to both countries the most satisfactory guarantee that the peace and frienship now happily subsisting between two of the greatest and most enlightened nations of the world, and in the maintenance of which their best interests are acknowledged mutually to consist, will not be suffered to be disturbed or interrupted on light or insufficient grounds.

Small Notes.—The bill which Mr. Bell introduced into the Senate authorizing the Banks to issue *four millions of one, two, and three dollar notes* for one year, has passed that body. What will be its fate in the House of Representatives we shall not venture to foretell.—*Harrisburgh Reporter.*

A law for the benefit of Married Women. Among the laws passed at the present session of our Legislature, is the following important one for the benefit of married women:

Married Women.—An act in respect to insurances for lives for the benefit of married women. Passed April 1, 1840.

The People of the State of New York represented in Senate and Assembly do enact as follows:

§1. It shall be lawful for any married woman, by herself and in her name, or in the name of any third person, with his assent, as her trustee, to cause to be insured for her sole use, the life of her husband for any definite period, or for the term of his natural life; and in case of her surviving her husband, the sum or nett amount of the insurance, shall be payable to her, to and for her own use, free from the claims of the representatives of her husband, or any of its creditors; but such exemption shall not apply where the amount of premium annually paid shall exceed three hundred dollars.

§2. In case of the death of the wife, before the decease of her husband, the amount of the insurance may be made payable after her death to her children for their use, and their guardian, if under age.

MARRIED,

In this town, on the 20th inst., by Rev. J. R. Johnson, Mr. NATHAN G. RIDER, of Truxton, and Miss MARIA LOUISA, daughter of J. B. Vail, of the former place.

*** The *Printers* were not forgotten.

DIED,

In this town, on the 23d inst., J. D. DE LAMATER, daughter of Richard De Lamater, aged 3 years.

Letters received at this office for the week ending April 28th.

J. B. Wells; Abel Bond (all right) Elias Thompson; Abel Ward (we will write you on the subject) Lewis A. Davis. Bethuel Church (papers sent)

RECEIPTS.

Of Davis Rogers 1st $2; G. P. Maxson cr. to Benjamin Wibert $1; Silas Hart $1; J. B. Wells cr to Ebenezer Davis $2; Dr. Wm. M. Fahnestock $2.

ADVERTISEMENTS.

Good News for Farmers.

A BLACKSMITH AT HOME.

COON & STILLMAN,

PRACTICAL BLACKSMITHS,

ARE on hand at the corner of Log City road, two miles north of De Ruyter village, where they are prepared to accommodate all who are disposed to favor them with their custom Every article in the line of horse shoeing kept constantly on hand, and ready for immediate use.

Horses shod new for $1 each, AND DONE RIGHT TOO, mark that, if you doubt it call and try us. All kinds of Smithing done on terms so reasonable that no one who is willing for the Mechanic to live can grumble at our prices.

Steel Springs made to order. All kinds of wagons ironed to suit the customer

A. COON.
B. B. STILLMAN.

8w3

De Ruyter, April 28, 1840.

ALFRED ACADEMY, AND TEACHER'S SEMINARY.

THE Spring Term will open April 29th. Board may be obtained at $1 per week. Applications by mail or otherwise to Luke Green.

LUKE GREEN,
DAVID STILLMAN, } Trustees.
M. STILLMAN, Jr.

Alfred, Allegany Co. April 6, 1840. 7w2

Grist and Flouring Mill.

E. P. BENJAMIN,

WOULD inform the citizens of De Ruyter and vicinity that his Mill situated one mile north of the village, is new and in good repair, and customers can be accommodated on the shortest notice.

GRAIN OF ALL KINDS on hand, and will be sold as ~~cheap as~~ at any Mill in the vicinity.

WHEAT, & BUCKWHEAT FLOUR, also INDIAN MEAL kept constantly on hand.

De Ruyter, April 9th, 1840. 6w3

NOTICE.

THE copartnership heretofore existing between the Subscribers under the firm of Babcock & Bailey, is this day dissolved by mutual consent.

ANDREW BABCOCK,
JOHN T. G. BAILEY.

N. B. All persons having unsettled accounts with the above firm are requested to call and settle the same by note or otherwise without delay.

Brookfield, April 1st, 1840. 5w4

Z. T. BENTLEY, Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st, New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

Illustrations of Prophecy,

BY DAVID CAMPBELL.

No. 9, Washington Street, Boston.

THIS work of above 400 pages 18 mo. just published, embraces many of the views of distinguished writers on the prophecies of Daniel, and John, together with some of no small value found in no other work. It is prepared as the reader will see, with unusual advantages of imparting to the eye the resemblance of the natural emblems used by the prophets. These will interest many of the young, especially to investigate the prophecies, which they have hitherto regarded as a sealed book; and with the geography of the prophecies, and chronological calculations peculiar to this work; it will afford much help to understand these parts of the Bible.— It also shows the erroneous ground of some modern propagators of an old but startling theory that the end of all things is at hand. Should the reader fail to find that fulness desirable, yet from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written with a good spirit, giving sober common sense views on matters of great interest.

The work contains 150 pictorial illustrations colored according to the description of the prophets: price $1,00. An Appendix in form of an Atlas, is prepared to accompany the work, which gives a view of countries, in which predicated events have taken place, and which are to take place; also large diagrams and chronological tables, entirely original in their arrangements. One of these plates, throws the entire chronology of the apocalypse, upon one square, to page with the seals, trumpets, and vials arranged in the most skilful manner exhibiting symmetry and beauty, as well as harmony of numbers.

☞Editors who insert the above notice will be entitled to a copy of the work and atlas, by ordering them from No. 9 Washington street, Boston; 126 Fulton street, New-York.

List of Letters

REMAINING in the Post Office at De Ruyter, March 31st, 1840.

Charles Abbott,
Albert G. Burdick,
Jabez Buchannan,
Lorenzo Beebe,
Mrs. Phebe Blye,
Kinyon Burdick,
John R. Barbour,
Thompson Burdick jr.
Harriet L. Beach, 2.
Degrand Benjamin,
James Benjamin,
Perry Burdick,
Jesse Carpenter, 2,
Wait Crumb,
Drusilla Carpenter,
Nelson Carpenter,
Elijah Cornell,
Amy Davis,
Richard Doorwood,
Ann E. Douse,
Dwight Gardner,
John Hill,
James Holmes, jun.
Morris Hoag,
Alvira Johnson, 3,
Jane McDougle, 2,
R. McQuine,
Joseph Mitchell,
Francis McCall,
Collins Maine,
Thomas Maxson,
Harriet N. Maxson,
Hannah Olden,
Hannah Peasley,
Levi Preston,
Messrs. Pruyn, Wilson, & Vosburgh,
Le Roy Rhodes,
Meinsel Reed,
Susanna Starr, 2,
Allen Shepherd,
Thomas Stillman,
Joshua Saunders,
Levi R. Smith,
Ethan Square,
Jonathan Vail,
Elias Wells,
Jeremiah Woolehen.

☞Persons calling for these letters will please say "advertised."

GEORGE SEARS, P. M.

One Cent Reward.

RANAWAY from the subscriber, on the 23d inst., GEORGE COOPER an indented apprentice to the farming business. All persons are hereby forbid harboring or trusting him on our account, as we will pay no debts of his contracting after this date

OBADIAH CANNEFF,
ELNATHAN ELLIS.

Georgetown, March 23d, 1840. 4w3

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS.

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.— Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* anp *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais.	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N H.	
Essex, at Guildhall, Vt.	
Manchester.	1 1-4
St Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston.	35
Franklin, Boston.	broke
Commonwealth do.	35
Lafayette do	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrillville, R I	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U S Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia.	
Richmond,	6 to 7
Indiana.	8 to 9
Kentucky.	"
Illinois	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis.	8
Louisiana.	
At New Orleans,	6 to 7
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	12,75
" No 2.	10,25
" No 3.	6,00
FLOUR.—N. Y. super. canal,	5,75
Richmond City Mills,	6,00
Rye Flour,	3,00
Indian Meal,	2,87
GRAIN.—Wheat, N.R,	1,08
" Western,	1,08
Rye,	,57
Corn,	57
Barley,	65
Oats	36
Beans, per tierce,	16,00
MOLASSES	29
OILS.—Whale,	31
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh, per cwt.,	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turks Island,	33
St. Ubes,	30
Liverpool, ground,	38
TALLOW,	8
WOOL.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

POETRY.

SPRING.

Hail genial spring! sweet season of delight!
At thy return all nature smiles serene;
Fair blooms the landscape on the ravish'd sight,
And new-born glories heighten ev'ry scene.

Thy gentle zephyrs breathing o'er the floods,
Dissolve the north wind's adamantine chains,
And chase fell winter from our native woods
To Alpine hills, or Zembla's frozen plains!

From yonder grove, where late tempestuous driv'n
Loud howl'd the blast o'er many a leafless spray;
Soft on each whisp'ring gale upborne to heav'n,
In strains melodious swells the grateful lay.

No ruthless gunner, with unpitying eyes,
Now spreads wide havoc thro' the echoing meads,
But free as air each feather'd songster flies,
Where pleasure beckons, or where fancy leads.

Soon as deep-ting'd with streaks of early red,
The blushing east proclaims the approaching dawn,
The skylark, warbling, leaves his grassy bed,
And springs exulting on the wings of morn:

Yes, halcyon spring! thy blessing unconfin'd,
Thro' all creation varied charms impart,
And whispering pleasure to the troubled mind,
Soothe ev'ry pang that rends the drooping heart.

Say, who could view the glorious scenes around,
And not breathe praises to His bounteous hand,
Who scatters plenty o'er the verdant ground,
And pours such blessings on a smiling land!

Whether at eve my wand'ring footsteps tread
Where forests wave in ev'ry gale that blows,
Or where, slow winding thro' the flow'ry mead,
In gentle murmurs soft the streamlet flows.

Parent of good, alike my soul adores
The matchless bounty ev'ry scene displays,
And fir'd with rapture, high exulting soars,
In joyful hymns of gratitude and praise!

THE WIDOW OF NAIN.

Luke vii. 12—15.

Weep not, O mother, sounds of lamentation!
Weep not, O widow, weep not hopelessly;
Strong is his arm, the bringer of salvation,
Strong is the arm of God to succor thee.

Bring forth the cold corpse, slowly, slowly bear him,
Hide his pale features with the sable pall,
Chide not the sad one, wildly weeping near him,
Widow'd and childless, she has lost her all.

Why pauses the mourner? who forbids her weeping?
Who the pomp of sorrow has delayed?
Set down the bier; he is not dead, but sleeping,
Young man arise! he spoke and was obeyed!

Change then, O sad one, grief to exultation,
Worship, and bow before Messiah's knee;
Strong was his arm, the bringer of salvation,
Strong was the arm of God to succor thee.

MISCELLANEOUS.

DO NOT DECEIVE CHILDREN.

Many are unaware of the evil consequences which result from this common practice. A physician once called to extract a tooth from a child; the little child seeing the formidable instruments, and anticipating the pain, was exceedingly frightened, and refused to open his mouth. After much fruitless solicitation, the physician said, "perhaps there is no need of drawing it. Let me rub it a little with my handkerchief, and it may be all that is necessary; it will not hurt you in the least." The boy trusting his word, opened his mouth. The physician, concealing his instrument in his handkerchief, seized hold of his tooth and wrenched it out. The parents highly applauded his artifice. But the man cheated the child. He abused his confidence; and he inflicted an injury upon his moral feelings, not soon to be effaced. Will that physician get his handkerchief into the mouth of that child again? Will he believe what the physician may hereafter say? And when told that it is wicked to say that which is not true, will not the remembrance of the doctor's falsehood be fresh in his mind? And while conscious that his parents approved of the deception, will he not feel it to be right for him to deceive, that he will accomplish his desires? This practice is attended with the most ruinous consequences. It unavoidably teaches the child to despise his parents. After he has detected them in one falsehood, he will not believe them when they speak the truth.—It destroys his tenderness of conscience; and it teaches arts of deception. Why because in one particular instance, the point is gained.

Let compulsion be resorted to, when necessary, but deception never. If a child cannot place implicit confidence in his parent, most assuredly no confidence can be reposed in the child. Is it possible for a mother to practice arts of deception and falsehood; and at the same time her daughter be forming a character of frankness and of truth? Who can for a moment suppose it? We must be what we wish our children to be. They will form their characters from ours.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew, by sad experience, that her word was not to be trusted. A gentleman and friend who was present, took the spoon, and said,

"James, this is medicine, and it tastes very badly. I should not like to take it, but I would if necessary. You have courage enough to swallow something which does not taste good, have you not?"

"Yes," said James, looking a little less sulky. "But it is very bad indeed."

"I know it," said the gentleman, "I presume you never tasted any thing much worse." The gentleman then tasted of the medicine himself, and said "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon.

"It is, really, rather bad," said the gentleman, "but the best way is to summon all your resolution, and down with it at once, like a man."

James made in reality, a great effort, for a child, and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest dealing stranger?—And who will he hereafter most readily believe? It ought, however, to be remarked, that had the child been properly governed, he would at once, and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might, after all the arguments of the gentleman, still have refused to do his duty. What course should then be pursued? Resort to compulsion, but never to deceit. We cannot deceive our children without seriously injuring them, and destroying our own influence. Frankness and open dealing is the only safe policy in family government, as well as on the wider theatre of life. The underhand arts and cunning manœuvres of the intriguer, are sure, in the end, to promote his overthrow. Be sincere and honest and you are safe. The only sure way of securing beneficial results, is by virtuous and honorable means.—*Abbott.*

From the New Yorker.

THIERS, THE NEW FRENCH PRIME MINISTER.

This distinguished personage is probably the shrewdest and most expert politician who, since the death of Talleyrand, has participated in the Government of France. He is a native of Marseilles, where his father pursued the humble business of a maker of brogans and a mender of leather harnesses. By some means he obtained at an early age a scholarship in the Lyceum of his native city, where he so distinguished himself by his application and progress as to secure the aid of some influential citizens, who sent him to attend the law lectures of Aix. While there he gave a specimen of that ability for which he has since been eminent, to obtain indirectly such ends as were not accessible by straight-forward efforts. A premium had been offered the faculty for the best eulogium on Vanvenargues, and he resolved to obtain it, and sent his manuscript to the committee. The production was found to be far superior to all its competitors; but, on discovering that it was written by Thiers, the loyal members of the examining committee, rather than award the premium to one who had rendered himself obnoxious by haranguing his comrades against the restoration of the Bourbons, postponed their decision to the following year. At the appointed time, his manuscript appeared again; but in the interval a piece had come from Paris which eclipsed all the others, and to it the premium was eagerly awarded, the humble honor of an accessit being, however, accorded to the composition presented by Thiers.—Great was the disappointment of the academicians when, on unsealing the name of the Parisian victor, it was found to be that of the object of their antipathy, who had caused the work to be copied in another hand, made it travel from Aix to Paris, and from Paris to Aix, and gaining both the prize and the accessit.

Thiers was first introduced to public life by the orator Manuel, who made him one of the editors of the great liberal paper of his day, *The Constitutionnel*, in which he distinguished himself by the extraordinary vigor and manliness of his writings. While pursuing his editorial career he composed his celebrated History of the French Revolution. In 1828, in conjunction with the well-known Armand Carrel, he established the *National*, the leading and most celebrated opposition French journal up to the time of the revolution of '30. He took an active part in the overthrow of the Polignac Ministry and of Charles the Tenth; and, on the restoration of order, was made Councillor of State, which station he exchanged in 1831 for that of Minister of the Interior, under Marshal Soult. He filled a variety of Ministerial offices up to the last year, when, on account of some disagreements with his coadjutors, he quit public life, and devoted himself to literature. Like Brougham of England, he has found time to compose many works of the first class in History and Philosophy. His active spirit could ill brook the quiet of a closet life, and on the demolition of the Mole Administration, he entered again into political controversy as a deputy and as a controvertist in the journals; and we see by the papers brought by the packet of the 6th of March from London, that he is now Prime Minister of France. Thiers has been most fortunate in all his efforts. He married a woman of great beauty and much greater wealth, and he has elevated the other members of his family to respectable stations in society.

Like Mirabeau, we believe Thiers can boast of being one of the ugliest men of his time. He is small, thin and "rudely shaped, wanting love's majesty;" but in conversation and in forensic debate he is animated and forceful in a remarkable degree. He is now about forty-three years old; and having been a disciple of one of the strictest sects of dietetic philosophy, he retains the flush and vigor of earlier manhood.

When Oliver Cromwell entered upon the command of the Parliament's army against Charles I. he ordered all his soldiers to carry a Bible in their pockets; (the same which is now called Field's.) Among the rest there was a wicked, wild young fellow, who ran away from his apprenticeship in London, for the sake of plunder and dissipation. This fellow was obliged to follow the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, he returned to his quarters in the evening unhurt. When he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of the hole in his Bible. He found the bullet had gone as far as the xi. chapter of Ecclesiastics, 9th verse. He read the verse, "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." The words were sent home upon his heart by the Divine Spirit, so that he became a very serious and sound believer in the Lord Jesus Christ, and lived in London many years after the civil wars were over. He used pleasantly to observe to Dr. Evans, author of the Christian Temper, that the Bible was the means of saving his soul and body too.

Imagine an aged oak rearing its exposed head alone on a barren hill—the rough blast whistles through its worn out limbs; the battering hail beats forcefully against its side; long it has braved the raging elements: long magnanimously withstood their fury!—but its strength now fails—exhausted and fatigued, with no friendly wood in part to screen it from the assailing storm—it groans a while beneath its fury, until at length, its body and its branches are severed and dispersed by the all-sweeping power of Heaven's electric ball. So is it with friendless *Man*—the darkly rolling waves of adversity incessantly rush against him—the clouds, as bleak and rough roll along the sky of sorrow, emit their sulphurous flames on his devoted head; amazed he stands!—no friendly arm appears to rescue him from the roaring cataract of ruin—prone falls the wretched creature, and sinks amidst the whirling waves, to rise no more.

FOR THE CHILDREN.

MY NATIVE VILLAGE.

BY MRS. L. H. SIGOURNEY.

Sweetly wild, sweetly wild,
Were the scenes that charm'd me when a child,
Rocks, grey rocks, with their caverns dark,
Leaping rills, like the diamond spark,
Torrent voices, thundering by,
When the pride of the vernal woods swelled high,
And quiet roofs, like the hanging nest,
'Mid cliffs, by the feathery foliage dressed.

Beyond, in those woods, did the wild-rose grow,
And the lily gleam out where the lakelets flow,
And the trailing arbutus shroud its grace,
Till its fragrance betray'd its hiding-place,
And the woodbine hold to the dew its cup,
And the vine, with its clustering grapes go up,
Up to the crest of the tallest trees,
And there, with the humming-birds and bees,
On a seat of turf, embroidered fair,
With the violet blue and the columbine rare,
It was sweet to sit, till the sun threw down,
At the gate of the west, his golden crown;
Sweetly wild, sweetly wild,
Were the scenes that charm'd me, when a child.

THE SHABBY SCHOOL GIRL.

"Mamma," said Emma Jones as she untied her neat shaker, "we had a new scholar to-day, the most forlorn looking thing you ever saw. She had on an old calico frock with the color all faded out, and washed ribbon on her hat, and heavy shoes, and all her books covered with colored muslin—she'll be laughed at if she comes to school in that style, I can tell her!"

"Never, I hope, by you Emma!" said her mother. "Poor little girl; to find herself ragged and dirty among strangers!"

"O no, mother, she wasn't ragged and dirty; but very clean; and I remember her clothes such as they were, seemed very neatly put on, not 'pitched' on, as we girls say"

"We girls," said her mother kindly, "are not very select in our expressions, I'm afraid. You have quite interested me, however, in behalf of this poor child. What do you suppose is the *cause* of her being so shabbily dressed?'

"O I dare say it is because she is *poor*; of course she would not look so forlorn if she could help it."

"Then you do not think her to blame for being poor."

"O surely not mother! how could I? but I think she might go to the district school where other poor children go."

"Very likely, my dear, it would be more pleasant for her to go there; that is not your affair, nor mine. The only question is, how is it proper for you to treat her while she is at school; having too, as she undoubtedly has an equal right to be there.—If she is not to blame for being poor, of course she ought not to be punished for it; and no punishment is more severe to a child as you well know, than to be mocked or ridiculed."

"O, indeed, I know it mamma!—When the girls only laugh at my red hair, it vexes me dreadfully: I'm sorry I behaved so badly to-day, I forgot my red head when I did it."

"Another thing you forgot, my little Emma. Who is it that dispenses wealth to some, and withholds it from others? that orders and arranges every little circumstance of our lives? Always remember that to reproach or ridicule a person on account of the lot which our Creator has appointed them, is nothing less than to offer a direct affront to God himself. One more reason I can think of, my daughter, why your conduct was wrong, perhaps you can imagine it yourself?"

Emma raised her expressive eyes to her mother's countenance, with a look half subdued, half curious: "No mamma, you have thought of more reasons than I could in a month! I don't think there can be another."

"This little girl, Emma," said her mother, "may be trying to obtain an education in order to support herself by teaching when she grows up, and there may be some reason why it is desirable for her to attend this particular school, now suppose the unkindness she meets with there should make her unhappy, and prevent her receiving any benefit—what would you think then?"

"I should think we were all very wicked indeed! I do hope she did not see me laugh—and I really believe I turned up my nose at her once. But I shall never do it again; I will speak to her to-morrow, and ask her if I shall help her with her lesson, or lend her some of my books; and I'll take her for some of my friends, shall I mother?"

"All but the friendship my dear," said Mrs. Jones, amused yet pained at the ease with which the school girl passed from one extreme to another, "all but the friendship; I would not say much about that to-morrow."

"Well at any rate, mother, I won't be rude to her, and if she needs any thing, I'll offer it."

"I had been sitting with Mrs. Jones, who was an old friend, for some time before Emma came in and had listened to the conversation without remark. I now rose to go, and invited Emma to accompany me to the house of a poor woman, who takes in plain work, thinking a sight of her poverty might be beneficial to her. After a short drive, we stopped at a small house occupied by two females, and while making our way up the winding stairs, a sorrowful voice, interrupted by bitter sobs, reached our ears: it seemed to proceed from the very room we were going to.

"Oh mother, *don't* say any more about it; it breaks my heart to think of it!—This morning I felt so happy and so smart, with my clean frock and my new books; and now it is all over and I don't believe I can ever feel so again. Do let me stay and sew with you or even beg for you, rather than go to school—I don't want to learn mother indeed I don't.

A sweet voice answered, (for the poor do have sweet voices as well as the rich,) "but my dear Ann, I want you to learn—your trials to-day distress me, quite as much as they [illegible] yourself; but now when you have this fine offer of a good education, shall I tell that kind gentleman you are not willing to accept it? Never mind the ill-treatment of your schoolmates; they'll soon be tired of teazing you, and your education may be a support to your poor mother when she is old and sick. To yourself, it will be food and clothes long before that, I hope."

There was no answer but a heavy sigh—and a sigh from the breast of a child is very—very sad.

Little readers, my tale is told. This was the 'new scholar.' Emma recognized her voice—she had a benevolent heart—and the tears which dimmed her eyes seemed a pledge that the 'shabby' one's school sorrows were nearly at an end.

FOR THE FARMER.

"What a means of imparting pleasure is an improved agriculture. How many charming examples present themselves among us of improvements which every eye gazes upon with unmingled delight. Let a man according to his power, take his ten, his twenty, his fifty, his hundred acres. Let him comb the hair, and wash the face of nature. Let him subdue, clear, cultivate, enrich, embellish it. Let him smooth the rough places, and drain the wet, and fill up the sunken and enrich the barren. Let him line its borders and road-sides with ornamental trees, and let him stock every proper part with vines and fruits. Let his fields and meadows wave with their golden harvests, and let his hills be covered with herds rejoicing in the fulness with which his labors, under the blessing of God, have spread their table, and who, when he goes among them, hasten from all sides to meet him, and gratefully recognize in him a friend and benefactor, and lick the hand which is accustomed to feed and fondle them. Here now let us see the neatly painted cottage, with its green shades, its piazzas tresselled with vines, ~~its sides covered with the~~ spreading elm or the flowering acacia, with here and there the beautiful fur, to shade the picture, and the mountain ash showing its rich clusters of crimson fruit among the deep green foliage, and the smooth and verdant lawn stretching its soft and beautiful carpet in the front view; then look again and see the parents at the close of the day, resting from their labors and enjoying the calm evening, with the pledges of mutual and devoted affection rioting before them in all the buoyancy of youthful innocence and delight; and if at such an hour as this, you can hear the hymn grateful of praise rising from this humble abode of peace and love, and its charming notes mingling with the music of the gurgling brook that flows near by, or broken by the occasional shrill and hollow notes of the gentle and fearless birds, which deem themselves loving members of this loving household; if, then, whether traveler or sojourner, your heart is not touched with this charming and not unusual picture of rural felicity, cease to call yourself a man.—If still you sigh for the bustle and the noise and the confinement of the city, with its impure water, and its offensive odors, with its despicable affections, with its heartless formalities, with its violent excitements, with its midnight festivities, with its utter destitution of sympathy, with its low estimate of human life, with its squallid poverty, its multiplied forms of wretchedness and crime, its pride, its vanity, its ambition, its pomp, its servility, then go back to your gilded prison house, and to pleasures, which an uncorrupted and refined taste, accustomed to drink in the free air of heaven, and to appreciate its freshness, its purity, and its salubrity, you will find no occasion to covet or enjoy. The man who, by his cultivation and good husbandry, presents such a picture to the passer by, shall he not be called a benefactor to the community? Has he not done much to improve and bless society by his example? Has he not built a monument to his own honor, more eloquent than the sculptured marble?

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story-building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

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New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker respectfully announce the commencement of a new volume of their journal on the 21st of September being the Eighth of the double Quarto Edition, and completing the Sixth year of its publication in the Folio or common newspaper form.

The New-Yorker is now so widely known as to render superfluous any detailed delineation of its character and objects. Suffice it here that the work is intended to sustain the reputation of a Weekly Literary Journal not inferior in ability and standing to any on either side of the Atlantic. About two thirds of its columns are devoted to the best Original and Selected Literature, comprising Reviews, Essays (Scientific and Literary.) Tales, Poems, choice extracts from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that stil further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

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The New-Yorker, Folio Edition, is printed on a large imperial sheet (25 by 37 inches) of fine white paper, and afforded to subscribers at two Dollars per annum, payable in all cases in advance.—Five copies will be sent for ten Dollars reaching us free of charge, and any larger number in proportion. Subscriptions to either Edition are respectfully solicited. Address H. Greeley & Co., 1 Ann-street, New York.

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1tf S. G. WALKER.

De Ruyter, March 16, 1840.

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Greene, Campbell, & Burdick.

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SEVENTH-DAY BAPTIST REGISTER.

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COMMUNICATIONS.

For the Register.

"THE SOUND OF A GOING IN THE TOPS OF THE MULBERRY TREES."

This expression is sometimes used in prayer, with reference to some favorable indications that God has begun to manifest the reviving influences of his Spirit among a people.

Possibly some who hear it, do not understand its origin. This may be learned by turning to II. Sam. v. 24: "And the Philistines came up yet again, and spread themselves in the valley of Rephain. And when David inquired of the Lord, he said thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. *And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee,* to smite the host of the Philistines."

On this passage, Mr. Henry remarks thus:—

"But observe, though God promised to go before them and smite the Philistines, yet David, when he heard the sound of the going, *must bestir himself,* and be ready to pursue the victory. Note. God's grace must quicken our endeavors."

The contest against the Philistines, is not the point upon which I fix my eye as I quote this passage, but the responsibilities of a people among whom God begins to move by his Spirit, is the idea which I would make prominent. Many churches in our land now rejoice in the full light of revival blessings; others see some favorable indications, and like the disciples when departing from the sepulchre, they have "fear and great joy." Let such keep near the throne of grace. You see what directions God gave David, and the record is, "*And David did so, as the Lord had commanded him;*" then follows the record of his success.

In behalf of all those churches where there begins to be some awakening, do I solicit the prayers of those favored portions of Zion, where God has, for many months, displayed his renovating grace. Remember, brethren, how *you* felt when you first ventured to say, 'the Lord has begun a work among us.' Others, in many places, feel as you then did, and they ask your prayers. *Do remember them,* I entreat you.

De Ruyter, April 24th. J. R. J.

RELIGIOUS.

SENSE OF THE DIVINE OMNIPRESENCE.

A vague and general admission of the doctrine is of little moment. We speak here of a serious and realising sense of it. For want of this just impression, the hypocrite deceives himself with the delusive hope, that the specious appearance by which he imposes upon others, and perhaps also upon himself, will answer a like purpose with his Maker. It is for want of this last impression that wickedness abounds. Where is the profligate, who, when acting in direct violation of the law of God, would not be terrified at the discovery how perfectly he is under the inspection of that great and terrible being? And how salutary would be the apprehension thus excited! How would he tremble at the consequences of appearing in judgment before Him to whom every thought is exposed, and who is marking every deed, for the express purpose of righteous retribution! True, there are many hardened in their vices, many beyond the reach of argument, and capable, as it should seem, of bidding defiance to God who made them. But is there one who could survey what is at this moment immediately, although invisibly, around him, and not recoil at the sight? Is there one who could behold the countenance of the Almighty flashing indignation upon the daring offender, and not shrink, as into the very dust before Him? Take the boldest transgressor who ever blasphemed the name of his Creator, and spurned at the offers of his grace; take him in the full course of his abandoned career, while good men stand appalled, and even bad men are amazed at his wickedness; let him be rioting in all the malignant passions of that spirit of evil who worketh in the children of disobedience; yet if you could give him to see for one moment in what condition he is, with an avenging God by his side, and the vials of His wrath ready to be poured upon his devoted head; yes, even this shameless transgressor would here, in the land of the living, call upon the rocks and mountains to bury him forever from the sight of that tremendous presence! Is the man bold because these things exist not? He is bold only because he sees them not. They are indisputable and awful realities, and will one day burst upon his view in all their accumulated terrors. We affirm not that even this alarm would change the heart; that is the work of the Holy Spirit: but would it not lead the sinner to tremble for his sins? Would he not cry out, what must I do to be saved? And if not absolutely impenitent, would he not consider his ways, and put away the evil of his doings, and listen to the message of salvation?—Who then can state in words too strong the importance of cherishing an abiding sense of the Divine presence? How full of encouragement and consolation to them who fear God! How replete with salutary terror to those who are under the influence of an evil heart!—*Rev. Dr. Dealtry.*

AN AFFECTING MEETING.

The following simple, yet deeply solemn and instructive incident, well illustrates the nature of the present revival in this city An intelligent, enterprising man in the walks of business, had become inclined by the feelings of his own mind, and without influence from others, to think on eternity, and the truths of religion. He redeemed time from his moments of relaxation, to read the Bible, and its truths often formed the subject of his thoughts. The more he read, the more he saw the majesty and purity of the truth there revealed, the holiness, justice, and terror of the Divine law, and his own guilty, lost state as a sinner. He was thus led to pray to that God who had revealed this truth, but still he was not conscious of any marked change in his own feelings.

At length his attention became peculiarly drawn to the delineation of our Savior's life and character, as presented by the evangelists. He read, and admired the transcendent excellence of that character. It formed the subject of his thoughts. So deep and strong were those feelings that he could hardly help speaking of them to others. He was not conscious of having passed through a season of conviction for sin, the thought had not once entered his mind that he was forgiven of God, he only knew that he admired the character of Christ. He had a strong desire to tell others what a glorious being Christ is. He felt so strong a desire to tell an acquaintance of his the feelings he had on this subject, that he set out to go to his counting-room, to tell him what a discovery he had made of the beauty and excellence of the character of Christ. It occurred to him that his friend would regard this as a singular errand, but on his way, he met the friend whom he sought in the street; and after the customary civilities he observed to him, "I was wishing to tell you how much I have been interested of late in studying the character of Christ. It appears to me I never knew before what a perfect and excellent being he is." "My dear sir," said his friend, "I have just found him to be precious to my soul." They grasped each other's hands, and the scene which followed may be easier imagined than described.

They immediately retired to the counting-room of the latter, and there spent a few happy moments in telling each other their mutual feelings. And they found a wonderful and striking coincidence. Their present feelings, too, were in delightful harmony, and that on a subject in which they had before felt little or no interest.—During this interview, the first individual mentioned, gained evidence of having become a partaker of Christ, and now, together, these two friends, joined to each other by a new tie, 'go on their way rejoicing.' This is a species of revival which the arch enemy can neither counterfeit nor counteract—this is the finger of God.—*Boston Watchman.*

REMARKABLE ANECDOTE.

The particulars of the following very striking incident were lately told us by a friend, as a fact falling within the range of his personal knowledge, and having the most perfect confidence in his veracity, we scruple not to give it as such to our readers.

In a seaport town on the west coast of England, some years ago, there was notice given of a sermon to be preached on Sunday evening, in a dissenting chapel there. The preacher was a man of great celebrity in his calling; and that circumstance, together with the pious object of the discourse—to enforce the duty of strict observation of the Sabbath—attracted an overflowing audience. After the usual prefatory prayer and hymn of praise, the preacher gave out the text, and was about to proceed, when he suddenly paused, leant his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and addressing the congregation, said, that before entering on his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here may remember, the very same as that which has now bro't us together. Among those that came hither that evening, were three young men, who came not only with the intent of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in his pulpit.—Accordingly, they had not listened long to the discourse, when one of them said impatiently, 'why need we listen any longer to the blockhead?—throw!' but the second stopped him, 'let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he cried, 'ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said it would be better altogether to give up the design which brought them there. At this remark his two associates took offense, and left the church, while he himself remained to the end. Now, mark, my brethren," continued the preacher with much emotion, "what were afterwards the several fates of these young men. The first was hanged many years ago, at Tyburn, for the crime of forgery: the second is now lying under sentence of death for murder in the jail in this city. The third, my brethren"—and the speaker's agitation became excessive, while he paused and wiped the large drops from his brow—"the third, my brethren, is he who is about to address you—*listen to him.*"

ECHO.

I stood on the banks of a swift flowing river,
While I marked its clear current roll speedily past,
It seemed to my fancy for ever repeating—
That the dearest enjoyments of life would not last.
O, tell me, I said, rapid stream of the valley,
That bear'st in thy course the blue waters away;
Can the joys of life's morning awake but to vanish,
Can the feelings of love be all doom'd to decay?
And echo repeated, "All doomed to decay."

Flow on in thy course, rapid stream of the valley;
Since the pleasures of life we so quickly resign,
My heart shall rejoice in the wild scenes of nature,
And friendship's delights, while they yet may be mine.
Must all the sweet charms of mortality perish,
And friendship's endearments—ah, will they not stay?
The simple enchantments of soft blooming nature,
And the pleasures of mind—must they, too, fada away?
And echo slow answered, "They, too, fade away.'

Then where, I exclaimed, is there hope for the mourner—
A balm for his sorrow, a smile for his grief!
If beautiful scenes like the present shall vanish,
Where, where shall we seek for a certain relief?
O fly, said my soul, to the feet of thy Savior;
Believe in His mercy—for pardon now pray!
With him there is fulness of joy and salvation;
Thy gladness shall live and never decay:
And echo said sweetly, "Shall never decay!"

DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

BY THE REV. DR. DUFF.

Whatever the views and conduct of the men of this world may be, we never forget that, as Christians, the Divine injunction laid upon us, *to do good to all men as we have opportunity!* Here *opportunity* is made the *measure* of our *expected well-doing.* And when or where has an opportunity of doing good to man, in the highest and noblest sense of that expression, ever been presented to any Christian people, similar to that which British Christians now enjoy, in reference to the millions of India? The facilities now afforded in that distant land for the propagation of the gospel truth, on a scale so broad and extensive, have seldom been equaled, never surpassed, in any of the realms of Gentilism. It is this circumstance, which, above all others, ought to determine the sphere, and regulate the amount, of more immediate duty. Look to other heathen nations. Except China, there is none that remotely approximates to India, either in extent of territory, or in denseness of population. But, if China exceed India in both, may it not be thought that it demands the first place in the calculations of the missionary enterprise! Here however, other elements must be taken into our reckoning. Mere magnitude, either as to territory or population is not enough towards the formation of a sound decision; facility of access and liberty of operation must be held among the conclusive and determining elements in solving the problem of duty. Now, it must be confessed, that, notwithstanding certain appearances and over sanguine expectations, China seems, up to the present time, in regard to direct missionary operations, nearly as much shut against us as if encompassed with an unscalable wall of brass. The same may be said of Madagascar and other portions of the earth. It is our duty to watch and pray that all impediments may everywhere be speedily removed; for these heathen lands, as much as any other, are included in the inheritance of the Son. But how different at this moment is the condition of India! There, we are met by no thundering edicts of a Celestial Emperor to scare us away from its shores, no exterminating decrees of a capricious Madagascar savage to expel us from a territory already partially possessed. Every harbor along its extended coast is thrown open for our reception, every province, every city, and every village, to its utmost boundaries, prepared to tolerate, if not to welcome our gospel ministrations. Over the whole of that region of moral darkness, stable and controllable power presides,—and that is the power of a Christian monarchy. There, Christian governors legislate; Christian judges and magistrates decree justice; and Christian captains, wielding the sword of power, guaranty security of person and of property. All, all conspire to open up a free and unfettered course to the herald of the Cross; and serve to throw over him a broad and invulnerable ægis. How are we to interpret the *final cause* of such a state of things? Surely if ever Jehovah spoke by infallible signs through the leadings of his providence, it is here that he has uttered his voice; and the announcement of the oracle seems to be, "Behold, without any forethought, cost, or trouble, on your part; behold, the key of Asia is placed in your hands. A door, great and effectual, hath been opened there for you; enter ye in and take possession of the land. If India has been allowed to continue for ages the theatre of one of Satan's mightiest triumphs, it is only that in these latter days it may become the theatre of one of his most disastrous defeats. If, in the pride of sinful independence, India has long refused to yield allegiance to Him, who, on Zion's holy hill, has been anointed King and governor of the nations, it is only that (when made captive and willing in the day of his power and merciful visitation,) she may enrich and adorn with more than oriental magnificence the triumphal car of the conquering Immanuel."

FOR THE INFIDEL.

THERE IS A GOD.

A few days since, while sitting at the breakfast table, and the conversation turning on the truth of Christianity, a gentleman present related the following anecdote, the data of which occurred in this city; assuring us, at the same time, that he received the particulars from the gentleman himself.

The gentleman referred to, was at one period of his life a professed infidel. He, however, became united to a lady holding the truths of Christianity to be a revelation from God. Into the minds of his children he endeavored to instil the same damning principles which he entertained; and it is but natural to suppose that the anxious pious feelings of the Christian mother would oppose, as far as possible, the progress of infidelity in the minds of her beloved children. The father went one evening, accompanied by his son, to Tammany Hall, where a meeting of kindred spirits was held, for the purpose of giving practical illustrations of those infidel principles which they openly avowed. The inventions of man were opposed to the works of his Creator; moons and stars were produced by chemical processes, in order to satisfy the deluded minds of the congregated, that there was no absolute necessity for such a Creator as Christians had absurdly been taught to believe in. The meeting broke up and the father and his son were returning homeward, crossing the Park. The night was beautiful; the moon and stars shone with undimmed brilliancy, as if in mockery of the vain attempts of deluded man at imitation. The child observed them and said—"Father, those moons and stars which we have just seen were not so brilliant as these?" "True, my son," replied the father, and proceeded to show to his son the result of proportionate efforts. "But," answered the child, "supposing that similar ones were created, who could place and sustain them there?" This was more than the Atheistical reasoner was prepared to answer.—These two following simple questions staggered the self-complacent man, proceeding, as they did, from an infant mind.—The father returned home an altered man; he is now a faithul member of the body of Christ. Truly, Lord," out of the mouths of babes and sucklings thou hast ordained and perfected praise."—*Sabbath School Monitor.*

OBSCURE PASSAGES IN THE BIBLE.—A gentleman who visits with great regularity the Philadelphia Penitentiary, the inmates of which his piety prompts him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of the sacred volume; each time declaring he would not go on, if this was not explained to him. The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and which plainly applied to his situation. After many fruitless trials to induce the convict to this course, his friendly teacher said —What would you think of a very hungry man, who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat, and also covered ones, the contents of which the hungry man did not know. Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until overcome with exhaustion, he drops down. What do you think of such a man? "He is a fool," said the convict, "and I will be one no longer. I understand you well."—*Dr. Leiber's Essay on Penal Law.*

THE INFIDEL IN THE APPREHENSION OF DEATH.—Percy Bysshe Shelly, who glorified in his infidelity and whose unquestionably fine talents were fearfully desecrated, was apparently a person of the most heroic character, and not likely to feel any serious alarm in the hour of danger.—When sailing in Lord Byron's yatch, a storm arose which threatened the destruction of the vessel. Shelly was immediately alarmed—nothing could render him tranquil; he called out in agony for mercy from that very being on whose law he had not only himself trampled, but whose sovereignty over the hearts of others he had sought to overthrow, and whose name he had never mentioned without the most profane ridicule. His terrors are described as fearfully awful. He is not the only infidel, however, whose last hours have been embittered by the near prospect of death. In the season of health and supposed security, the blasphemer may deride the idea of a God, of judgment, and eternity; his feelings will be far different when God causes his waves to go over him and judgment and eternity are at the very door.

Every way of a man is right in his own eyes; but the Lord pondereth the hearts.

To do justice and judgment is more acceptable to the Lord than sacrifice.

FOR THE CHILDREN.

MARIETTE.

Little Maria was very fond of being useful, and if there was any thing to be done in the house, which a child could do, Maria was always the first to offer: I must say this made her rather officious sometimes, and occasionally she was found fault with for interfering in other people's concerns; but upon the whole she was very obliging, and every body was glad at times to accept her services. One evening there came a ring at the bell, and the servant brought in a small parcel, which Maria soon found was a book come from the booksellers: she was not long before she obtained permission to cut the leaves and cover it, but she began to say "Oh what a pretty book! What a beautiful book! I think this book is fit to be read on Sunday! and here is my name in it; no, not my name quite, but one very like it—Mariette,—a story about Mariette." There were many things in that book, which a child like Maria could not understand, but the story of Mariette was about a little girl not a great many years older than herself, and she was much pleased to have it read to her.

Mariette was a shepherdess who lived in a village among the mountains in the South of France; she had never learned to read, and she had no Bible, but she had heard some people who loved Christ speak about Him, and the things which concerned their souls, and she longed to know more. This, however, was very difficult, for Mariette not only had no one to teach her, but her friends did not wish her to learn. How do you think she managed?

While she was taking care of her little lambs among the mountains, she watched the people who passed by. I must tell you it was a very lonely place, where there are very few people, so that I dare say Mariette sometimes only saw two or three all day, and she used to go up to them, and ask them where they came from? Some of the villages belonged to Roman Catholics, who never read their Bibles, the others belonged to Protestants, who were blessed with a good and pious minister, and had been taught to fear and to serve God. If, therefore, the person told her he came from a Roman Catholic village, she let him go away and said nothing, but if he said he came from a Protestant village, she used to keep him, and ask a great many questions about God, and heaven: and many were the pleasant conversations held thus upon the lonely mountain side.

One day when Mariettee was watching as usual, she had the joy of seeing the good minister himself, coming towards her, and you may guess with what delight she ran to meet him, and how gladly she listened to all he said to her. Sometimes when the children came to watch their sheep and goats near her, she used to beg of them to bring their testament, and read to her, and to teach her the verses from the Psalms, and passages from the Bible, which they had learned at the Sunday School. By these means, Mariette, during the summer, learnt a great deal, but at last, winter came, the mountains were covered with snow, the people could not go out of their villages, and Mariette was deprived of all opportunity of seeing her friends: notwithstanding this, she learned to love God more and more, and at last she refused to go to mass. Mass is the religious worship of the Roman Catholics, and as Mariette knew that there were many things in it contrary to the Bible, and displeasing to God, she was resolved not to go: her friends tried to force her, and they used to beat her, and ill-treat her, but she bore it all patiently: they then sent for her father who was very angry with her, and insisted upon knowing how she came to think of these things. She said it was God who had put them into her heart, and she answered him with so much meekness and solemnity, that he did not try to force her any more to do that which she knew to be wrong. But poor Mariette lived with her grandfather and grandmother, and they still continued to be very unkind to her.

Some time after this, when the spring returned, and the people were able to go about as usual, the good minister walking one day down one of the mountain-paths, saw a flock of lambs hastily driven towards him by a young shepherdess; it was Mariette: She told him again and again how happy she was at meeting him: she told him of all she had suffered: "but when I suffer most," she said, "the good God supports me and I fear nothing; they wish to drag me to mass, and because I refuse, they beat me; and when they have beaten me for the name of Jesus Christ, and see that I do not cry, but rejoice in his name, then they become furious, and beat me still more; but were they to kill me, I would not cry, since the good God strengthens me." Now this poor little girl did not know even the letters of the alphabet: all her knowledge was acquired by the instructions *which she had begged from others.* The good minister comforted, and encouraged her, and afterwards he went to her father, and persuaded him to forbid her friends from ill-treating her any more.

But this was not enough for Mariette; she earnestly longed to go to Church, where she might hear her kind friend preach about Christ, and join his people, in praying to, and praising Him; so she prayed constantly during the week, that God would dispose her father to grant her permission. Her prayers were heard, and the Sunday following, Mariette made her appearance at the Church, a long, long way from her home. But what was that to her? she was only too thankful to be allowed to go.

She was received with great joy, and a poor man who lived there and was related to her, offered to keep her all the winter, if her friends would let her stay and have her taught to read, and instructed more perfectly in the truths of the Gospel. During the winter in that country, the ground is covered with snow so deep, that the people can hardly go out of their houses; and sometimes it is only light for one little half-hour during the day; then during the long evenings they used to learn to read, and to sing hymns, and many other pleasant things, and their good minister used to teach them.

I am sure you will be glad to hear, that Mariette staid there with them, and was allowed to receive instruction and to go to Church: her history reached the ears of some friends at a great distance, who begged her father to allow them to take care of her: to which he consented, and the happy Mariette in the midst of Christian friends, grew up in the knowledge and love of God.

Sometimes on a winter's evening, a group of little listeners is gathered round to hear a pretty story, and when it is finished many a little face looks anxiously up, with the question, "is it true? is it true?" My dear children, this is *all true, quite true.*—The good minister I have told you of, is gone to his rest in Jesus. Some day I hope to tell you more about him, but Mariette was still alive a few years ago, and still faithful to her trust in Christ.—*Dr. Gilly's Life of Felix Neff.*

COWPER'S CONVERSION.

WRITTEN BY HIMSELF.

I cannot recollect that till the month of December, in the 32d year of my life, I had ever any serious impressions of a religious kind, or at all bethought myself of the things of my salvation, except in two or three instances. The first was of so transitory a nature, and passed when I was so very young, that I did not intend what follows for a history of my heart, so far as religion has been its object, I should hardly mention it.

(Here follows a long account of painful exercises and awful temptations, with which he was harrassed; after which he proceeded as follows:)

At length I remember my friend, Martin Madan, and sent for him. I used to think him an enthusiast, but now seem convinced, that if there was any balm in Gilead, he must administer it to me. On former occasions, when my spiritual concerns had at any time occurred to me, I thought likewise on the necessity of repentance. I knew that many persons had spoken of shedding tears for sin; but when I asked myself, whether the time would ever come, when I should weep for mine, it seemed to me that a stone might sooner do it.

Not knowing that Christ was exalted to give repentance, I despaired of ever attaining to it. My friend came to me; we sat on the bed side together, and he began to declare to me the Gospel. He spoke of original sin, and the corruption of every man born into the world, whereby every one is a child of wrath. I perceived something like hope dawn in my heart. This doctrine set me more upon a level with the rest of mankind and made my condition appear less desperate. Next he insisted on the all-atoning efficacy of the blood of Jesus, and his righteousness for our justification. While I heard this part of his discourse, and the Scriptures on which he founded it, my heart began to burn within; my soul was pierced with a sense of my bitter ingratitude to so merciful a Saviour; and those tears which I thought impossible burst forth freely. I saw clearly that my case required such a remedy, and had not the least doubt within me that this was the Gospel of salvation. Lastly he urged the necessity of a lively faith in Jesus Christ; not an assent only of the understanding, but a faith of application, an actual laying hold of it, and embracing it as a salvation wrought out for me personally. Here I failed and deplored my want of such a faith. He told me it was the gift of God which he trusted he would bestow upon me. I could only reply, "I wish he would"—a very irreverent petition—but a very sincere one and such as the blessed God, in his due time, was pleased to answer.

My brother finding that I had received consolation from Mr. Mandan, was very anxious that I should take the earliest opportunity of conversing with him again; and for this purpose pressed me to go to him immediately. I was for putting it off, but my brother seemed impatient of delay, and at length prevailed on me to set out. I mention this to the honor of his candor and humanity, which would suffer no difference of sentiments to interfere. My welfare was his only object, and all prejudice fled before his zeal to procure it.

(After narrating a series of temptations and despairing apprehensions, he thus observes respecting the favored seasons, when by the power of the Spirit of God, divine light broke in his soul.)

But the happy period which was to shake off my fetters, afford me a clear opening of the free mercy of God in Christ Jesus was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the 3d of Romans;—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of

God." Immediately I received strength to believe, and the full beams of the sun of righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon sealed in his blood, and all the fulness and completeness of his justification. In a moment, I believed and received the Gospel. Whatever my friend Mandan had said to me so long before, revived in all its clearness, with demonstration of the Spirit and with power.

Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to Heaven in silent fear, overwhelmed with love and wonder. But the work of the Holy Spirit is best described in his own words, it is "joy unspeakable and full of glory." Thus was my Heavenly Father in Christ Jesus pleased to give me the full assurance of Faith; and, out of a stony unbelieving heart, to "raise up a child unto Abraham." How glad should I have been to have spent every moment in prayer and thanksgiving! I lost no opportunity of repairing to the Throne of Grace, but flew to it with an earnestness irresistible and never to be satisfied. Could I do otherwise than love and rejoice in my reconciled Father in Christ Jesus? The Lord had enlarged my heart and "I ran in the way of his commandments."

For many succeeding weeks, tears were ready to flow, if I did but speak of the Gospel, or mention the name of Jesus. To rejoice day and night was all my employment. Too happy to sleep much, I thought it was but lost time that was spent in slumber. Oh! that the ardor of my first love had continued! But I have known many a lifeless and unhallowed hour since; long intervals of darkness, interrupted by short returns of peace and joy in believing.

My physician, ever watchful and apprehensive for my welfare, was now alarmed; lest the sudden transition from despair to joy should terminate in a fatal phrenzy.—But "the Lord was my strength and my song, and was become my salvation." I said, "I shall not die, but live, and declare the works of the Lord; he has chastened me sore, but not given me over unto death. O give thanks unto the Lord, for his mercy endureth for ever."

In a short time, Dr. C. became satisfied, and acquiesced in the soundness of my cure; and much sweet communion I had with him, concerning the things of our salvation. He visited me every morning while I staid with him, which was nearly twelve months after my recovery, and the Gospel was the delightful theme of our conversation. No trial has befallen me since, but might be expected in a state of warfare.

* * * * * * *

I went to church for the first time after my recovery. Throughout the whole service I had much to do to restrain my emotions, so fully did I see the beauty and the glory of the Lord. My heart was full of love to all the congregation, especially to them in whom I observed an air of sober attention. A grave and sober person sat in the pew with me; him I have seen and often conversed with, have found him a pious man, and a true servant of the blessed Redeemer. While he was singing the psalm, I looked at him, and observing him intent on his holy employment, I could not help saying in my heart with much emotion, "Bless you for praising him whom my soul loveth!" Such was the goodness of the Lord to me that he gave me "the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" and though my voice was silent, being stopped by the intenseness of what I felt, yet my soul sung within me, and even leapt for joy. And when the gospel for the day was read, the sound of it was more than I could well support. Oh what a word is the word of God, when the spirit quickens us to receive it and gives the hearing ear, and the understanding heart? The harmony of heaven is in it, and discovers its author. The parable of the prodigal son was the portion of Scripture. I saw myself in that glass so clearly, and the loving kindness of my slighted and forgotten Lord, that the whole scene was realized to me, and acted over in my heart.

RETIREMENT FROM THE WORLD.

Like sweet music to the ear that is worried with a succession of discords—as retirement to the mind jaded with the tumult and distraction of life—who, that hath gone with his Lord to the desert and to the mountain, would not wish the shades of the evening, and the beams of the morning, again and again to surprise him, in the posture of devout meditation and prayer?—And who, that denies the soul that repose which is as essential to its welfare as air or food to the body, can wonder that it droops and languishes, amidst the ceaseless agitation of the world? Our Lord, though he shrank not from duty, loved retirement. It was there he sought to deepen his communion with God; he went apart to pray. It was thither he invited his disciples "Come into the desert and rest awhile." It was when, in the spirit of their Master, his little flock had closed the doors against the intrusion of the world, that he said to them, "Peace be unto you." Is it then, likely that the retirement so precious to our Lord, and to his first and best followers, should be needless for ourselves? Child of the dust! how canst thou do without that which thy Redeemer so earnestly coveted?—How canst thou hope, in the ceaseless whirl and tumult of thy feverish existence, to find leisure to be good? How can a life of perpetual agitation allow the lessons of truth to fasten on thy mind? Is not this sowing to the whirlwind—and canst thou expect to reap? Learn, thou busy bustler in concerns of little worth, to be quiet. "Commune with thine own heart, and be still." Go apart now, to sit in judgment upon thine own soul, for at the great day thou shalt stand apart to be judged. "My people," it is said, "shall dwell in peaceful habitations, and in sure dwellings, and in quiet resting places." Should we not then cherish here the peaceful graces which may fit us for such a world?—*Cunningham.*

Praise.—Surely it will mightily exalt our affections, and stir us up to the most vigorous devotion, to consider with whom we bear a part, *with angels, and archangels, and all the company of heaven.* For Jesus, by his death, united heaven and earth, and designed all his redeemed ones to sing *hallelujah* with the blest spirits above for ever and ever. Therefore it is fit that we should begin to unite our voices with them, with whom we hope to praise God to all eternity. Only as we sing *with* them, let us sing *like* them, and not spoil their blessed harmony by mingling flat and discordant notes. O with what delight and pleasure, sincerity and joy, do they sing their hymns, while they are ravished with the prospect of the Divine perfections? Could we but see their felicity, and hear their music, it would transport us above ourselves, and make us forget and despise all other pleasures, to join with them. It may be, that we fear that we cannot sing in so high a note; yet if we do it with like sincerity, our lower key may grace the harmony, and complete the concord. Behold those blessed spirits who had no need of any Savior, and who never did offend, do praise God with incessant voices for his mercy and love to us, and seem to invite us, saying—"O ye sons of men, *praise the Lord with us, and let us magnify his name together.*"

How, then, can we be silent, especially when our glorified brethren, prophets and apostles, saints and martyrs, do also bear a part in this admirable hymn. How justly do we style the object of these praises a *glorious name*, since all the world resounds its praise! To it cherubim and seraphim, angels and archangels, continually do cry, Holy, Holy, Holy; and all the saints in heaven and earth do join to set forth the glory thereof.—*Dr. Comber on the Trisagium.*

A guilty conscience.—Had you all once felt the smart of a galled conscience, you would need no other argument to persuade you to avoid it; for that doubtless is the greatest torment and misery that mankind is capable of, as the wise man observes, saying, *the spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* No man, certainly, except Almighty God can support him under it, either in judgment to punish him, or else in mercy to bring him to repentance by it.—Ask but such a one, who labors under it, what it is to have a wounded and offended conscience, and he will tell you, that no sorrow is like unto his sorrow, wherewith the Lord hath afflicted him in the day of his anger; the arrows of the Almighty are within him, the poison whereof drinketh up his spirits, the terrors of God set themselves in array against him. O the wormwood and the gall, the anguish and bitterness of the soul!—How doth he fret, and fume, and vex, and tear, and torment himself at the remembrance of his sin and folly! Every thing is uneasy and troublesome to him, yea, he is a burden to himself, he cannot endure himself, but wishes he had never been, or could cease to be: his mind is distracted, his thoughts confounded, his whole soul is overspread with darkness and horror, and tossed to and fro, like a troubled sea, when it cannot rest, *whose waves cast up mire and dirt.* Thus is the poor man always upon the rack, distorted, tormented, terrified, and hurried about by his own outraged conscience, as if all the fiends of hell were let loose upon him. What would he now give, or rather what would he not give for a good conscience? If all the crowns and sceptres upon earth were his, he would willingly part with them all upon these terms, and reckon it the best purchase he ever made. *Bishop Beveridge.*

EXPOSTULATION OF A SINNER.

It was for the sake of sin that the Judge did suffer unspeakable pains, such as were sufficient to reconcile all the world to God. And to consider that thou hast, for thine own particular gratification, made all this in vain and ineffective, that Christ thy Lord and Judge should be tormented for nothing; that thou wouldst not accept felicity and pardon, when he purchased them at so dear a price, it must needs be an infinite condemnation to thee. How shalt thou look upon him that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet, in beholding that face consists much of the glories of eternity.—Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labors and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was which broke the Jewish nation in pieces, when Christ came to Judge them for their murdering him who was their King, and the Prince of life; and considerest that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend that there is some strange, unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—*Jeremy Taylor.*

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want.

THE REGISTER.

De Ruyter, May 5, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

THE PEARL OF GREAT PRICE.

The Lord Jesus in presenting the rich blessings of the Gospel to the consideration of lost sinners, selected, from among the most beautiful and valuable things in Nature, the things most highly esteemed among men, unto which he likened his kingdom, that they might possess the most exalted views of its character of which their capacity would admit. For this purpose, and also to convince men that the blessings of the gospel should outweigh every other consideration, and should be possessed though at the expense of all things else, he gave us the following beautiful simile: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one of great price, went and sold all that he had and bought it." As this merchantman was seeking goodly pearls, so men are invariably in the pursuit of something by which they hope to allay their thirst for happiness, and acquire ease and quietness of soul.—The language of the unrenewed in heart is, Who will show us any good? To such the gospel is presented as *the pearl of great price*—as the one thing needful, to possess which we must relinquish every other expectation of happiness, and accept it as our all.

The Gospel is the Pearl of Great Price,

1. Because it is exactly adapted to the wants of the sinner.

The mind of the sinner, restless and unhappy, is ranging over the earth in hopes of lighting on something by which the unsatisfied desires of his soul may be assuaged—something by which lasting pleasures may be secured. But his anxieties and restlessness continue to increase as he progresses, and he finds himself disappointed in his pursuit. That, therefore, which would secure to him present and future happiness, must be a pearl of *great price.* This *pearl* is presented to the sinner in the gospel of Jesus Christ.

> Here springs of sacred pleasure rise
> To ease our every pain;
> Immortal fountain full supplies,
> Nor need we thirst again.

The sinner is not only unhappy, but he is polluted. His soul is defiled with sin, the stain of which cannot be washed away by any effort or application we can make, aside from the cleansing efficacy of the blood of Jesus Christ. The foul leprosy must therefore cleave unto us forever in spite of all the remedies that can be furnished us by ourselves, by our friends, or by any creature or material whatever.—The gospel is, therefore, the *pearl of great price*, as it presents to us a fountain in which we may wash and be clean. "The blood of Jesus Christ cleanseth from all sin."—Thus in whatever light we may look at the sinner's condition, the blessings of the gospel are adapted to his necessities. Is he miserable? the gospel can make him happy. Is he polluted? it can make him clean. Is he under sentence of condemnation? the gospel furnishes pardon. Is he unreconciled to God? it is the grace of reconciliation

2. The gospel is a pearl of great price inasmuch as it is procured at an infinite expense.

Nothing less than the humiliation and death of the Son of God was required to give it existence. He that was rich for our sakes became poor, that we through his poverty might be made rich. At what an expense, then, are we provided with a dispensation of mercy! What estimate shall we put upon the gift, humiliation and sufferings of the Son of God! To use the language of the excellent Hervey: Should the sun be shorn of all its radiant honors, and degraded into a clod of the valley;—should all the dignitaries of Heaven be deposed from their thrones and degraded into insects of a day, great would be their abasement. But nothing to thine, most blessed Jesus, thou Prince of Peace, when for man, and for our salvation, thou didst not abhor the accommodations of a manger. Thou didst not decline even the gloomy horrors of the grave. Surely, this is price beyond all price, which indulgent heaven has poured out to recover wretched guilty man from the effects of the fall, and to bring back the wretched wanderer to the embraces of the divine favor. The gospel, then, is the Pearl of *Great Price.* To procure it our holy, blessed Redeemer gave his life. Then if we are to measure the excellency of the gospel by its cost, who can properly estimate its value! or what can be put in competition with it! And yet it is neglected by thousands who prefer to wallow in the filthy mire of sin, and to drink at the embittered and unsatisfying fountain of worldly enjoyments, rather than to submit to the requisitions of the gospel and drink in substantial joys at the fountain of life.

Notwithstanding this Pearl is of infinite value, and provided at an infinite expense, yet it is placed in the reach of all who sufficiently desire it. None so poor as to disqualify them to possess it, and none are so rich as to purchase it. But to possess it our hearts must let go every thing else, and we must receive it upon the bended knees of our souls as the free gift of God.

This pearl of great price may be lightly esteemed by men while surrounded with the allurements of the world and thronged with the busy cares of this life; but when forced by death to let go our hold upon sublunary objects, and we are about to face the realities of the invisible world, we shall begin suitably to feel the great importance of being in possession of this treasure; for its benefits are not only enjoyed in this life, but accompanying the believer through the trying scenes of death, extends its blessed fruits to the soul in another world, filling it with the rich enjoyments of heaven forever. Reader, are you in possession of this Pearl?

TIME IS PRECIOUS.

It is remarked that we do not know how to appreciate a blessing until we are about to be deprived of it. This is true in reference to time. While it is lengthened out to us, and there are no evident signs of its discontinuance, our days pass off without any suitable sense of their value. But, when there are strong indications of their speedy close, we are astonished at our former stupidity, and prodigal waste of time. But in health, with the prospect of long life before us, such is usually our stupidity on this subject, that we need to have continually sounded in our ears, and engraved upon the palms of our hands—upon the walls of our dwellings—and upon all that we see and touch, this truth—*Time is precious.*

It is impossible for us to place too high a value upon our time. Every moment should be considered precious, and should be devoted to the great objects of our being. Had wretched Altamont understood this, he would have been saved the pain which extorted from him this heart chilling confession, "*O time it is fit thou shouldst strike thy murderer to the heart!*" How many, placing no proper estimate upon their time, have squandered it away in idleness, or what is worse, in rioting upon the luxuries of this life, to the neglect of the solemn duties enjoined upon them by their Creator. Such are murderers of their time and at the last, *it will be fit it* should strike its murderers to the heart. Many such, appear only to learn that time is precious, when it can no longer be theirs. Then the addition of a single day, or a single hour, would be hailed as a precious boon.

Let us not, then, while days and years are allotted us, be unmindful of their value, but become wise, "redeeming the time," for our days are few, and our accountability great.

Health Journal.—We have received the second No. of the Health Journal and Advocate of Physiological Reform, published weekly at Boston and Worcester, Mass., by *Joseph S. Wall.* From a hasty perusal of its contents, we think it is a useful publication, and ably conducted.

For the Register.

Messrs. Editors,—When I presented to you the question which you inserted in the third No. of the Register, I little thought that I should be called upon for a solution, supposing that some of your readers would save me the labor. But inasmuch as no solution appears, and you consider me responsible for the promise I made to furnish a solution providing no one else did, I present the following for your inspection, and the inspection of your readers should you choose to insert it in your paper. And I would say, if any one finds an error or errors in the solution, (which I presume they may, as the writer is not infallible) I should be pleased to be corrected.

SOLUTION.

1st. Let s= surface of the earth, S= solidity, b= 3,1416, and D= diameter.—Then s= D sq. X* b (Geometry, Book 8, Prop. 10, Cor.) or s= 8,000 sq. 3,1416 = 201,062,400.

S= s X 1–6 D. (Geom. b. 8, p. 14.)

Or S= 201,062,400 X 1–6 of 8,000 = 268,083,200,000.

Having now found the no. of solid miles the earth contains, we will call it the surface of the hollow globe, because said surface is to be one mile thick.

2d. Having given the surface we will find the diameter of the hollow globe, and since s= D sq. X b by transposing and extracting the square root we have D= square root of s divided by b = sq. r. of 268,083,200,000 div. by 3,1416 = 292,118 miles, now if we subtract 2 from this number we obtain 292,116 for the diameter of hollow globe.

3d. We will now find the number of solid miles in hollow globe, and since solidity equals cube of diameter multiplied by 1–6 b (Geom. B. 8, P. 14, Sch. 3,) we have by logarithms as follows:

log. of 292,116=5,465555
3
multiplied by 3 = 16,396665
log. of 1–6 b or ,5236 added, —1,719000
log. of no. solid miles is....16,115665
the no. answering to it is 13,051,621,621,621,621.

4th. We will reduce this last number to inches and divide by 35,25, the no. of solid inches in one pint.

log. of 13,051,621,621,-
[621,621,=16,115665
log. of sol. in. in a mile,
[or 254,358,061,056,000=14,405415
log. of 35,25 is to be subract-
[ed, which is........1,547159
log. of Ans. is.............28,973951

consequently, the Ans. omitting all decimals is, 94,178,260,869,565,217,391,304,347,826 lbs. or 91 octillions, 178 septillions, 260 sextillions, 869 quintillions, 565 quadrillions, 217 trillions, 391 billions, 301 millions, 347 thousand, 826 lbs.

(*Sign for multiplication.) G. M. L.

NOTICE.

Notice is hereby given, that the Annual Meeting of the Stockholders of the De Ruyter Institute will occur on the 28th of May next at the Institute, at 1 o'clock, P. M., at which time the seats of Matthew Wells, jun. Barton G. Stillman, Samuel P. Burdick, and Eli S. Bailey, will become vacant. Said vacancy to be supplied, and such other business transacted as shall be necessary.

IRA SPENCER, Sec'y.

De Ruyter, April 28th, 1840.

REVIVAL RECORD.

From the N. Y. Observer.

The rain continues to descend not only upon our city churches, but upon many in the country, refreshing some gently, and more abundantly watering others. So general are these displays of divine grace at the present time, that those churches, where God is not pouring out his Spirit, ought seriously to inquire, why are we passed by. In a time of grievous famine, the Prophet Jeremiah cried, "Oh the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night." He acknowledges "our iniquities testify against us," and being humbled on account of them, he sought their forgiveness and a return of divine favor. The people of God know full well that a parent is not more willing to give bread to his starving children than our Father in Heaven is to give his Holy Spirit to them that ask him. We know that our iniquities separate between us and our God, and cause him to hide his face from us.—And when we pray, "turn us again, Oh God, and cause thy face to shine, and we shall be saved," we know that God is willing to hear and answer. Let not the thought be cherished by any that God is not ready. He waits to be gracious. He loves to bestow the blessing. Why then does not the rain descend?

Among the places recently, or at present, visited with the converting influence of the Holy Ghost, we observe the names of Portland, Otisville, Whitneyville, Mount Desert, Harpwell and Oxford, in the state of Maine; Norwalk, Stamford, Waterbury and Meriden, in Connecticut, and some of the churches at Rochester, Ogden, Penfield, Holley, Wheatland, Pavilion, Avon, Lakeville, Nunda and Wyoming.

As the fruits of a precious work of grace in Cleaveland Ohio, 50 have united with the Protestant and 50 with the Episcopal Methodist churches; 100 with the Wesleyan Methodist church; 106 with the Baptist church; and about 180 have been examined for admission into the Presbyterian church. They are expected to be admitted next Sabbath; 16 were admitted last January. Total 502.

To the Episcopal church in Willingborough, N. J., 24 were added March 30th. To Christ church, Philadelphia, 46, and to the church of the Epiphany 30 were added on Sunday, the 12th inst.,; to the Swede's church 30, and to the church of the Evangelists 20, on the 16th inst. P.

INTELLIGENCE.

FOREIGN.

From the New Yorker.

LATEST FROM EUROPE.

ENGLAND.

In the House of Commons, March 9th, Mr. J. A. Smith asked what was the object of the Naval and Military preparations now going on in India.

Lord J. Russell answered that they were to obtain reparation for the insults and injuries offered to her Majesty's Superintendent and her Majesty's subjects by the Chinese Government; they were to obtain for the Merchants trading with China an indemnification for the loss of their property, incurred by threats of violence offered by persons under the direction of the Chinese Government; and lastly, they were to obtain a certain security that persons and property in future trading in China should be protected from insult or injury, and that trade and commerce should be maintained upon a proper footing.

In the House of Commons, March 23d, Lord John Russell brought forward a bill for the union of the two Canadas under one Provincial Government. It provides that the United House of Assembly shall consist of 78 members to be elected as at present, but the Representatives are to be in possession of £500 property as a qualification. The house to be elected for four years, as now. The Upper House or Legislative Council, to be appointed for life, as at present. The noble Lord also adverted to the Clergy Reserve Bill, to the abstract question of a Church Establishment, and to the necessity of passing that bill to satisfy the people of Canada. He said the Ministers, if not overruled by Parliament, were prepared to give their assent to the bill.

Petitions for the repeal of the corn laws continued to be presented to Parliament in great numbers.

Lord John Russell has declared that it would be scarcely possible to suppress the traffic in slaves, if the whole British Navy were employed for that purpose.

FRANCE.

The Emperor of Morocco has declared war against the French Government, and that he takes part with Abd-el-Kader. In consequence, orders have been transmitted by the Minister of Marine to Admiral Rosamel, to send a force to the coast of Africa.

The dearth of corn had been nigh occasioning some disturbance at Avranches.—Serious disturbances on account of the dearness of corn had also occurred at Caen.

The correspondent of the London Times, under date of Paris March 23d, says: efforts have been made to induce Count Mole, Marshal Soult, and M. Duchatel to join the late Ministers, but they have not been successful, although each of those three personages and their friends will with heart and hand oppose the present Ministry. Another and still more menacing fact than the continued hostility of M. M. Soult, Mole, and Duchatel, has, however transpired—namely, the reconciliation of the party known as "the 221," and their pledge unanimously to vote against the ministers on the secret service money question.

Hence the very best informed persons, those who twenty-fours since deemed M. Thiers secure of a respectable majority, consider it now questionable that he will have a majority at all. On that division therefore, depends the fate of the ministry, and possibly (some say) that of the existing monarchy. The king is ready and willing to accept the resignation of M. Thiers, and so far advanced is the organization of a new Cabinet, in anticipation of it, that it would be gazetted within twenty-four hours of that event.

SPAIN.

Affairs in Spain are in a very precarious state: there is no money in the Treasury.

The Chamber of Deputies is at last constituted. M. Isturitz has been chosen President by a large majority. The other members of the bureau have been chosen from among the same party. Madrid is tranquil. The intelligence from the provinces is mostly of a satisfactory nature. The state of siege has been raised.

RUSSIA.

The Russian Government has recently sent, as the *Sud* of Marseilles states, some magnificent presents of ecclesiastical ornaments to the Greek Patriarchs of Antioch, Alexandria, and Jerusalem.

Advices from Berlin of the 13th inst. state that the Russian expedition against Khiva, was encountering many impediments in its march—the Khan having caused all the bridges over the numerous streams, canals, and drains which intersect the country to be destroyed. Wood being scarce, the Russians procured the means of re-establishing the communications; and being constantly harrassed by the cavalry of the Usbecks, their progress has been slow.

The *Univers* publishes a letter from St. Petersburgh, which states that the Emperor has just issued an ukase, directing that any person attempting to convert any Russian subject from the Greek Established Church to any other religion shall be subject to certain penalties; and that all the ecclesiastics guilty of such an offence shall be proceeded against by the civil tribunals, instead of the Spiritual Courts, as heretofore.

"A new marriage," says the *Temps*, "is talked of for the imperial family of Russia. Adol, reigning Duke of Nassau, is to be the husband of the Grand Duchess Olga, youngest daughter of the Emperor. This marriage is said to have been arranged long since between the late Duke of Nassau and the Emperor Nicholas.

GREECE.

Letters from Athens of the 29th ultimo afford new evidence of the devotion of King Otho to Russia, and of course of his Majesty's enmity to France and England. Alarmed for his own safety, the King had for a moment suspended his observance of a plan laid down by Capo d'Istrais, and had even dismissed the grand conspirator, Glarakis, but repented the very next day, and continued near his person Gennaios Colocotroni and his party, although within the week preceding the date of our letter a gens'darme, a creature of Colocotroni's, was arrested near Megara, concealed in whose clothes were found more than 30 letters to the disaffected in Morea, encouraging them to preserve and keep up their spirits.

HOLLAND.

Letters received in Paris from the Hague gave rise to much uneasiness respecting the course of events in case the marriage of the King with the Countess d'Oultremont takes place. It was supposed that his Majesty had yielded to the advice of his children, the opinion of his Ministers, and the public voice pronounced by the press, in giving up the ill-advised match, and that

Madame d'Oultremont had gone into Italy as the best proof of that determination. It seems now, however, that the King is determined to marry this Belgian lady; and the Dutch nobility and people are so irritated on the subject, that it is apprehended some national calamity will be the immediate consequence. Indeed, these letters go so far as to say that the King will be requested to abdicate, and that if he should refuse to do so on the first demand, strong measures will be resorted too to compel him relinquish the throne.

CHINA.

A letter in the London Mercantile Journal, dated Tongkoo, Dec. 14th says:

"The imperial command in announcing the *stoppage for ever* of the English trade makes an exception in favor of the ships Thomas Coults and Royal Saxon, which are allowed to trade. The Americans are reaping a rich harvest, and the transhipping trade is brisk; the Captain of an American vessel entered the port with 2000 bales of cotton, and offered to return to Tongkoo, and re-enter the port with a similar cargo."

SUMMARY.

The Steamboat Napoleon, on her way to Albany on the evening of the 23d ult., struck the bow of a sloop supposed to be Hannah Ann of Peekskill, by which the railing of the steamer was broken. A passenger on the boat by the name of Charles H. Degrove, supposed to be struck by the bowsprit of the sloop, was so much injured as to die almost instantly. It is said the accident was unavoidable by the steamer.

The Marietta (Pa.) [illegible] of the 22d ult., says:—"The intelligence has just been received, that yesterday afternoon, James Patterson had both legs nearly severed below the knees, by a train of cars passing over him. He was endeavoring to pass over the top of the cars to reach a break, as the train was entering a bridge near Parksburgh. Being unable to secure himself in time, he was knocked off between the cars, and eleven cars passed over him.

The Hon. Hugh L. White, late U. S. Senator from Tennessee, died at his residence at Knoxville, on the morning of the 10th ult.

On the 20th his death was announced to the Senate, by his immediate successor, Mr. Anderson. Mr. A. spoke of the distinguished Senator in suitable terms. Mr. Preston followed in a strain of eulogy, on the public and private character of his deceased friend, after which, the customary resolutions in testimony of respect for the memory of the deceased, were adopted.

Mr. Peter Edes, the oldest printer in the U. S. died at Bangor on the 28th of March, in the 85th year of his age.

The monument erected to the memory of Gen. Brock, on the heights of Queenston, U. C., was recently destroyed in the following manner:—

The inhabitants of Lewiston and Queenston, were aroused about 4 o'clock in the morning, by a report like that of heavy artillery. On looking out a column of smoke was seen slowly ascending from the tall monument, and as it cleared away, the obelisk like tower was discovered to be rent and shattered from turret to foundation stone.

Bemis's powder mill in Spencer Mass., was recently blown up, and three persons killed.

The second detachment of U. S. artillery, consisting of 150 men, left Montpelier Vt. on the 16th ult., for Houlton, Maine.

Mr. D. L. Seymour, of Ogdensburgh, it is said, has been appointed Agent of the States Prison at Sing Sing.

The Vice Chancellor has decided, that an issue of Post Notes by banking associations, is unlawful.

Two Americans from the State of Maine, James Nisbet and Gerard Welsh, in a criminal Court at Quebec, were condemned to pay a fine of £40, (imprisonment till paid,) and six months imprisonment, and stand on the pillory, for enticing soldiers to desert.

On the evening of the 25th ult., Cazenovia and vicinity, in this county, was visited with a heavy shower of rain, which caused considerable damage to mill-dams, bridges, ploughed lands, and in many instances, carried off the soil and newly sowed grain.

Jumping the Rope.—The Boston Traveler states that a little school girl bantered with her comrades that she could "skip the rope" one hundred times on foot without stopping. She performed her boast, but it nearly proved fatal to her. She was taken into the school house, and from thence to her home, covered with blood. Not only was the foot on which she skipped bathed in blood, but it exuded from every pore in her skin, and stood in small drops all over her body, arms and face. She remained in an extremely dangerous state for several days, but is now recovering.

A disgraceful scene.—In the midst of a desultory debate, (April 21st,) Mr. Rice Garland and Mr. Bynum had a passage at arms on the floor of the House, and after an exchange of blows were separated by their friends. A committee was immediately appointed to investigate the matter and report to the House. The opinion was freely expressed, that it was high time some decisive steps were taken to vindicate the honor of the body, and protect it from the frequent repitition of such scens.

A Double Murder.—The Louisville Journal states on the authority of a Vicksburg paper, that Joseph W. W. Wade, and H. D. Robertson, both formerly of Hinds county, Miss., and more recently of Louisiana, met a few days ago on the west of the Mississippi, a little obove Vicksburg, and killed each other.

The Currency.—A bill requiring all the Banks of this State to Redeem their notes at half of one per cent. discount either in New York or Albany, has passed both branches of the Legislatnre.

Terrible Conflagration at Kingston U. C.—A tremendous fire, accidentally communicated by sparks from a steamboat, took place at Kingston, U. C. on the night of the seventeenth instint. The number of buildings reported to have been consumed, is 70, and among the property destroyed is said to have been about 15,000 barrels of flour and the furniture of the steamer Greart Britain. The boat from which the fire was communicated had just arrived from Oswego, and the captain, by the advice of his friends, to avoid threatened violence, immediately lefr the port, and was the first bearer to Oswego of the account of the conflagration. The loss is estimated at half a million.

From the Albany Evening Journal.

THE GIANT BOY.

This wonderful boy who is to be exhibited to the public during the present week in this City, is the son of Mr. Denslow Barber, of Richmond, Chittenden co. Vt. He was born in May 1836, and is now about three years and eleven months old. He is four feet in height; weighs about 100 pounds; and with the exception of a slight curve of the legs below the knee, occasioned by walking too early, and the great weight of the body, is in every respect proportioned like a man; and has the muscular strength of a boy of sixteen. The mind and general expression of the face exhibit the sprightliness and prying curiosity of the child of six or eight years, while the hair, whiskers, voice and physical lineaments are those of a man of 25 or 30.

We understand that Drs. March, McNaughton, Armsby, Hun, and several other gentlemen have examined the boy, and the testimonials relative to his age and early developement, and are satisfied as to the authenticity of the accounts which are given of him.

It is a subject well worthy the attention of the curious and scientific, and will furnish to all a useful and instructive lesson.

From the St. Louis Republican. April 6th.

HORRIBLE AFFRAY AND LOSS OF LIFE.

By the passengers and officers of the steam boat Otter, we have the following particulars of a serious affray, which occurred in Bellevue, I. T. two miles below Galena, on Wednesday last, the first of April. The circumstances are thus stated:

It has long been known that there was a party of desperadoes, horse thieves, counterfeiters &c. in that quarter. A man by the name of W. W. Brown, kept a tavern in Bellevue, and was believed to be the head of a gang, his house forming the half way house in their passage up and down the river. When a horse was stolen, it was brought to Brown's and sold to him, generally in the presence of some of the gang, who would swear to the purchase, and immediately run off. Some horses had been lately stolen, and were traced to his possession, which, upon demand, he refused to give up, or account for. A warrant was taken out for him and placed in the hands of the sheriff. On the 1st, Sheriff A. Warner attempted to arrest Brown, but he having fortified his house, and having a party of some twenty or thirty men with him, refused to be taken. The Sheriff thereupon summoned a posse of the citizens to attack the house.

Upon the approach of the Sheriff's party, the party in the house fired upon them, killing one man. The Sheriff's party returned the fire, and several fires ensued, in the course of which, the following persons were killed or wounded.

Of the thieves, W. W. Brown, Thomas Farley, both killed. An old man named Butty, a man by the name of Welsh and several others, severely wounded; some others were slightly wounded. A young man on the boat says that a man named Filler, and another of Brown's party, died before the Otter left, but it is not so stated in the list furnished by the Clerk.

Of the Sheriff's party, there were killed, Mr. H. Palmer, Mr. Maxwell, and Mr. Vaughan. Mr. E. Day and Mr. John Brinker, were mortally wounded and the latter was reported to be dead before the boat left having been shot through the body. Mr. Welsh, Col. Collins, Mr. Beaty, Gen. J. G. McDonald, and several others were slightly wounded.

Five or six fires passed between the assailants and Brown's party. Those defending the house, had the doors fastened, and defended it from the windows and other apertures, chiefly from the upper windows; each man having a table before him, on which he had four or five loaded rifles. After the lapse of a few minutes the assailants forced open the doors and succeeded in capturing a number of men in the house.

When the Otter left, they had in custody 8 or 10 prisoners, whom they intend to try and punish by lynch law that evening. The following are the names of some of those arrested; Trask, Fox, Coy, Stower and Thomas Welch. Between 2 and 3000 of the citizens of the surrounding country had collected on the ground, nearly all armed and very much excited.

Thomas Farley, noticed in the above, as one of those killed in Brown's house, is supposed not to have been of his party, but to be a traveller, who in company with two or three others, had stopped at the tavern, and were in the house at the time of the assault.

Brown was a very desperate character, and his family are all represented of the same stamp. Mrs. Brown, his wife, herself fired several times from a back window. Five or six of Brown's party fled, and had not been taken.

The arrangements on both sides, had been pending several days, and several propositions had been made by the citizens, to Brown, to leave the town, which he refused, when the citizens combined for the purpose of taking him, and in this way both parties had been enabled to assemble in tolerable strong numbers.

Mr. H. Palmer, who was killed, left a family of six or seven small children. The scene inside of Brown's house, where the dead and wounded men were yet lying on the floor, and the exasperated crowd walking about amongst them; the floor covered with blood, is represented as being truly appalling. The opinion prevailed that some of the prisoners would be executed, and that if any were let off they would be forced to leave the country.

TWO MISSIONARIES EATEN BY SAVAGES.

Through the kindness of a gentleman in this city, we are permitted to publish an extract of a letter received by him, containing the heart rending intelligence that two Missionaries in New Zeland have shared the fate of Lyman and Munson!

SIDNEY, N. S. Wales, Dec. 1st, 1839.

"The Missionary brig "Camden" left Upolu the day before our ship sailed, and arrived here last evening, bringing news that two of the Missionaries who sailed in her during a visit to the Island of Ewomango, one of the New Hebrides, were killed and eaten by the natives.

They were Williams and Harris: I knew them both at Upolu—Mr. Williams quite intimately; he was a highly intelligent and gentlemanly man; one of the most indefatigable of all Christian missionaries. He is the author of a very valuable work on South Sea Islands: a third gentleman not a missionary, Mr. Cunningham, who was with them at the time, escaped by flight, and I have the painful intelligence from his own lips. Mr. Harris was in ill health, and could not make his escape, while Mr. Williams was rather advanced in life."

Mr. Cunningham, who heard the war cry raised, turned and saw Mr. Harris pursued by the savages; and in an instant after he saw him fall, pierced through with many spears. Mr. C. then urged Mr. Williams to run for the boat, which was at some distance. The latter misunderstood him, and ran into the water to swim off to the brig, but was over taken and murdered. Mr. C. with difficulty reached the boat, and made his escape.

These unfortunate missonaries were sent out by the London Missionary Society, and the vessel spoken of in the letter was one employed in its service.—*N. Y. Observer.*

LATER FROM TEXAS.

A letter from Texas, published in the Baltimore American, describes a treacherous encounter between a body of Texan troops, under the personal direction of the Secretary of War and a party of the Cumanche Indians. It appears that a party of about sixty-five Indians had arrived at San Antonio, bringing with them Miss Lockhart, a little girl captured from another tribe about eighteen months ago. Their avowed objects to ransom their prisoners, and ascertain what would be paid for the return of other prisoners in their possession.

The Indians attended a council to which they had been invited, twelve chiefs being assembled in a room, while the others remained in the rear of the house. All at once a company of Texan troops was marched into the room. On being told they were prisoners, the chiefs instantly made battle and were all shot. The Indians outside the house also attacked the soldiers, but they were repulsed and captured. A small number of them who escaped across the river were pursued by mounted men, and every fugitive killed but a renagade Mexican. The loss of the Indians amounted to thirty-five men, two women and three children. The Texan loss was seven killed and eight wounded.

The Steam packet *Columbia*, arrived at New-Orleans on the 12th inst. and brought intelligence somewhat later. Houston Morning Star says:—

We wait with great impatience for another arrival from San Antonio, as it will probably bring us accounts of the result which followed the despatch of messenger to Cumanche, to inform them of our readiness to exchange prisoners with them. The majority among us appear to be ignorant of the great sufferings imposed upon the unfortunate women and children who are in bondage to these cruel and ruthless savages. It is doubtful what course these devils will pursue in regard to their captives, when they are informed of the blood that has been shed. They may murder them in revenge, and then make a dash upon the forces guarding the prisioners taken at Baxar."

No less than 230 vessels from the United States, arrived at Galveston last year; and 92 since the 1st January, 1840, up to 1st of April.

The Galveston Price Current of the 7th instant, quotes Texas Treasury Notes at 77 a 80 per cent discount; and remarks—business generally is excessively dull, and prices of every commodity merely nominal—the heavy supply and limited demands preventing more active operations.

The Texan brig of war Galveston, arrived at Galveston on the 9th inst. from Baltimore, in 26 days. Also, H. B. M. sloop of war Pilot, Ramsay, 4 days from Havana. Also, ship Virginia, of New-York, 94 days from London.

We request our brother Editors through out Ohio, Indiana, Michigan and other States, to give immediate currency to the fact that the Legislature of New York, by a unanimous vote, *has repealed all laws authorizing the Imprisonment for Debt of Non-Residents of this State.* Citizens of other States are henceforth to enjoy all the rights and immunities of citizens of this State, as the Federal Constitution prescribes. Our mercantile friends in other States may now come among us to adjust their accounts and replenish their stores without fear of incarnation in New York, either at the suit of a griping creditor here or of some knave at home who takes this method of securing the payment of an unjust demand. It is due to our State that the fact be proclaimed throughout the country.—*Alb. Eve. Jour.*

Pennsylvania.—On the 16th inst., just as the Legislature of Pennsylvania were about to adjourn *sine die*, agreeably to a joint resolution of the two houses, they received a message from Governor Porter, notifying the members to convene in an extra session on the following day. Reason,—they had made no provision for the interest due, or to become due, on the States debt, before the next regular meeting of the Legislature, nor for certain other expenditures of indispensable necessity.

The extra session lasted but one day. They passed a bill authorizing the Governor to borrow $200,000 to defray the current expenses of the Government, and then adjourned to the 12th of May.

Brutal Murder.—Mrs. Hall, was killed on Thursday, at her residence at Hampstead, L. I., by a colored man whom she had employed about her garden. The murder was committed suddenly, doubtless under the influence of mere brute passion. Mrs. Hall was remonstrating with the man for some neglect of orders, when he raised his spade and struck her a fearful blow on the head, following it up with another on the neck, and a third on the back—either of the three being sufficient to cause death. Mrs. Hall was taken into the house, and died soon after—the murderer meantime quietly resuming his work as if nothing had happened. He was arrested and committed under the verdict of wilful murder, found by the coroner's jury.—*Com. Adv.*

MARRIED,

In this town, on the 20th ult., by Rev. J. R. Johnson, Mr. NATHAN G. RIDER, of Truxton, and Miss MARIA LOUISA, daughter of Henry Vail, of the former place.

DIED,

In Lincklaen, 24th ult., Miss ESTHER MARSH, aged [illegible] years. Her disease had been of long standing, under the influence of which, it is stated by her husband, she has slept sixteen days in succession, only being awake half an hour during the time. She has left five small children. S. M. B.

Letters received at this office for the week ending May 5th.

Collins B. Armsbury, (we will write you on the subject.) H. Ivison. Doct. Silas Bailey. Willis Gaylord, (receive our compliments.)

RECEIPTS.

Of Thos. E. Babcock $10,50, cr. Samuel Lanphear, Weeden Witter, Josiah Witter, each $2, Ezra Clarke, James McHenry, Thos. Cottrell, Thomas Lewis, each $1, Daniel Babcock $0,50. Of Pardon Wood $2; Dr. Wm. Truman $2. Of S. Carpenter $4, cr. Ethan Clarke, Augustus Saunders, $2 each. Of J. B. Wells $36, cr. John B. Bright, Wm. S Dunham, Isaac West, Dr. George Tomlinson, Reuben Davis, Isaac D. Titsworth, E. F. and R. F. Randolph, James Davis, Caleb Sheppard, Samuel Thomas, B. C. West & A. S. Randolph, David Dunn, Jonathan R. Dunham, David Davis, Maxsen Rogers, Thomas B. Stillman, Alfred Stillman, $2 each; John Davis, Jeremiah B. Davis, each $1. Of Maxson Greene $18, cr. Amos Burdick 3d, Asa Burdick, Barton W. Millard, Josiah Sherman, George Maxson, Henry Sheldon, Silas Stillman, Rowland Saunders, David Stillman $2 each.

NOTE.—The $2 cr. Ephraim Randolph some time since, should have been credited to Ephraim Dunham.

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Good News for Farmers.

A BLACKSMITH AT HOME.

COON & STILLMAN,

PRACTICAL BLACKSMITHS,

ARE on hand at the comer of Log City road, two miles north of De Ruyter village, where they are prepared to accommodate all who are disposed to favor them with their custom. Every article in the line of horse shoeing kept constantly on hand, and ready for immediate use.

Horses shod new for $1 each, AND DONE RIGHT TOO, mark that, if you doubt it call and try us. All kinds of Smithing done on terms so reasonable that no one who is willing for the Mechanic to live can grumble at our prices.

Steel Springs made to order. All kinds of wagons ironed to suit the customer

A. COON,
8w3 B. B. STILLMAN.
De Ruyter, April 28, 1840.

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts. &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated CARTOONS, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st, New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $1 000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

Illustrations of Prophecy.

BY DAVID CAMPBELL.

No. 9, Washington Street, Boston.

THIS work of above 400 pages 18 mo. just published, embraces many of the views of distinguished writers on the prophecies of Daniel, and John, together with some of no small value, found in no other work. It is prepared as the reader will see, with unusual advantages of imparting to the eye the resemblance of the natural emblems used by the prophets. These will interest many of the young, especially to investigate the prophecies, which they have hitherto regarded as a sealed book; and with the geography of the prophecies, and chronological calculations peculiar to this work; it will afford much help to understand these parts of the Bible.—It also shows the erroneous ground of some modern propagators of an old but startling theory, that the 'end of all things is at hand.' Should the reader fail to find that fulness desirable, yet from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written with a good spirit, giving sober common sense views on matters of great interest.

The work contains 150 pictoral illustrations colored according to the description of the prophets: price $1,00. An Appendix in form of an Atlas, is prepared to accompany the work, which gives a view of countries, in which predicated events have taken place, and which are to take place: also large diagrams and chronological tables, entirely original in their arrangements. One of these plates, throws the entire chronology of the apocalypse, upon one square, to page with the seals, trumpets, and vials arranged in the most skilful manner exhibiting symmetry and beauty, as well as harmony of numbers.

☞Editors who insert the above notice, will be entitled to a copy of the work and atlas, by ordering them from No. 9 Washington street, Boston; 126 Fulton street, New-York.

ALFRED ACADEMY,

AND

TEACHER'S SEMINARY.

THE Spring Term will open April 23th. Board may be obtained at $1 per week. Applications by mail or otherwise to Luke Green.

LUKE GREEN,
DAVID STILLMAN, } Trustees
M. STILLMAN, Jr.
Alfred, Allegany Co. April 6, 1840. 7w2

Grist and Flouring Mill.

E. P. BENJAMIN,

WOULD inform the citizens of De Ruyter and vicinity that his Mill situated one mile north of the village, is new and in good repair, and customers can be accommodated on the shertest notice.

GRAIN OF ALL KINDS on hand, and will be sold as cheap as at any Mill in the vicinity.

WHEAT, & BUCKWHEAT FLOUR, also INDIAN MEAL kept constantly on hand.

De Ruyter, April 9th, 1840. 6w3

NOTICE.

THE copartnership heretofore existing between the Subscribers under the firm of Babcock & Bailey, is this day dissolved by mutual consent.

ANDREW BABCOCK.
JOHN T. G. BAILEY.

N. B. All persons having unsettled accounts with the above firm are requested to call and settle the same by note or otherwise without delay.

Brookfield, April 1st, 1840. 5w4

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	[illegible]
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do	35
Lafayette do.	broke
Middling Interest Bank do	20
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	8 to 9
Kentucky.	"
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana	
At New Orleans,	6 to 7
Michigan.	no sale
Detroit,	no sale
Canada	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	12,75
" No 2.	10,25
" No 3.	6,00
FLOUR.—N. Y. super. canal.	5,75
Richmond City Mills,	6,00
Rye Flour,	3,00
Indian Meal,	2,87
GRAIN.—Wheat, N. R.	1,08
" Western,	1,08
Rye,	,57
Corn,	57
Barley,	65
Oats	36
Beans, per tierce,	16,00
MOLASSES	29
OILS.—Whale,	31
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh, per cwt.	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turks Island,	33
St. Ubes,	30
Liverpool, ground,	38
TALLOW,	8
WOOL.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf

Friction Matches.

THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

POETRY.

POLLOK'S DESCRIPTION OF LORD BYRON.

Take one example, to our purpose quite
A man of rank, and of capacious soul,
Who riches had, and fame, beyond desire,
An heir of flattery, to titles born,
And reputation, and luxurious life:
Yet, not content with ancestorial name,
Or to be known because his fathers were,
He on this height hereditary stood,
And, gazing higher, purposed in his heart
To take another step. Above him seemed,
Alone, the mount of song, the lofty seat
Of canonized bards; and thitherward,
By nature taught, and inward melody,
In prime of youth, he bent his eagle eye.
No cost was spared. What books he wished, he read:
What sage to hear, he heard; what scenes to see,
He saw. And first in rambling school-boy days,
Britannia's mountain-walks, and heath-girt lakes,
And story-telling glens, and founts, and brooks,
And maids, as dew-drops pure and fair, his soul
With grandeur filled, and melody, and love.
Then travel came, and took him where he wished.
He cities saw, and courts, and princely pomp;
And mused alone on ancient mountain-brows;
And mused on battle-fields, where valor fought
In other days; and mused on ruins grey
With years; and drank from old and fabulous wells,
And plucked the vine that first-born prophets plucked;
And mused on famous tombs, and on the wave
Of Ocean mused, and on the desert waste;
The heavens and earth of every country saw.
Where'er the old inspiring Genii dwelt,
Aught that could rouse, expand, refine the soul,
Thither he went, and meditated there.

He touched his harp, and nations heard, entranced.
As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart.
Where fancy halted, weary in her flight,
In other men, his fresh as morning rose,
And soared untrodden heights, and seemed at home,
Where angels bashful looked. Others, tho' great,
Beneath their argument seemed struggling whiles;
He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as tho'
It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.
He laid his hand upon "the Oceans's mane,"
And played familiar with his hoary locks.
Stood on the Alps, stood on the Appennines,
And with the thunder talked, as friend to friend;
And wove his garland of the lightning's wing,
In sportive twist—the lightning's wing,
Which, as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed—
Then turned, and with the grasshopper, who sung
His evening song, beneath his feet, conversed.
Suns, moons, and stars, and clouds his sisters were;
Rocks, mountains, meteors, seas, & winds, & storms,
His brothers—younger brothers, whom he scarce
As equals deemed. All passions of all men—
The wild and tame—the gentle and severe;
All thoughts, all maxims, sacred and profane;
All creeds s all seasons, Time, Eternity;
All that was hated, and all that was dear;
All that was hoped, all that was feared by man,
He tossed about, as tempest, withered leaves,
Then smiling looked upon the wreck he made.
With terror now he froze the cowering blood;
And now dissolved the heart in tenderness;
Yet would not tremble, would not weep himself.
But back into his soul retired, alone,
Dark, sullen, proud: gazing contemptuously
On hearts and passions prostrate at his feet.
So Ocean from the plains, his waves had late
To desolation swept, retired in pride,
Exulting in the glory of his might,
And seemed to mock the ruin he had wrought.

As some fierce comet of tremendous size,
To which the stars did reverence, as it passed;
So he through learning, and through fancy took
His flight sublime; and on the loftiest top
Of Fame's dread mountain sat: not soiled, and worn,
As if he from the earth had labored up;
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there, to see what lay beneath.

The nations gazed, and wondered much, and prais'd.
Critics before him fell in humble plight;
Confounded fell; and made debasing signs
To catch his eye; and stretched, and swelled themselves
To bursting nigh, to utter bulky words
Of admiration vast; and many too,
Many that aimed to imitate his flight,
With weaker wing, unearthly fluttering made,
And gave abundant sport to after days.

Great man! the nations gazed, and wondered much,
And praised: and many called his evil good.
Wits wrote in favor of his wickedness;
And kings to do him honor took delight.
Thus full of titles, flattery, honor, fame;
Beyond desire, beyond ambition full,—
He died—he died of what? Of wretchedness.
Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quench'd, then died
Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,
Fell from his arms, abhorred; his passions died,
Died, all but dreary, solitary Pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tides cast out on desert shore,
And then, retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he, cut from the sympathies of life,
And cast ashore from pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
Scorched, and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Repined, and groaned, and withered from the earth.
His groanings filled the land, his numbers filled;
And yet he seemed ashamed to groan.—Poor man!—
Ashamed to ask, and yet he needed help.

Proof this, beyond all lingering of doubt,
That not with natural or mental wealth,
Was God delighted, or his peace secured;
That not in natural or mental wealth,
Was human happiness or grandeur found.
Attempt how monstrous, and how surely vain!
With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul!
Attempt, vain inconceivably! attempt,
To satisfy the Ocean with a drop,
To marry immortality to Death,
And with the unsubstantial Shade of Time,
To fill the embrace of all Eternity!

MISCELLANEOUS.

DINNERS OF RICHELIEU.

During the time Cardinal Richelieu had such tyrannic sway in the legislative concerns of France, an old military officer, who resided upon a small estate in Normandy, had occasion to visit Paris on some private business. He had been some days in the capital, when, on returning to his hotel, one evening, he found on his table, a note addressed to himself, in the hand-writing of the Cardinal, which proved to be nothing else than an invitation to dine at the Chateau de Ruel the next day. So great an honor was as surprising as it was unexpected. He, however, attributed this high distinction to some friend at Court, and set out in time to arrive in the hour appointed. The old soldier commenced his journey on foot, and having ascended the hill of Neuilly, he perceived a cabriolet approaching. Having some doubt whether he had taken the right road, he inquired of the occupant of the vehicle his way to Ruel.

"To Ruel?" answered the stranger, "if you will accept of a seat in my chaise, I will be happy to drive you thither. That is my destination also"

With many thanks for his politeness our officer entered the cabriolet, and began to converse freely with his new companion.

"I am going to dine with the Cardinal," said the latter.

"Mon Dieu!" exclaimed the veteran. "How very singular I am about to do the very same thing; yet I am at a loss to know how I deserve so high an honor, for never, to my knowledge, have I served his highness in any way; neither have I been introduced to him."

"How!" exclaimed the driver of the cabriolet, with surprise—and then, changing his manner, he said, slowly and sorrowfully, "You have never seen the Cardinal, and you and I are to dine with him to-day. I pity you."

"Good Heavens!" what has made you change countenance?"

"Call up every circumstance from the recesses of your memory," said the stranger, with great earnestness. I conjure you to recollect yourself. Have you never directly or indirectly had any communication, personally, or otherwise, with the prime minister?"

"Indeed, never to my knowledge."

"Try again, I implore you," continued the gentleman, with increased anxiety.—"That circumstance is of the greatest importance to you, although you may not believe it."

Sir, you alarm me, ejaculated the veteran.

"Not unnecessarily, I can assure you.—Scrutinize your conduct well. Have you never alluded to the cardinal in any public way?"

"Not that I can remember."

"O, I beg pardon. Yes, I had forgotten when at court, some time since, I published a few poems. Among them was an epigram not very flattering to his highness."

"I thought so. Listen to the fatal lot that awaits you. The Cardinal has discovered in you an enemy. His vengeance is terrible. He never invites me but when some horrid crime is to be performed. You are the victim to-day."

"Horrible!" exclaimed the old officer. How may I believe you?"

"I am the best authority for what you have just learned. In me you behold—"

"Who?"

"The executioner! I feel happy in warning you—in saving at least one victim from premature death."

"How, how can I reward you?" said the veteran.

"Only by keeping the secret of my having your life, and not forgetting me. Fly. Leave Paris with all speed."

The officer lost no time in descending from his cab, and making the best of his way to Paris, from whence he set out on the same evening on the route to his residence in Normandy; and it was not long after he had the double satisfaction of learning the death of Richelieu, and expressing his gratitude to his friend, the executioner.

This, then, is the history of the snug dinners at Ruel. They were always tee-a-tete parties, consisting of only three guests—the Cardinal, the executioner, and the victim. The cheer was capital—rare dishes and excellent wines, which were enhanced by the affability and *bonhommie* of the host. After dinner his excellency would propose an adjournment to a neighboring apartment. He entered first, then the executioner, and lastly the victim, who was instantly precipitated into a vault, under the floor, which was raised by the executioner, by means of a spring. This was as quickly closed, and the "finisher of the law" returned home, while the Cardinal retired to enjoy his dessert.

HUMAN PHENOMENON.

The last report of the Boston Asylum for the Blind gives a large variety of further intelligence concerning the progress of *Laura Bridgman*, the little girl of whom our readers have heard something. Besides being deaf, and dumb, and blind, she is also deprived of the sense of smell, and enjoys taste but imperfectly—the *touch*, alone being the medium of communication between her and the outer world. It is gratifying to know that careful observations continue to be made with a view of ascertaining the order of developements and the peculiar character of her intellectual faculties. We quote the following interesting statements:—*Empire State.*

The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas, is truly gratifying.

She uses the manual alphabet of the deaf mutes, with great facility and great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects.

She can count to high numbers: she can add and subtract small numbers.

But the most gratifying acquirement she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper. She writes with a pencil, in a groved line, and makes her letters clear and distinct.

She was sadly puzzled at first to know the meaning of the process to which she was subject, but when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother; in which she conveyed information of her being well, and of her coming home in ten weeks.

She has improved very much in personal appearance, as well as in intellect—her countenance beams with intelligence—she is always active at study, work or play—she never repines, and most of the time is gay and frolicsome.

She is now very expert with her needle; she knits very easily, and can make twine bags and various fancy articles, very prettily. She is very docile—has a quick sense of propriety—dresses herself with great neatness, and is always correct in her deportment. In short it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing, than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no color nor smell.

No definite course of instruction can be marked out; for her inquisitiveness is so great, that she is very much disconcerted if any question which occurred to her is to be deferred until the lesson is over. It is deemed best to gratify her, if her enquiry has any bearing on the lesson; and often she leads her teacher far away from the objects he commenced with.

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes her process of *word-making* is very interesting; for instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and understanding that being by *one's self* was to be alone, or *al-one.* She was told to go to her chamber, or school, or elsewhere, ~~and return alone~~, she did so; but soon after, wishing to go with one of the little girls, she strove to express her meaning thus—Laura go *al-two.*

She has the same fondness for dress, for ribbons, and for finery, as other girls of her age, and as a proof that it arises from the same amiable desire of pleasing others, it may be remarked, that whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention by placing their hand upon it.

She seems to have a perception of character, and to have no esteem for those who have little intellect. The following anecdote is significant of her perception of character, and shews that from her friends she requires something more than good natured indulgence.

A new scholar entered school—a little girl about Laura's age. She was very helpless, and Laura took great pride and great pains in showing her the way about the house, assisting her to dress and undress, and doing for her many things which she could not do herself.

In a few weeks it began to be apparent even to Laura, that the child was not only helpless, but naturally very stupid, being almost an idiot. Then Laura gave her up in despair and avoided her, and has ever since had an aversion to being with her, passing by her as if in contempt. By a natural association of ideas she attributes to this child all those countless deeds which Mr. *Nobody* does in every house—if a chair is broken, or any thing misplaced and no one knows who did it, Laura attributes it at once to this child.

* * * * * * *

With regard to the sense of touch it is very acute even for a blind person. It is shown remarkably in the readiness with which she distinguishes persons; there are forty inmates in the female wing, with all of whom of course Laura is acquainted;—whenever she is walking through the passage ways, she perceives by the jar of the floor, or the agitation of the air, that some one is near her, and it is exceedingly difficult to pass her without being recognized. Her little arms are stretched out, and the instant she grasps a hand, a sleeve, or even part of the dress, she knows the person, and lets them pass on with some sign of recognition.

The innate desire for knowledge, and the instinctive efforts which the human faculties make to exercise their functions, is shown most remarkably in Laura. Her tiny fingers are to her as eyes, and ears, and nose, and most deftly and incessantly does she keep them in motion; like feelers of some insects which are continually agitated, and which touch every grain of sand in the path, so Laura's arms and hands are continually in play; and when she is walking with a person she not only recognizes every thing she passes within touching distance, but by continually touching her companions hands she ascertains what he is doing. A person walking across the room while she had hold on his left arm, would find it hard to take a pencil out of his waistcoat pocket with his right hand, without her perceiving it.

Her judgment of distances and of relations of place is very accurate; she will rise from her seat, go straight towards the door, put out her hand just at the right time, and grasp the handle with precision.

The constant and tireless exercise of her feelers gives her a very accurate knowledge of every thing about the house; so that if a new article, a bundle, bandbox, or even a new book, is laid any where in the apartments which she frequents, it would be but a short time before in her ceaseless rounds she would find it, and from something about it she would generally discover to whom it belonged.

At table, if told to be still, she sits and conducts herself with propriety; handles her cup, spoon, and fork, like other children; so that a stranger looking at her, would take her for a very pretty child with green ribbon over her eyes.

But when at liberty to do as she chooses, she is continually feeling of things, and ascertaining their size, shape, destiny and use—asking their names and their purposes, going on with insatiable curiosity, step by step, towards knowledge.

Thus doth her active mind, though all silent and darkling within, commune by means of her one sense, with things external, and gratify its innate craving for knowledge by close and ceaseless attention.

Qualities and appearances, unappreciable or unheeded by others, are to her of great significance and value; and by means of these her knowledge of external nature and physical relations will in time become extensive.

PROVERBS.

Once in ten years, every man needs his neighbor.

Either say nothing of the absent, or speak like a friend.

He that would be well spoken of himself, must not speak ill of others.

He that doth the kindness, hath the noblest pleasure of the two.

He that doth a kindness to a good man, doth a greater to himself.

Keep your mouth shut, and your eyes open.

Shew not all the bottom either of your purse or of your mind.

One lie draws ten more after it.

He who keeps good men company, may very well bear their charges.

He begins to grow bad, who takes himself to be a good man.

Let us do what we can and ought, and let God do his pleasure.

It is folly for an eminent man to think of escaping censure, and a weakness to be affected with it. ~~Fabius Maximus said, he~~ was a greater coward that was afraid of reproach, than he that fled from his enemies.

FOR THE FARMER.

CAUSE OF SEEDS NOT GERMINATING.

We have known and heard of considerable loss and disappointment from seeds, particularly onion seeds, not growing. We have thought and inquired in reference to the cause, and the result of our cogitations and enquiries may be thus stated:

Without a certain degree of moisture, seeds will not germinate. On dry, sandy soils, and in a dry season, it seems highly probable, then, that seeds may be deprived of the requisite degree of moisture: perhaps receiving just as much as will mould them, and destroy their vitality, or being so near the surface as to be injured by the sun's heat and light.

But the seeds may have germinated, and have commenced to send out their roots, and stem stocks, and yet to be destroyed. If the soil is not pressed closely to seeds, and very dry weather occurs just at this period of the process of germination, the root being too distant from the soil, and too feeble to draw any supply of moisture, the liquid food of the plant contained in the fermented seed may be dried up, and the life thus destroyed.

If you would avoid disappointment and loss from seeds failing to grow, the preventive process is indicated by a knowledge of the causes most frequently productive of the result, which we think are those stated above. If you sprout your seeds before putting them into the ground, you will preserve them from the first cause of failure, but if you pulverize your soil throughout and press, in this state, with a hoe, spade, or roller, upon the seeds thus sprouted, the root stem will soon and surely derive sufficient moisture from the soil.

In a few instances I have found my neighbors blaming the seeds as useless, particularly of onions, carrots and parsnips, when I have obtained a little of the seed and found it to sprout quite well. You may easily save yourselves from such reflections, or from the temptation to blame others, by steeping the suspected seed in warm or tepid water, from six to twenty-four hours, according to the size and hardness of the seeds, and then setting it away in a warmish place for a day or two. If good, it will sprout in this time; if kept warm in a darkish place and it does not sprout in this time, the seed is faulty.

In connection with this subject, I may state that several circumstances incline me to the belief that corn which has been sprouted—no matter in what steep—is safe from the ravages of the red and wire worm. It has been fashionable to steep it in a strong solution of copperas, and to ascribe the safety of the seed in this state, not to the change which fermentation has produced in the germ or chit which is usually first attacked, but to the change in the taste from the copperas. We have known corn soaked in simple water—in water alone—to escape from the attacks of the worm as well as that soaked in a copperas steep.—Until this matter is made more certain, however, I would hold it bad husbandry to neglect the copperas, as in addition to the change produced by heat and moisture, we have also the disagreeable taste communicated by this salt.

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

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An extensive assortment of Fancy and ornamentla type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

THE NEW-YORKER.

THE publishers of the New-Yorker respectfully announce the commencement of a new volume of their journal on the 21st of September being the Eighth of the double Quarto Edition, and completing the Sixth year of its publication in the Folio or common newspaper form.

The New-Yorker is now so widely known as to render superfluous any detailed delineation of its character and objects. Suffice it here that the work is intended to sustain the reputation of a Weekly Literary Journal not inferior in ability and standing to any on either side of the Atlantic. About two thirds of its columns are devoted to the best Original and Selected Literature, comprising Reviews, Essays (Scientific and Literary,) Tales, Poems, choice extracts from New Works, Biographical and Historical Sketches, &c. &c. In this department, Critical Notices of nearly all new publications of interest will be given. The remaining columns will be devoted to a condensed abstract of the Political and General Intelligence of the day, Domestic and Foreign. Under this head the returns of all important Elections throughout the United States will be carefully compiled and compared with those of former Elections, so as to give a clear exhibit of the relative strength of each political party in the several States. All political movements of interest will likewise be briefly and impartially chronicled. In fine, it will be the general aim of this paper to be first useful and instructive, then agreeable and entertaining. The steady support through the last three years of an average of more than 8,000 subscribers warrants the belief that the conduct of the work has not disappointed the hopes of its friends, while it has secured the decided approval of an intelligent public. Such as it has been it will continue to be, with the additional aid already secured in its Editorial department, to which it is hoped that stil further strength will be added by arrangements now in progress. If unwearied exertion and a fixed resolve to spare no labor or expense which may tend to elevate the character of their work can avail any thing, the undersigned are justified in cherishing a confidence that their journal will at any rate maintain the standing it has already attained in the public estimation.

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⁂ Editors with whom we exchange will oblige us by noticing our New Volume, where they cannot consistently copy our Prospectus. All newspapers which publish our Prospectus will be entitled to our forthcoming volume, without sending their own sheet in exchange, only when they have political or local intelligence of interest.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

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We have chosen the title of "The Empire State," as expressive not only of our attachment to the interests of New York, but of the Union; for whatever interests New York, in a great degree, interests the Union—whether in prosperity or in adversity.—And, as the Empire City is the great centre of business and commerce of the country—the point also where Intelligence from the European World is first received, and from which it radiates throughout the Union; so is New York, in many respects, if not in all, the most eligible point for the establishment of a valuable National Newspaper, as the medium through which shall be diffused to the States and Territories of the Republic, the earliest Intelligence, general and political, from every part of the world,

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Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—John Swinney, John T. Davis.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

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SEVENTH-DAY BAPTIST REGISTER.

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COMMUNICATIONS.

For the Register.

THE MISSIONARIES.

While contemplating the various pursuits in which mankind are engaged, I am led to consider how few there are, in comparison with the whole, who feel the obligations they are under to that Being who upholds the universe, and knows what our destiny will be when "time shall be no longer." We see a thoughtless multitude around us busily engaged in the active scenes of life. Some are toiling with ceaseless activity to accumulate wealth, and to lay up treasure here, almost forgetting that this world is not their "abiding place." Others are untiring in their efforts to gain the applause of their fellow-men, and seem more anxious to have their names recorded on the pages of history, than in the "Lamb's Book of Life." The votaries of pleasure are grasping after phantoms with as much eagerness, as if thousands of years hence would find them here still acting over the same scenes, and pursuing the same dull round of amusements, unmindful of the declaration of the Great God, who has said—"dust thou art, and unto dust thou shalt return." Still there are some who turn aside from the giddy throng, remembering,

> That in each cup of earthly bliss a poison lurks,
> In guise of specious form.

Some there are whose bosoms glow with love to God and benevolence toward their fellow-men, and are devising means and executing plans to ameliorate the condition of men. Among this number are the MISSIONARIES—those who are willing to sacrifice ease and affluence, home and country, to carry the word of life to the benighted heathen. They feel that they make but a small sacrifice when they consider that the Son of God left his Father's bosom and the "realms of light and glory," and came into this sinful world to purchase salvation for them. Yet they look not with indifference upon the blessings which are strewn around them, and of which they are made partakers, but prize them much—far above all price. They are not those whose hope disappointment's withering blight has crushed, and rendered their minds unfit for enjoyment; but they are rejoicing in the pride of manhood, and in their veins the blood flows freely.

> "But they are those denied to self, to earthly fame
> Denied, and earthly wealth, who kindred left,
> And home, and ease, and all the cultured joys,
> Conveniencies and delicate delights
> Of ripe society, in the great cause
> Of man's salvation."

They do not forget the soft endearments and early associations that cluster around the home of their childhood; but they remember with delight the bright gatherings around the evening hearth; the still and holy Sabbaths, and the sanctuary of the living God, standing in solitary grandeur amid the habitations of dying men, whose spire pointing up to heaven reminds the christian of that home "where the wicked cease from troubling and the weary are at rest." And when they remember these things, their imagination flits across the raging billows to their destined home where nothing meets the eye to cheer the fainting traveler, but temples dedicated to dumb idols, and men almost as senseless as the gods they worshiped performing their rites, at the sight of which the heart sickens and human nature revolts; but they remain fixed and unwavering in their purpose, and their bosoms burn with quenchless ardor to enter upon their labors, for they realize that time is short, and remember the words of the inspired penman who has said—"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." And when their toils were ended it would matter not whether their bones bleached on the shores of India, or were gathered to rest with their fathers, for Heaven was their home, and their disembodied spirits would be wafted as quickly through boundless space to their Father's bosom from the burning sands of Africa, as from this their own dear native land! Let us follow them in our imagination, and view them at that hour when they are about to depart from their native shore. Even the passing stranger, as he traversed the thronged and busy streets, and near the wharves of the populous city, might suspect from appearances that something more than ordinary was about to be transacted, and this belief was confirmed as his eye glanced onward and he saw a splendid ship all freighted and ready to admit her passengers, and convey them to some distant port. Persons were seen standing in clusters, and seemed to be in deep conversation, and their countenances told that they were deeply interested in the events which were about to transpire. Was some one of the 'great ones of the earth,' whose reputation stood high in the estimation of his countrymen, and whose voice was often heard in the halls of legislation, now to be crowned with honors, and about to depart on an embassy to some foreign court—there to associate with nobles, and sit at the festive tables with Kings? No! Was it some mighty Chieftain, who had spread his victories far and wide, and imbrued his hands in the blood of his fellow-men, now going to extend his conquests in other lands, and spread blight and mildew along his path-way? Ah! no!———

> "They were a noiseless band of heavenly soldiery,
> From out the armory of God equipped,
> Invincible to conquer sin."

They were gathered together from different parts of the distant country, and perhaps they had never met before, yet they loved each other; their hearts were united by the love of Christ, and one common interest, and they were destined to the same heritage on earth, and looking forward to the time when their work would be done, and they should be made partakers of "an inheritance incorruptible, and undefiled, and that fadeth not away." They were now about to commit themselves to the care and protection of that Being who ruleth the raging of the stormy ocean, and who has said, "lo, I am with you alway, even unto the end." The misty clouds which overspread the sky were dispelled as the sun rose high, and higher, in the eastern horizon—all nature seemed to harmonize—even the restless ocean seemed not to dash its billows against the shore with its wonted fierceness—a Sabbath stillness pervades around—"a prayer was offered." Might not angels delight to witness such a scene? Methinks they lingered near—"a parting hymn was sung," and when the tones vibrate upon the ear of the christian, might it not remind him of that hour when the Sea should give up her dead, and they should be gathered "out of every kindred, and tongue, and people, and nation," and unite together "and sing the song of Moses, the servant of God, and the song of the Lamb."

S.

For the Register.

READING.

In canvassing the voluminous masses of books that are extant in the world, we shall find none that can compare with the word of God. Without it what would have been the condition of mankind? Let those portions of the earth which are veiled in heathen darkness answer. In the bible he who aspires after holiness may find examples worthy of his imitation. If he wishes something to feast his marvelousness and wonder, let him behold the father of the new world in his noble bark, braving the heaving element that deluged the earth; or turn his eyes upon the storm of wrath that was poured out upon Sodom and Gomorrah. Again cast an eye upon Sinai's peak, and there witness the awful thunders that rolled with such grandeur upon the ears of the astonished thousands of Israel's camp, while the invisible hand of Infinite Wisdom traced upon tables of stone, that moral code, whose jurisdiction extends to all mankind.

If we wish to tread the path of wisdom, where shall we find it more pleasingly marked out than in the pages of holy writ. There the son's of sorrow may learn of those who have trodden the same path, who were wont to drink of the cup of affliction. There, too, the orator may drink into the streams of true eloquence, as they flow from the lips of the Prophets in all their native simplicity. In short, the Bible is a paragon of beauty, a prodigy of wisdom, a revelation of mysteries which set forth its divine origin with arguments that cannot be refuted. It is the foundation of every truly magnificent structure that has ever been feared by the human intellect.

2. Profane history, when perused with right motives, may prove very advantageous. From its pages we may learn the way in which empires and kingdoms have wrought out their own ruin; admonishing by their fall the nations which succeed them. On its pages we may find the record of transactions that corroborate the truths spoken by the prophets of old.—Without the knowledge such records convey, many important events which are past must have remained unknown to us.

We find in the annals of history human nature displayed in its various attributes.—Hence, we can compare characters, and qualify ourselves better to distinguish the right means to be used to accomplish a desired object. Thus we may contrast an Alexander with a Socrates.

In the former we see an insatiable thirst for glory; urged on by an ambition, fanned by pride and flattery, until it knew no bounds, not even those set by the barriers of the great deep. While in the latter we behold those noble traits of character which distinguish the truly great and benevolent, who, disdaining the pomp of riches, sought for intellectual and moral wealth. Alexander could conquer the world; Socrates could accomplish much nobler feats. The storms of envy and malice that raged over his head with such threatning destruction, he could brave with a calmness that spoke of his Spartan discipline.

History is a mirror that reflects light upon the future. By reasoning from analogy, and tracing cause and effect we discover unalterable laws in the nature of things which cannot be trampled upon with impunity.

3. Biography might properly occupy a portion of our time. In pursuing this course, we may add to our experience in a short time that which cost others an age to acquire; not that we expect to derive the benefit of their practical experience; but their theory may be canvassed, and wherein time has proved it faulty, it may serve us as a chart does the mariner to point out the reefs and shoals that we may avoid them.

4. The less we indulge ourselves in fictitious reading the better. The mind has various passions, which can be best governed by keeping them in equilibrium—by calling into exercise the weaker while the stronger are to be repressed. Fictitious subjects, generally, set before our minds a field painted with the most glowing colors. We are led forth by a magic hand amid fairy scenes, there to gather flowers that are strewn along its varied path-way, till the dream of fancy is broken, and those lovely phantoms have fled forever from our eyes, and we find ourselves left on some sterile plain, without any cooling stream to allay the feverish thirst that rages within. It is evident that we must feel unhappy in the same ratio that those passions become excited without any proper or possible means of gratification.

Some may plead the cause of fictitious reading for the sake of its morals. It is like crowding morals into one ear, and common sense out of the other; for where we gain one moral drawn from fiction, we must admit its host of vicious servants with all their useless appendage, and each must have as good an entertainment in our minds as their worthy master.

The excessive novel reader becomes in one sense like the intemperate. His taste becomes vitiated, and all that is really worthy of his attention passes before his eyes unheeded. As the intemperate resort to their bottle to awaken their morbid sensibilities; so the excessive novel reader resorts to his phantasmagoria for something to feast his imagination.

5. As a general thing we read too much; not that we spend too great a portion of our time in reading; but we occupy too much ground. One page well imprinted on the memory, may prove more beneficial than hours spent in racing over it in a heedless manner.

Reading continually without reflection, is like traveling through the country on a rail road for the purpose of making investigations. By the time we get our eyes set upon some beautiful edifice, and begin to explore it, with the speed of the wind we leave it, while new ones as rapidly heave in view. So with those locomotive readers; they are nothing more than travelers over the fields of literature, or mere spectators, having only a superficial view, without enquiring into the cause and effect of what falls under their observation. The mind, like the body, when too much food is taken into the stomach, causes indigestion and pain. So with our intellect; if too much is crowded upon it at a time becomes weary, and if heavy tasks be continually imposed on it, while overborne its consequence must prove deleterious.

In the first place we should be careful to select such matter for reading as is worthy of our attention, that our minds may not be encumbered with superfluities. Peruse no more at a time than we can contain in our minds; that is, the substance of it.—Those small portions of our time which we are too apt to consider of little or no consequence, might prove most beneficial to us if spent in reading. Having small portions upon our minds at a time, we are able to investigate what we read more fully;—but where page upon page is forced through our minds in succession, we not only forget it, but it proves to be time thrown away.

Finally, let one read often, and understand what he reads, and he will seldom fail of being an intelligent and useful person.

D. S.

RELIGIOUS.

From the Episcopal Recorder.

I AM WEARY.

I am weary of straying—O fain would I rest
In that far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fleeting, as morning's bright dew:
I long for that land whose blest promise alone,
Is changeless and sure as eternity's throne.

I am weary of sighing—o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth;
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving—what passes away—
The sweetest, the dearest, alas may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Savior! of grieving thy love;
O! when shall I rest in thy presence above:
I am weary—but O, let me never repine,
While thy word, and thy love, and thy promise are
mine.

"DON'T FORGET TO PRAY."

Dr. Payson, writing to a kinsman, in an important crisis of religious experience, remarks:

"In your present situation, and for some time to come, your greatest difficulty will be, to maintain the daily performance of closet duties. On your maintaining that part, the fate of the whole battle will turn. This, your great adversary well knows. He knows that if he can beat you out of the closet, he shall have you in his power. You will be in the situation of an army cut off from supplies and reinforcements, and will be obliged either to capitulate, or to surrender at discretion. He will, therefore, leave no means untried to drive or draw you from the closet. And it will be hard work to maintain that post against him and your own heart. Sometimes he will probably assail you with more violence, when you attempt to read and pray, than at any other time; and thus try to persuade you that prayer is rather injurious than beneficial. At other times, he will withdraw and lie quiet, lest if he should distress you with his temptation, you might be driven to the throne of grace for help. If he can prevail on us to be careless and stupid, he will rarely distress us. He will not disturb a false peace, because it is a peace of which he is the author. But if he cannot succeed in lulling us asleep, he will do all to distress us. And when he is permitted to do this, and the Holy Spirit withdraws his sensible aid and consolations, when, though we cry and shout, God seems to shut out our prayers,—it is by no means easy to be constant in secret duties. Indeed, it is always most difficult to attend to them when they are most necessary. But never mind, your Lord and Master is looking on. He notices, he accepts, and he will reward every struggle. Besides, in the Christian warfare, to maintain the conflict, is to gain the victory. The promise is made to him that endures to the end. The object of our spiritual adversaries, then, is to prevent us from enduring to the end. If they fail of effecting this object, they are defeated. Every day in which you are preserved from going back, they sustain a defeat. And if, by praying yesterday you gained strength enough to pray to-day, and if, by praying to-day, you gain strength to pray again tomorrow, you have cause for thankfulness.—If the food which you take every day nourishes you for one day, you are satisfied.—You do not expect that the food you ate yesterday will nourish you to-day. Do you complain, then, if you find it necessary to ask every day fresh supplies of spiritual nourishment, and do not think your prayers are unanswered, so long as you are enabled to struggle on, even though it should be with pain and difficulty. Every day I see more clearly how great a mercy it is to be kept from open sin and from complete apostacy. If you are thus to be kept, be thankful for it."

WE MUST OBEY GOD RATHER THAN MAN.

When the Rev. Mr. Braid was pleading the cause of France a few days since in the Centre Church New Haven, Ct. he related the following which he received from the lips of one of the Evangelists employed by the Missionary Society of Paris.—This Evangelist was preaching in one of the towns of France, and a lady the wife of one of the wealthier citizens attended at the chapel, and became deeply interested in the subject of her soul's salvation. Her husband, who was an infidel, opposed her violently, and at length, when she became a decided Christian, told her that if she went to the chapel again he would take her life. Knowing well the character of the man, and firmly believing that he would execute his threat, she called on the minister to ask his advice. I know not, said he, what to give, but we will pray to God for wisdom. They kneeled and prayed together. She rose from her knees, and without saying a word returned home. The next Sabbath she was found at the house of God, listening as if for the last time on this side of the eternal world. At the close of the service she returned, and upon entering her house her husband met her, when the following conversation ensued. Have you been to the chapel? Yes. Did I not tell you that I would kill you if you went again? How dared you to go? Yes, but we must obey God rather than man. Perceiving that he hesitated, she embraced the opportunity of expostulating with him. Why, said she, do you intend to kill me? Have I been a worse wife to you—a worse mother to your children, since I became a Christian? No, replied he, letting his weapon fall from his hand, no, and I promise never to oppose [illegible] you any more. And now, comm[illegible] wish you to pray for me. The[illegible] fore the mercy seat and she po[illegible] soul in prayer for him. He [illegible] the most active members of [illegible] *New Haven Recorder.*

MEDITATION A MEANS O[illegible] REVIVALS

The closet is the first p[illegible] tion for the labors of a revi[illegible] et is a place of prayer; but [illegible] ceded, and followed, and promp[illegible] itation. Meditation is the p[illegible] closet. It is the voice of reason [illegible] conscience, preaching to the heart. Meditation makes the heart burn, and awakens an eager thirst for holy action, and inspires reliance on God through all the soul. Meditation produces repentance and holy indignation against sin, and humbleness of mind. Meditation guides to communion with God, promotes a sweet intercourse with heaven, overcomes the depression of earthly wo, and qualifies for conflict with the world, the flesh, and the tempter.

Christians in the closet should meditate upon many a holy text—upon the soul and its eternity, and its redeeming God. They should meditate upon the offers of mercy, and human depravity resisting, and Divine grace subduing, and the glory of God resulting.

They should meditate upon their relations to God, to mankind, to each other, and to their domestic circles—upon their duties springing from them—upon the immeasurable interests connected with them.

To the closet, to the study, to the work of meditation, go first then, O Christian, daily! There let the day begin; there let the midst of the day be fastened; there let the end of the day be spent.

Begin this work, O slumbering Christian, to-day! Begin it, O zealous Christian, with augmented vigor! It will keep thy zeal pure, and warm, and wise.

Pray with meditation. Action thence originating, will be blessed, because it will grasp the promises and flow forth beneath the conquering agency of God.—*N. Y. Evangelist.*

FROZEN TOGETHER.—A clergyman was one day sitting in his study when a friend from a distant town, a plain unlettered and simple minded man, called on him. It was natural to ask how they were getting along in the region from which his friend had come, and among other enquiries, he said to him, "Are you all united in the church at C——." "Yes," was the reply, "we are all frozen together." This answer defines the position and circumstances of too many churches. Union is indeed desirable. But that *unity* is death that results from spiritual stupidity; union that exists only where all are willing to lie down and let souls perish around them without prayer or effort for their salvation.

A Unitarian clergyman at Portsmouth, in a sermon recently delivered and published, compares a church not awake, while others around are enjoying a revival, to a "mountain of ice in a sea of fire." The comparison is bold and striking. But the fire of the Holy Spirit can melt that mountain and dissolve the icy bonds that unite that church. Winter hath a Spring. Death itself is followed by the Resurrection. Let the winter that reigns in the cold heart of the unawakened yield to the genial rays of the sun of righteousness. Let the spiritual sleep of the church be shaken off and a reviving Spring revisit the length and breadth of the land.

FOR THE MINISTER.

SUCCESSFUL PREACHING.

In the March number of the London Congregational Magazine, the question is discussed by a correspondent, "What kind of preaching is most likely to prove successful?" When so much is attempted, as at the present day, to bring the world to Christ, and when it is acknowledged on all hands, that by the foolishness of preaching men are to be saved, it is important to learn, How shall the truth be preached that it may become effectual to the salvation of souls? Could we hear Paul as he reasoned of righteousness, temperance, and a judgment to come, till Felix trembled; could we hear the eloquent Apollos, or rather, could we hear one sermon from him who "spake as never man spake," we should have a model of preaching that ministers would do well to imitate. But God has committed his gospel to feeble men that the power may appear to be of Him. And the feebler the instrument is, the more important that whatever power he does possess should be employed to the best advantage.

The article alluded to above, gives the following as properties of which preaching should partake to accomplish its object.—The enumeration is by no means *complete*, but is good as far as it goes. It should embrace some characteristics not here defined, before it would meet our views of the perfection of pulpit eloquence.—*N. Y. Obs.*

1. Let it be intelligent. The human mind is interested by exercise. It is wearied and pained by inactivity. Tiresome as it is to have nothing to think about, under ordinary circumstances, it is peculiarly vexatious to listen to an individual who assumes the office of a public teacher, but who has no more to communicate than the generality of his hearers already know. The least informed can appreciate sound instruction: and nothing will rivet the attention of an audience which is not superior to th[illegible] own resources.

[illegible] Preaching should be plain. The [illegible] of the speaker should always be [illegible] The human mind does not ob[illegible]—but it is excessively an[illegible] compelled to pursue a cir[illegible] when a straight path would [illegible] same point. Let an individual [illegible] and he will necessarily speak [illegible]fusion in language is the re[illegible] of thought, and this in a [illegible] is wholly unpardonable.

[illegible] preaching be affectionate. Eve[illegible] should be satisfied of the [illegible] disposition of the speaker. List[illegible] is a voluntary act—and an act of respect. Such an act will never be rendered in return to magisterial dictation, or unfeeling censure. Faithfulness is acceptable to a member of an assembly, however galling, when applied personally. But faithful admonition should be baptized with the tears of affection. When compelled to blame, the speaker should administer reproof, "even weeping." Let an audience be persuaded of the benevolent disposition of their instructor, and their favorable feelings will be awakened; defects will be forgotten, and appeals will be clothed with all the additional force that sympathy can convey.

4. Preaching should be animated. Excitement is the natural effect of addressing a multitude, and hence is always expected by the hearer. A religious assembly still further anticipates an animated delivery on account of the stirring nature of the truths delivered, and the momentous consequences attendant upon the reception they gain. Hence the want of animation in a preacher is generally traced to a defect in Christian principle. Such an exhibition must have the most repulsive effect upon the audience. An animated delivery, on the other hand, awakens sympathy, and by affording an evidence of the sincerity of the speaker, establishes confidence and produces that serious attention which is the first step to a cheerful acceptance of the truth.

5. Let preaching be natural. From the days of the schoolmen, down to the present time, sermonizing has been sadly too artificial. We are apt to regard the habit of taking a text, and screwing out of it a set number of leading heads and subordinate particulars, each of which is to be scrupulously attended by a very appropriate quotation from Scripture or Dr. Watts, as the only authorized mode of calling sinners to repentance. But this custom is, after all, a modern invention. We meet with only one occasion in which Christ selected a text; and even that was chosen in order that he might, at that very time, fulfil the prediction that it contained.

6. Let preaching be as diversified as possible. This rule applies both to the matter and the manner of our public addresses.

7. Preaching should be applicable. Religion is adapted to man. In this perfectly consists its essential charm. Preachers must so exhibit its truths as to make them fitted to the identical character and the present circumstances of their hearers.

8. Preaching should be applicatory. Disquisitions never interest hearers compared with direct appeals; and the pronoun *they* falls with a very different effect from the pronoun *you*. Let the sermon be applicatory throughout.

9. Sermons should be short. As soon as attention begins to flag, the speaker has lost his opportunity of producing salutary impressions. Long sermons are generally the least studied. They generally exhibit a sort of compromise with conscience.—Length is given to make up for the omission of strength; and the use of the lungs is too often judged to be fair compensation for the sluggishness of the brain.

10. Preaching should be richly scriptural. The generality of hearers are either well versed in scripture, or quite disposed to yield to the implicit deference. One passage of the word of God tells upon a professedly Christian audience more powerfully than twenty arguments drawn from other sources. Besides, the words of the Spirit are more likely to be favored with the blessing of the Spirit.

11. Preaching cannot be too practical. Practice is the end to be aimed at, and nothing strikes an audience as more worthy of their attention than what is to regulate their conduct and secure their everlasting felicity.

12. Preaching should be eminently evangelical. No doctrines can be compared, in their effect on the human mind, to the doctrines of the cross. They have been sufficiently proved to be "the power of God unto salvation." Evangelical preaching, *cæteris paribus*, uniformly attracts the largest congregations, and is the only exhibition of truth which God honors by conversion.

It has been observed by some eminent divines, that ministers are seldom honored with much success, unless they are continually aiming at the conversion of sinners.—*Dr. Owen.*

From the N. Y. Evangelist.

CONVERSION OF YOUNG WOMEN.

MR. EDITOR:—A correspondent of last week, in remarking upon the interesting and encouraging revival statistics, recently published in your paper, from which he concludes that an unusual number of heads of families has been gathered into the fold of the Great Shepherd—observes, "one additional item would have made the account more satisfactory and complete," and ask, "How many of those admitted to the churches were young men?" Allow a correspondent of this week to suggest the addition of another item. How many were young women?

Admitting that the general influence of young men upon society is very great, and that the stations they are called to fill are predominantly eligible, and responsible; yet hath not God also put honor upon the weaker vessel? Hath he not made woman the centre and sun of the domestic circle, and made her influence to operate powerfully upon all the relations of life? To whom do some of the brightest stars in the horizon of Zion, owe their first coruscations of spiritual light; and many too who have gone up to blaze in the firmament of glory; to whom are they indebted for much of their resplendence? Is it not to woman—the meek retired woman, who has sat at the feet of Jesus, and there learned lessons to communicate to the sons and daughters God hath bidden her train for him? Is not the conversion of young women equally desirable with that of young men? Do we not need the winning, attractive powers of woman sanctified? Do we not need her influence, hallowed by piety, that we may not wait for the conversion of young men, but see her children, in their infancy, honoring her who bare them, as the instrument of their early introduction into the family of God? Were every young mother led by the Spirit to faithful and judicious efforts, and importunate and persevering prayer, for the souls of her children; were she prepared by the grace of God, early to present religious truth to the mind of her child, so as to awaken its moral sensibilities, and attract not only its attention, but its affections toward divine things, who can tell the effect upon the interests of the church? Would not these young plants, under the skilful training of such a gardener, who began in their greenness, and immaturity, to rear them for their Lord and Master, grow up to beautify Mount Zion, and become meet pillars for the temple of the Lord of Hosts?

Would that more interest was felt for this class of community! A mother without religion, with no just sense of her awful responsibilities; how affecting, how painful the reflection! and yet I have observed even in the meeting of the Maternal Association, the mother advanced in years, with a family of young men and women about her, asking special prayer for her sons, seeking counsel of her Christian sisters in reference to her sons, and seeming in her absorbing desire for *their* salvation, almost to forget that her *daughters* were to fill arduous and responsible stations, and that without piety they would be illy qualified for the office of wife and mother.

I know there are reasons why it should be so, and again, reasons why it should not be so. Let the impartial Christian mother judge. "What do we want in France," said Napoleon, "to insure to our children the best possible education?" "We want *mothers*, sire," was the answer, and an answer worthy of the celebrated Madame Campan. She meant *mothers* emphatically, those who would exemplify the character, and not disgrace the name. And what do *we* want in our American Zion, that her breaches may be repaired, her waste places cultivated, and her bulwarks strengthened? We want *mothers*—faithful, devoted, Christian mothers. Then shall our sons, led by such guides, and instructed by such wisdom, "be as plants grown up in their youth, and our daughters, as corner stones, polished after the similitude of a palace." C. M. S.

ANGER HINDERS PRAYER.

Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from its bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the vibration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below:—so is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words sent up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven.—*Bishop Jeremy Taylor.*

I do not like to hear professors using vain and unmeaning by-words; it sinks their dignity and influence.

"BUT THOMAS WAS NOT THERE."

The manner in which old Mr. Morris, an aged New England clergyman, illustrated some topics, is shown in the following extract from an article in the Lady's Book written by Mrs. H. B. Stowe:—

Sometimes he would give the narrative an exceedingly practical turn, as one example will illustrate.

He had noticed a falling off in his little circle which met together for social prayer; and took occasion, the first time he collected a tolerable audience, to tell concerning the "conference meeting which the disciples attended," after the resurrection.

"But Thomas was not with them," said the old man, in a sorrowful voice. "Why, what could keep Thomas away?" "Perhaps," said he glancing at some of the backward auditors, "Thomas has got cold-hearted, and was afraid they would ask him to make the first prayer; or, perhaps," said he, looking at some of the farmers, "Thomas was afraid the roads were bad; or, perhaps," he added, after a pause, "Thomas has got proud, and thought he could not come in his old clothes." Thus he went on; and significantly summing up, with great simplicity and emotion, he added, "but only think what Thomas lost, for in the middle of the meeting the Lord Jesus came and stood among them? How sorry Thomas must have been." This representation served to fill the vacant seats for some time to come.

CHRISTIANITY.—Wherever Christianity goes, civilization follows in her train; wherever she goes, the duties and rights of mankind are practiced and recognized, the fetters of the slave are lightened and removed, and the female sex are restored to their natural station and their kindly influence in society, and the profession of godliness is shown to be great riches, as contributing to the wisdom, the wealth, the happiness, of a nation which receives it.—Let us compare our present condition with that of our forefathers, while the gospel was yet unknown to them! Let us recollect that the poorest man who now hears me, is more warmly clad, more comfortably lodged, enjoys a mind better stored with ideas, and greater security of liberty, life, property, than a king among the wild Americans or the ancient Britons; and we shall feel and understand the blessings of a religion which has been a principal agent in a change so beneficial, a religion by which the ignorance of man has been enlightened, and his manners rendered gentle, which, by protecting the fruits of industry, has encouraged every useful invention, and which, even amid the luxury of the rich, has lessened the distance between them and the poor, by calling the attention of both to that awful moment when all shall be equal in each other's eyes, as they now are in the eyes of their Maker!—*Bishop Heber.*

GEMS FOR MINISTERS.

For a person to leave public worship in raptures with the minister's abilities, is no proof that he has received spiritual benefit. —*A. Booth.*

Preachers, by making light of common truths, and indulging in a spirit of curious speculation, will render preaching rather an entertainment than a benefit to the soul.—*A. Fuller.*

Keep not your religion for the pulpit; have it at heart and at hand, at dinner and at tea, and let every occurrence furnish you with a subject for spiritual improvement.—*Cor. Winter.*

The Puritans visited their flocks by house-row; the visits were short; they talked a little for God, & then concluded with prayer to God.—*Berridge.*

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured. Whoever is not resolved courageously to maintain the interests of Christ and to labor continually to enlarge his kingdom, is not fit for this warfare.—*Quesnel.*

You are shepherds, and must know all your sheep, and what is their disease, and mark their strayings, and help to cure them, and fetch them home.—*Baxter.*

Let us speak to our people as for their lives.—*Ib.*

SPIRIT OF PRAYER.—Prayer is not a smooth expression nor a well contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart God-wards, holy and divine affection, makes prayer real and lively and acceptable to the living God, to whom it is presented; the pouring out of thy heart to him who made it, and therefore hears it; and understands what it speaks, and how it is moved and affected in calling on him. It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which only he regards. He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it.—*Leighton.*

THINGS I DO NOT LIKE.—I do not like to hear professors speak evil of one another.

I do not like to see professors of religion going from house to house on the sabbath for the sake of pastime.

I do not like to hear parents in the presence of their rising families, speak in degrading terms of religious persons, because it most always makes bad impressions concerning religion; they set a low price upon it.

I do not like to see brethren watching for each others' haltings and imperfections when they should be praying for them, and thus promote their spiritual welfare.—*Cross and Journal.*

THE REGISTER.

De Ruyter, May 12, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

REV. JOHN WATSON.

We have to announce to our readers this week the death of our amiable and worthy Brother, JOHN WATSON. For the particulars of his sickness and death, we refer the reader to the article in another column furnished us by our brother and correspondent, Rev. W. B. Gillett.

Our former connections with brother Watson, associated as we once were in the field of Missionary effort in Western New-York, and the exalted views we have for a number of years entertained of his piety and talents as a christian and a minister, will not permit us on this occasion, without doing injustice to our feelings, to withhold our tribute of respect to the memory of departed worth.

Brother Watson, as a christian, was mild and affable in his manners, solemn and reserved in his deportment, modest in his pretensions, and, though a man of strong and elevated mind, yet for no trait in his character was he more remarkable than for that of meekness.

As a minister he was a profound theologian. His strong mind, close application to study, and reliance upon God, eminently fitted him for the performance of the high and responsible duties of his office. As an expounder of the word of God he had few equals. Every lover of good preaching who heard him, could not fail to be delighted with his peculiar and happy method of dividing his subject and arranging his thoughts so that every new idea expressed, forcible and clear in itself, would give additional force and clearness to that which preceded it. He never preached without system, nor failed to instruct his audience who favored him with their attention.

The infirmities of his body, which for the last few years of his life prevented him from active services in the vineyard of the Lord, only served to render more conspicuous those excellent traits of christian character which adorn the lives of all the faithful in Christ Jesus.

The remembrance of brother Watson will long be cherished in the hearts of his brethren.

MORNING PRAYER MEETINGS.

To sustain prayer meetings at sun-rise, would have a powerful tendency to extend, perpetuate, and multiply the revivals with which our land is now favored. Those who spend an early hour of the morning in a prayer meeting, find themselves invigorated by their exercise for the varied duties of the day. It helps them to realize the worth of the soul, and assists them to watch to win souls to Christ. The other members of the church feel the influence. If such a meeting is sustained in any village, the fact that it *is* sustained, preaches loudly to all the inhabitants. It is of itself a solemn warning to sinners. Inquirers cannot easily relapse into stupidity, when the people of God visit the sanctuary every morning, to pray for the out-pouring of the Holy Spirit.

In a country village, the influence of a sun-rise prayer meeting is, perhaps, more powerfully felt than "in the city full."—In our villages much sympathy exists among the inhabitants; they *know* each other's affairs, and plans, and transactions, and hence a morning prayer meeting will constitute a daily event of interest to all.

The writer was once in a church meeting where several persons were examined as candidates for admission into the church. After the examination was closed, one elderly man, who was not a member of the church, was asked to express his feelings. He said he sometimes hoped that he had found the Savior, but his hope was not so confirmed that he could venture to ask for admission to the church. But he assured them that although he lived three miles from the village, he took great interest in the morning prayer meetings which they were sustaining, "for," said he, "I observe the season at home, and thus meet with you at the throne of grace." Wherever such meetings are attended, all the praying ones who cannot be present, should spend some portion of that time in their closets; if they cannot be "in one place," yet let them be "of one accord."

Sun-rise prayer meetings throughout our country—how they would strengthen Zion! They may be sustained as *permanent* meetings. Where ten, fifteen, or twenty families are situated so as to meet at some central point, at least one from each family may find it consistent to attend each morning, and the meeting can be sustained from the first of January to the last of December. Only let hearts be warm and it is easy. The morning meetings which have been attended for two or three weeks past in this village, have been precious seasons to some, and, designing to continue them, we invite all to attend.

THE LADIES' COMPANION.—The April No. of this splendid Magazine is before us. From the attention we have been able to give it, we believe the present is not inferior to any former number. The work is entirely original, and is 'done up' with neatness and good taste. Among its varied contents, we notice "The Young Mother," illustrated by a beautiful engraving; "Fortune-Hunting; or, the Heiress," by Mrs. EMMA C. EMBURY; "The Queen's Vow; a Tale of Elizabeth," by Mrs. ANN S. STEPHENS; "The Price of a Heart; a Domestic Tale," by HENRY F. HARRINGTON.

Poetry.—"Time's Oration," by ALBERT PIKE.; "Lines to a Young Lady, an orphan, embarking for Europe to join her sister," by C. C. PISE, D. D. "The Cross before the Crown," by W. C. R. "The Poet's Books," by Mrs. LYDIA H. SIGOURNEY.

Literary Review.—"Universal History," by Harper & Brothers; "Life of Harrison," by L. W. Ransom; "The Path Finder," Lea & Blanchard; "Pilgrimage to Jerusalem," Carey & Hart.

We purpose to extract freely from this work in future.

Terms.—The terms of the Ladie's Companion are, THREE DOLLARS per annum, in advance, or FOUR DOLLARS during the year.

We take the following extract from a private letter from a valued friend; and although it was not designed for the public eye, yet its pertinency induces us to give it an insertion in our columns:

"I have read the numbers of your paper which I have received with much interest, and think it must do good, in disseminating important religious truths, dissipating error, and enlarging the sphere of christian knowledge. If the influence and responsibility of such a Press is great, those who conduct it need in the same degree the aid and encouragement which the importance of the subject demands, and which I trust you will abundantly receive."

NOTICE.

Notice is hereby given, that the Annual Meeting of the Stockholders of the De Ruyter Institute will occur on the 28th of May next at the Institute, at 1 o'clock, P. M., at which time the seats of Matthew Wells, jun. Barton G. Stillman, Samuel P. Burdick, and Eli S. Bailey, will become vacant. Said vacancy to be supplied, and such other business transacted as shall be necessary.

IRA SPENCER, Sec'y.

De Ruyter, April 28th, 1840.

For the Register.

ENQUIRY.

MESSRS. EDITORS,—I have been much gratified to see in No. 9 of the Register a solution of the problem which has been previously proposed; but I should be pleased to make a few brief enquiries with respect to one or two things, which no doubt Mr. G. M. L. could explain.

First. I should rather question the hypothesis taken, viz: "Having found the no. of solid miles the earth contains, we will call it the surface of the hollow globe, because said surface is one mile thick."—Agreeable to this hypothesis, the hollow globe thus formed must contain as many sq. miles on the concave or interior surface as it does on the outer surface, because no allowance appears to be made for the convexity of the globe. It must be evident to every one that a globe can not be formed by placing cubic blocks by the side of each other; it would form one continued plane. Therefore, as the surface of the globe thus formed only contains as many sq. miles as there are no. of cubic miles in the solidity of the earth, it follows that when said no. of cubic miles are formed into a globe of the given surface, there must be a certain allowance made for the portion which must be taken off of each in order to form them into a sphere; otherwise the contents of the crust thus formed would not be equal to the contents of the globe from which it was formed. While taking this view of it, the most abstruse part of the question appears to remain undemonstrated by mathematical principles. Therefore, believing the question unsolved, according to my understanding of the solution given, I have been induced to make this enquiry. But I would not presume to question the correctness of the solution, allowing the hypothesis taken to be true. I. O. U.

For the Register.

THE RISE AND PROGRESS OF RIVERS:

A MIRROR IN WHICH CAN BE SEEN THE LIFE OF MAN.

Its beginnings are insignificant, and its infancy is frivolous; it plays among the flowers of a meadow, it waters a garden, or turns a little mill. Gathering strength in its youth, it becomes wild and impetuous. Impatient of the restraints which it still meets with in the hollows among the mountains, it is restless and fretful; quick in its turning, and unsteady in its course. Now it is a roaring cataract, tearing up and overturning whatever opposes its progress, and it shoots headlong down from a rock; then it becomes a sullen and gloomy pool, buried in the bottom of a glen. Recovering breath by repose, it again dashes along, and leaves the opening of the valley strewed with the rejected waste. Now quitting its retirement, it comes abroad into the world, journeying with more prudence and discretion through cultivated fields, yielding to circumstances, and winding round what would trouble it to overwhelm or remove. It passes through the populous cities, and all the busy haunts of man, tendering its services on every side, and becomes the support and ornament of the country. Increased by numerous alliances, and advanced in its course, it becomes grave and stately in its motions; loves peace and quiet, and in majestic silence rolls on its mighty waters till it is laid to rest in the vast abyss. H. H.

For the Register.

THE YOUTH WE MOST ESTEEM.

'Tis not the one whose boist'rous mirth
Disturbs our cogitation,
Who cannot find from day to day,
In virtue's bright and pleasant way,
Resource for consolation.

'Tis not the one whose parents kind
Have frequent cause for sorrow,
Because their child oft disobeys
Their just commands in various ways,
And pains them for the morrow.

'Tis not the one whose teacher grieves
To see his counsels slighted,
By that rude child who hates the truth,
Contemns example and reproof,
By whom fond hopes are blighted.

It is *not* these that cheer our hearts
With joys we love to mention—
It is the one—too seldom seen—
It is the one whose very mien
Bespeaks his good intention.

A.

Selected for the Register.

FROM PERSUASIVES TO EARLY PIETY.

If to love God above all things is the first and greatest commandment, to live negligent of Him must be one of the greatest of sins, and indeed a sin that opens the way to every other. O my young friend, could we see things aright, every other sin so far as it refered to man only, would dwindle into comparative innocence, compared with neglect of the blessed Savior and our adorable God! The blackness of every other crime would be as light, compared with the more horrible blackness of alienation of the heart from God, that first of sins, that root of every other. This has been mine, this has been yours! And unless your heart be changed by divine grace, even at this moment this sin is yours. Though unstained with the other dark offences of the robber or the adulterer, yet this blackest of all, *you* have as well as they. Like them *you* belong to a false apostate-race, that have forsaken their God, and gone away backward. And how can you hope for heaven, if this darkest of crimes remains unrepented and unforsaken?

Perhaps a familiar illustration may render this subject still plainer. Imagine two favored villages under a kind and beneficent government, uniting in a cruel and unprovoked rebellion. The inhabitants of one of these villages are profane, contentious, quarrelsome wretches; those of the other are decent, quiet, sober men; careless of threatnings and unmoved by kindness they persist in their rebellion.

In the former village discord, blasphemy, and every sin abound; in the other, harmony, and mutual affection prevail. Now, my young friend, if the inhabitants of these two places were brought to trial for their crimes at the same bar, would there appear much difference between them? Would they not all be rebels? Would not the same doom justly await them all? And if the quiet villagers were to plead in their own defense; that though it was true, they had engaged in an unprincipled and ungrateful rebellion; yet that they were kind, affectionate and useful to each other; would not this very circumstance be an aggravation of their guilt? Might it not be answered, "Among such disorderly wretches as those, rebellion was likely to happen; but from you better things might have been expected." Apply this to the present subject. The openly wicked and profane resemble the former of these; the moral and benevolent, that yet neglect Religion, may be compared to the latter. In many things they differ; but agree in the worst, that they have rebelled against their greatest and best Benefactor. Are not you, by neglect and disobedience, a rebel against your God? Have not you at least by a careless life said to him, "Depart from me, for I desire not the knowledge of thy ways?" Have you not lived as without God in the world? So that if there had been no God, you probably could hardly have been more forgetful of Him than you have frequently been? Has not this been the case? and if it has will it avail for you at the last to plead, that you have been kind, tender, useful, and beloved among your fellow rebels?

INTELLIGENCE.

Late and Important from Campeachy.—Capt. Blunt, of the Aurea, which arrived yesterday from Campeachy and Sisal, states that on the night of the 22d of March, the Federal brig Fame arrived at Sisal from Campeachy, with the Mexican brig Privado, recently arrived at that place with provisions from Vera Cruz. The Fame had also captured the schooner Artevido of Campeachy, which had just discharged a cargo of flour from New-Orleans, and had armed her to cruise off Campeachy. The schooner Correo had also arrived at Sisal, and was given up to the Federalist by her crew, who ran away with her from Campeachy, while the officers were on shore.

Capt. Blunt also states that the Federal army, 5,000 strong, from Merida, was within two leagues of Campeachy, and little doubt was entertained that they would succeed in capturing the place, as the inhabitants as well as the garrison were very short of provisions. Flour was only $35 a barrel, and all who could not provide two months' provisions were ordered to leave the place.

The Federal army was deficient in heavy cannon, but they expected to accomplish their object by starving out the garrison.—A reinforcement of 700 men from Merida were on their march to Campeachy, to join the invaders.

The Fame and Correo were cruising off Campeachy to intercept provisions, and had taken two Spanish schooners from Havana and taken them to Sisal. A British ship with 300 Mexican troops from Vera Cruz, succeeded in landing them at Campeachy on the 16th of March.

A Noble Deed, worthy the Governor of a State.—At the late State Temperance Convention in Illinois, Gov. Duncan, president of the Convention took a pen and wrote an order on the Auditor of the State, for five hundred dollars; being the amount of his salary as Governor of the State, for the last half year, and put it into the hands of the executive committee; at the same time expressing his most ardent desire that the plans of the committee should be carried out. This is truly having "kings for nursing fathers," and is an act beyond all praise. *Mobile Chronicle.*

Fire in Rome.—The destruction occasioned by the late fire at the Roman College in Rome, was much more extensive than was at first supposed. Three hundred and seventy manuscripts were burnt. Among these were 27 Arabic, 43 Persian, 9 Armenian, a large collection of Hindoo and Chinese Drama; all of which were unpublished, and of which it is believed, there are no copies existing in Europe. The number of printed books lost in the flames has not been ascertained; but about 1,500 volumes of the earliest eras of printing are gone; and the invaluable collection of Greek and Latin Classics, bequeathed to the College by the great Philologist, Muretus, who died in 1585, with whose autographical notes most of the margins of their pages are enriched.

A Novel Affair.—A few days since a gentleman riding in the west part of this town, reined his horse up to a boy who was standing in front of a house, and offered him a pocket book. The boy not understanding the design of the stranger, and taken by surprise, refused to accept it; when the stranger threw it into the street, by the boy and rode off. The pocket book was taken into the house, opened and examined, and was found to contain two hundred and three dollars in bills of the Hartford Bank. There was also a slip of paper attached to the roll of money, on which was written with a pencil: "Give this money to Miss ——." The name was that of a young lady who has been for some years partially deranged, and who has lived in dependent circumstances. The whole affair is singular, and a part very foolish; for if the donor wished to make his present without exposing his generosity, he might have adopted some more sure method of a safe conveyance.—*Hartford Review.*

The Hudson River has become a race ground. Every day, trials of speed take place, and many of the boats run up and down the river without landing, to the great annoyance of hundreds who are waiting on the docks at intermediate places for a passage. On board of the contending boats, the steam is kept up to such a height, that they seem to leap almost out of the water, trembling at every pore and straining every nerve, like an ambitious race-horse. An explosion seldom takes place during such a contest, because the closest attention is paid to the steam-guage. But if the machinery gives way at such a time, it's "hard coffee" for somebody. Some of the boats are running for fifty cents, and the river never had such a flood of cheap, yet elegant conveyances as at the present time.—*Troy Mail.*

ALBANY CIRCUIT.—*Trial for Libel, John Taylor vs. Edward C. Delevan.*—This trial commenced with the opening of the Court on Tuesday last, and continued, day and night, until Saturday evening, when the case was committed to the jury.

The case turned on the truth of an article, published by the defendant in Feb. 1835, charging the plantiff and others, with the use, for several years, of filthy and impure water in malting.

The examination of witnesses lasted from Tuesday until Friday night, and the summing up until Saturday evening.

The trial excited great interest, and the case was very ably managed by S. Stevens,

M. T. Reynolds, J. McKnown and J. Van Buren, Esquires, for the plantiff, and by S. Beardsley, A. Tabor, and H. G. Wheaton, Esqrs., for the defendant.

The jury, after a charge from the judge, retired, and yesterday morning, upon the opening of the court, came in with a sealed verdict for the defendant, with costs.—*Argus.*

From the St. Augustine News, 17th inst.

FLORIDA.

Gen. Taylor is concentrating 300 men at Fort Fanning on the Suwanne, for an examination of the Wahoo Swamp.

From every thing which we can learn, from gentleman who have recently been among the enemy, the opinion seems to be a prevalent one, that they are short of powder. Among camps which they were forced to vacate, leaving every thing behind them, their horns were invariably found empty; and from the fact that Wild Cat did not fire upon the troops when re-crossing the We-ki-wa, these views seem to be strengthened. Now is a favorable moment to push up the feeling of insecurity, created among them by the late visit to their planting ground; and while their resources of ammunition are depreciating, cripple them in their efforts at resistance. Delay may be dangerous; for who shall say, that before this moon is over they will not successfully ambuscade a baggage train, and receive new supplies to keep up their blood-thirsty operations.

There is a rumor that the Indian made prisoner some time since on the Wacassa, took his captors to a place used as a depot by Tiger-Tail, and that several articles belonging to the late Mr. Dallam, murdered at Caloosahatepie, were identified by their marks. The prisoner also informed them that the Indians were supplied with powder by a Spaniard at Tampa Bay, and he was accordingly taken there, in order to point out the person spoken of.

Murder.—An inquest was held in Springville, on Thursday, over the burned remains of a farmer named Ransford Otis, of Concord, Erie county. The jury returned a verdict of wilful murder against Major Mc Ellory, for the offence, who was arrested and brought to this city yesterday for commitment.

McEllory was the hired man of the deceased. On Wednesday afternoon a controversy arose between the two, who were together at the barn, which resulted in the murder of Mr. Otis. Of the manner of his death, nothing is known, as the parties were alone.

Toward evening, McEllory returned to the dwelling, and upon Mrs. O. asking of her husband's whereabout, the accused made answer that he was in the barn. He seemed agitated, went out and shortly after the barn was in flames, caused no doubt by the hand of McEllory. The building was consumed, as was also partially the body of Mr. Otis.—*Buffalo Commercial.*

A Young Adventurer.—On Sunday evening, during the storm, a well dressed colored man, in passing along Spring street, near the Bowery, saw a very small colored boy, handsomely clad, and apparently not more than two or three years old, scudding along and evidently lost, and out of humanity took him to his house, kept him all night, and on Monday conducted him to the upper police office, and put him in charge of the presiding magistrate, who ordered him to be well taken care of. He was dressed in a little dark green frock, and pants of the same, and had on his head a figured velvet cap, with a projecting crown to it.—He said his name was Henry, but could tell no other name, nor where he lived. He is uncommonly sprightly, active and intelligent, and went round the office shaking hands with the officers and all who came in. It is hoped that this will meet the eye of his parents or guardians, that they may reclaim him.—*Journal & Gazette.*

An Affecting Scene.—A friend of ours informs us, that as he was crossing the Peekskill creek, north of this village, on Friday last, he saw an aged man, his wife and four small children, sitting by the road side, cooking their meal, which consisted of a few potatoes. In conversing with them, he learnt that their names were Bruce, and that they were travelling to New York, where their friends resided. On his return, he saw a crowd collected, and engaged in dragging the dead body of the old man from the water, who had fallen from the bridge a short time previous, as it was generally thought intoxicated. Our informant states, that it was heart rending to witness the tears and distress of the mother and six children. Another little girl, about five or six years of age, was running amongst the crowd, crying for its mother. On inquiring he understood it was the child of another woman, who was lying at the other end of the bridge very much intoxicated. We have not as yet been informed, what course has been taken in reference to the wretched woman and children, or the result of the Coroner's inquest, held on the body of the drowned man.—*Peekskill (N. Y.) Democrat.*

SUMMARY.

Several companies of U. S. troops passed through Boston a few days since, on their way to the state of Maine.

Longevity.—A slave died a short time since on the plantation of Lieut. Howe, aged 110 years. The evening previous to his death, he was in full possession of his physical and mental faculties. During the revolutionary war, he was present at the final siege of Yorktown. He saw Gen. Braddock as he passed on to his defeat, and could give a succinct account of that sanguinary engagement.

Emigration.—Within the last seven days, says the Empire State, there has arrived at the port of New York, two thousand one hundred emigrants from Europe, and we notice a large portion of them are Swiss, German and Dutch, and wear the aspect of a hardy industrious set of men.

Specie.—There were exported from London for Calais, (France) in one week in March, One Hundred and Twenty thousand dollars in silver.

Rev. Mr. Newton, one of the most distinguished Methodist preachers in England, is now in New York, on his way we presume to the General Conference. His preaching in New York is said to have been very eloquent, and to have produced a great sensation.

Accident.—A printer named Wetherbie was recently killed in New Orleans, by falling from the third story of the Bulletin office.

Rev. John T. Kirkland, for many years President of Harvard University, died in Boston on Monday week.

Dreadful Thunder Storm at Sea.—The sloop Whitmore, Capt. Warlington of N. Y., bound from Havanna to Savannah Geo., encountered a terrific thunder storm on the night of the 18th ult., when about fifty miles southeast of Tybee light. The ship was struck by lightning and somewhat damaged, but no lives lost. Rev. Mr. Genney, (we believe of the society of Friends) was on board at the time, and gives a thrilling description of the scene.

Isaac Sherwood, Esq., for many years one of the most enterprising stage proprietors in this state, died of dropsy at Auburn on the 24th ult., in the 72d year of his age.

Hiram Pratt, Esq., President of the Bank of Buffalo, and late Mayor of that city, died at Utica a few days since, while on his way to Saratoga Springs for the benefit of his health.

Virginia Election.—It is now believed by all parties that the Whigs have elected a majority of the Virginia Legislature; but the administration prints claim the state for Mr. Van Buren, at the coming Presidential election.

Historical Convention.—The celebration of the organization of the first constitution of Connecticut lately held at Hartford, was addressed by the venerable Noah Webster, L. L. D. now in his eighty-second year.—His mental faculties continue strong, and his voice firm. Among other venerable gentlemen present, were Col. Trumbull and Judge Daggett. The former was aid-de-camp to Gen. Washington in the revolutionary war.

Five Hundred Dollars Reward is offered to the police and citizens of New York by the partners of Mr. Jacob May, who is suspected to have been murdered in that city, for the detection and arrest of the murderers of said May. He had over $6000 in money and drafts in his possession.

The Common Council of the city of New York, have refused by an unanimous vote, to appropriate a portion of the Common School fund to the support of Catholic Schools, as such.

Accident.—On the 1st inst. two lads, sons of Mr. Hulbert of Fayetteville, while playing upon the bank of the basin of the Fayetteville branch of the canal, fell in, and the eldest, aged 11 years, was drowned.

FOREIGN.

From the N. Y. Eve. Post.

LATEST AND IMPORTANT FROM EUROPE.

The steam ship Great Western arrived at this port yesterday, in eighteen days from Bristol, bringing late news from England and all parts of the continent. We are indebted to the attention of Captain Hoskins for London papers of the 15th of April, which Capt. Hoskins was at great pains to bring by express from London to Bristol. The intelligence they bring, it will be perceived, is of more than usual interest.

In the House of Commons, on the 14th of April, Lord John Russell moved an address to Her Majesty for copies or extracts of correspondence relating to the boundary between British America, and the United States.

The day before, Sir Robert Peel enquired when the papers which he had moved for relative to the American boundary would be laid on the table of the house?

Lord J. Russell was understood to say that the papers would be laid upon the table of the house before the adjournment, which is all we find relating to the American Question.

The motion of Sir James Graham, condemning the course pursued by the whig ministers in their management of Canadian affairs, was lost in the House of Commons, after a debate of three days, by a majority of ten votes.

The corn law debate terminated on the 1st of April, without a division; and it was not anticipated that it would be revived again this session.

The Bishop of Exeter, on the 7th, brought forward his motion in the House of Lords respecting the Clergy Reserves of Canada, and concluded by moving a resolution annulling the recent act of the Canada Legislature which interfered with the Clergy Reserves. He carried his motion by a majority of 17—the division being 57 to 40.

A difficulty which has arisen between the King of Naples and the British Ambassador at that court, Mr. Temple, in regard to the Sulpher monopoly, has induced the latter to demand his passports, and order Admiral Spafford to bring before Naples and the Sicilian ports, a part of the British naval force in the Mediterranean. Every preparation was made for defence, and the King of Naples himself superintended the works he had ordered. In the fear that the first attack would be made against Sicily, 12,000 men had been sent thither, and all the merchant ships which chanced to be at the port of Naples were made use of to transport these troops.

ORDER IN COUNCIL.

At the Court at Buckingham Palace, May 3, 1840; present, the Queen's Most Excellent Majesty in Council.

Her Majesty having taken into consideration the late injurious proceedings of certain officers of the Emperor of China toward officers and subjects of her Majesty, and her Majesty having given orders that satisfaction and reparation for the same shall be demanded from the Chinese government; and it being expedient that, with a view to obtain such satisfaction and reparation, ships, and vessels and cargoes, belonging to the Emperor of China and his subjects, shall be detained and held in custody; and that if such reparation and satisfaction be refused by the Chinese government, the ships, and vessels and cargoes so detained, and others thereafter to be detained, shall be confiscated and sold, and that the proceeds thereof shall be applied in such a manner as her Majesty may be pleased to direct.

Her Majesty, therefore, is pleased by and with the advice of her privy council, to order, and it is hereby ordered, that the commanders of her Majesty's ships of war do detain and bring into port all ships, vessels and goods belonging to the Emperor of China, or his subjects, or other persons inhabiting within any of the countries, territories or dominions of China; and in the event of such reparation and satisfaction as aforesaid having been refused by the Chinese government, to bring the same to judgment in any of the courts of the Admiralty within Her Majesty's dominions; and to that end Her Majesty's Advocate General, with the Advocate of Admiralty, is immediately to prepare the draft of a commission, and present the same to Her Majesty at this board, authorising the Commissioners for executing the office of Lord High Admiral, to will and require the High Court of Admiralty of Great Britain, as also the several courts of Admiralty within Her Majesty's dominions, to take cognizance of and judicially proceed upon all, and all manner of captures, prizes, and reprisals of all ships, vessels and goods, that are or shall be taken, and to hear and determine the same according to the courts of Admiralty, and the laws of nations, to adjudge and condemn all such ships, vessels and goods, as shall belong to China or subjects of the Emperor of China, or to any others inhabiting within any of his countries, territories or dominions; and that such powers and clauses be inserted in the said commission as have been usual and are according to former precedents; they are likewise to prepare and lay before Her Majesty at this board a draught of such instructions as may be proper to be sent to the courts of Admiralty in Her Majesty's foreign Governments and plantations for their guidance herein; and the said commissioners are to give the necessary instructions herein accordingly.

C. C. GREVILLE.

RUSSIA.

Accounts have been received from the Russian expedition to Chiva, which leave no doubt of its having failed from intense cold. These accounts were at first met by counter statements of the party which supports Russian interest in this city, but we have received subsequent intelligence which confirms the first. The thermometer fell to 32 deg. below zero of Reumur, which destroyed entire battalions of the soldiers who were suddenly carried off, after blood had poured out from the mouth and skin. The camels also died from the same cause, and the wretched remnant of the army was obliged to return. It is supposed that the expedition will be resumed in the summer.

The news from Circassia is equally unfavorable to the pretensions of Russia.—Twenty chiefs of tribes have united in one head, named Schamil. They have adopted the Arabic language in order to remove every wall of partition. Very recently they destroyed an entire Russian regiment which bore the name of Paskewitch.

Later from China.—The ship Levant, Capt. McDowell, arrived at Philadelphia on the 4th inst., bringing Canton papers of the 14th of Jan. which is several days later than the news received in England.—By this arrival we collect the following items of intelligence. The blockading of the river and port of Canton by the British fleet—the confirmation of the official acts of Lin, the high commissioner, by the Emperor, and the proclamation of an edict prohibiting all British trade with the Celestial Empire, and threatning summary vengeance on all foreigners who may hereafter be found interested in conveying British goods up the Canton river.

DIED,

In Livingston, Essex co., N. J., on the morning of the 30th ult., the Rev. JOHN WATSON, aged 52 years, after a protracted and painful illness of 16 weeks.

Brother Watson was born in Nottingham, England, in the year 1787, of pious parents, and members of the General Baptist Church. He emigrated to this country in early life, being only 17 years of age, (leaving his parents and friends behind, who have since emigrated,) and settled in the city of New York, where, at the age of 19, he embraced religion and became a member of the Gold Street Baptist Church, under the Pastoral charge of the Rev. Mr. Parkinson. While a member of this church, Br. Watson commenced his public improvement, and received license to preach. From this place he removed to Northfield, Essex co., N. J., and was ordained Pastor of the Baptist Church in that place, at the age of 27 years. Here Brother Watson labored as a minister successfully and satisfactorily for a number of years. From this, he removed to Mount Bethel, Somerset co., N. J., and became the Pastor of the Baptist Church in that place, where, as a minister, a christian, and a citizen, he was generally beloved. He labored with this church until the year 1826, when he became convinced that he had been deceived relative to the perpetuity and obligation of the fourth commandment, and renouncing his former views and practice on that subject, embraced the Sabbath of the Bible. From this church he received a letter of high commendation, and offered himself to become a member of the Seventh Day Baptist Church in Piscataway, N. J., where he was cordially received. With this church he labored as their minister for nearly two years, when he received an appointment to travel as a Missionary in Western New York. His devoted and arduous labors in that country, will not soon be forgotten. Soon after his labors as a Missionary ceased, he became much afflicted with deafness, and it was with difficulty that he could understand what was said in common conversation. About this time, he also became affected with the spinal disease, which at times disqualified him to travel, or stand sufficiently long to preach often. About this time he removed to Livingston, a distance of about 25 miles, but continued to supply the church monthly, until they obtained a Pastor, which was nearly two years. Two years since, he received and accepted a call to take the Editorial charge of the Protestant Sentinel, a religious paper, published at De Ruyter, Madison county, N. Y. About the time he was to enter on his labor as an Editor, he was attacked with a paralytical affection, so that he was unable to enter upon his work, since which time he was able to preach or labor but little. On the first of last January he fell and fractured one of his legs in such a manner, as to render it necessary for him to lie on his back for some length of time, which served to augment his spinal disease to such a degree as to render his sufferings intense and indescribable, yet he bore it all with Christian fortitude and resignation, frequently saying, "though he slay me yet will I trust in him." Of Br. Watson it truly may be said, "his house was set in order." For weeks he was anxiously waiting for the messenger of death to come and take him home that he might be with Christ. A neighboring Minister who visited him frequently during his sickness, observed to me that he seldom saw so decidedly the power of faith as he saw in the sickness and death of Br. Watson. He [illegible] this reason to the last—exhibiting that calmness that characterizes the devoted Christian. Thus died our beloved Brother in the Gospel. He was a man of studious habits, and possessed a penetrating mind. As a Minister, he was well read in Theology, and as a speaker in the desk, he was excelled by few. He was exemplary in his walk and conversation, and it can truly be said of him, he *was a good man.*

Br. Watson has left a wife and five children to mourn their loss.

His funeral was attended on the 14th, at his residence, by a large concourse of people. Preaching on the occasion by myself from Phillippians i. 21.: "For me to live is Christ; but to die is gain." His remains were buried in the family grave-yard near his dwelling. A discourse is to be preached on the occasion to the Church next Sabbath if the Lord will.

W. B. G.

New Market, April 20th, 1840.

In Leonardsville, on the 3d inst. Isaac Brown, sen. in the 68th year of his age. His sickness was painful, which he bore with patience for a little more than two weeks, and then fell asleep in Christ. Mr. Brown had for many years been a worthy member of the first S. D. B. Church of Brookfield. In his death his widow has lost a kind and faithful husband, his children an affectionate father, a large train of relatives a beloved friend, the church a useful member, and the community a valuable citizen. The Righteous hath hope in his death.

E. S. B.

In Brookfield, on the 26th ult. Mrs. Lucy Murphy, aged 47. She was a native of Stonington, Conn., whence she removed to Brookfield, N. Y. while a child, with her parents Asa and Thede Frink. At an early age, she was united in marriage with Martin Perry Murphy, after which she resided in various parts of this state, afterwards in Pennsylvania, Ohio, and Virginia, until the death of her husband and eldest daughter, who were buried in Kentucky, 1823. Two years after, 1825, with four remaining children she was restored to the bosom of her friends in Brookfield, where the last 15 years of her life have been spent, in the enjoyment of that quiet rest which they can best appreciate who, like her, have experienced the toils and fatigues, the trials and privations, incident to a life of emigration.—Her widely scattered acquaintances will be happy to learn that "her end was peace." Her last sickness, which was very distressing and continued 15 days, she endured with that meek calmness which had characterized her previous life, and that sweet submission which enabled her to say continually, "The will of the Lord be done." To her numerous and deeply afflicted friends she has left the example of her pious life, and the blessed consolation that her death was that of the Righteous. Her funeral sermon was preached by the Rev. H. Turner, Pastor of the First Baptist Church in Brookfield, of which she was a member, from Ps. xxiii. 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff shall comfort me."—Comm.

RECEIPTS.

Of G. P. Maxson, $3, cr. Lewis D. Thompson, Elizur Goodrich, J. Kelsey, each $1. Of Jason B. Wells $2. Alonzo F. Warner $2. Bailey Crandall $1. Of Lewis Dunham $5; cr. self $2, Benj. Stelle $2, Rev. T. B. Brown $1. Of Halsey H. Baker $15; cr. Edward Whitford $4, David Maxson, Elisha Crosby, Joseph Green, jr., Martin Green, Caleb Sheppard, of Shiloh, each $2, Paul Green, Isaac Wright each $1. Of H. C. Crumb $5,64; cr. self $1,64, J. D. Truman, Nathan R. Truman, each $2. Of Dennis Hardin P. M. $2, cr. Welcome Babcock. Of Jacob L. Sherwood P. M. $2, cr. to Hoxie Payne.

Note.—The $2 rec'd of H. Willson, P. M. some time since was cr. on book, but was overlooked in filling out our receipts; it is now cr. Wm. P. Stillman.

Letters received at this office for the week ending May 12th.

Lewis Dunham, H. H. Baker, Lewis Sammons, (we will write you on the subject,) H. Willson, (all right,) Miss S. Grimes, (accept our compliments,) Joseph Goodrich, Barton Whitford, (thank you sir, paper ordered by an agent.) D. Hardin P. M., H. Ivison, J. Spicer, jr. P. M., (papers forwarded from No. 5.) Rev. E. S. Bailey, (correction next week,) Jacob L. Sherwood, P. M. (receipt forwarded as requested.)

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

FASHIONABLE Millinery & Dress-making,

WILL be executed with neatness and taste by Misses C. P. MAXSON & M. M. WILLCOX, two doors west of I. Smith's Store, Albany street.

De Ruyter, May 7, 1840. 10tf

Good News for Farmers.

A BLACKSMITH AT HOME.

COON & STILLMAN,

PRACTICAL BLACKSMITHS,

ARE on hand at the corner of Log City road, two miles north of De Ruyter village, where they are prepared to accommodate all who are disposed to favor them with their custom. Every article in the line of horse shoeing kept constantly on hand, and ready for immediate use.

Horses shod new for $1 each, AND DONE RIGHT TOO, mark that, if you doubt it call and try us. All kinds of Smithing done on terms so reasonable that no one who is willing for the Mechanic to live can grumble at our prices.

Steel Springs made to order. All kinds of wagons ironed to suit the customer.

A. COON,
8w3 B. B. STILLMAN.
De Ruyter, April 28, 1840.

Z. T. BENTLEY, Attorney & Counseller at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

CLEAR THE WAY! I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT. The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island,* except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	8 to 9
Kentucky.	"
Illinois.	"
North and South Carolina.	5
Georgia.	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana.	
At New Orleans,	7 to 8
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

Fish.—Mackerel No 1.	12,25
" No 2.	10,00
" No 3.	5,75
Flour.—N. Y. super. canal,	5,12
Richmond City Mills,	6,00
Rye Flour,	2,75
Indian Meal,	2,81
Grain.—Wheat, N. R,	1,08
" Western,	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	16,00
Molasses	29
Oils.—Whale,	33
Sperm, Fall,	1,05
" Winter,	1,12-2
Provisions.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh, per cwt..	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
Salt.—Turks Island,	37
St. Ubes,	33
Liverpool, ground,	28
Tallow,	8
Wool.—Saxony,	55
Merino,	45
American,	35

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.
De Ruyter, March 10, 1840.

POETRY.

From the Knickerbocker, for April.

SPRING.

IN IMITATION OF THE GERMAN OF TIECK.

See, see how the Spring, like a glittering bride,
Comes forth on hills, in beauty and pride!
She flings o'er the forest her mantle of green,
Where the blossoming trees so gracefully lean;
And the bird in the branches in merry mood sings,
As he shakes the light drops of the dew from his wings,
See! see on the soft-blushing cheek of the flower,
The red glow grows deeper and deeper each hour;
The winter frost flies to his caverns so old,
Far down their chambers, all dismal and cold;
While old earth throws aside his gray robes to the rain,
That is falling so gently on river and plain,
And stretches in joy his broad arms to embrace
The light form of Spring, with her fair smiling face?

Down, down the rough mountains the silver streams leap,
And dance in the valleys so lonely and deep;
No longer the nightingale fears the rude blast,
But sings in the green-wood that winter is past;
Many a shadow grows bright in the beams
That sparkle and flash from the swift-rushing streams;
Many a leaf like a diamond gem,
Is waving in beauty on many a stem;
Rainbows are playing on many a flower,
As it lifts its thin petals, that drip with the shower;
And the earth, like a monarch majestic and old,
Sits high on a throne of purple and gold.

DESCENT OF THE HOLY SPIRIT.

Days of revival! holiest, happiest, best,
Fair Zion shines in heavenly raiment drest;
Her sons awakened from their guilty sleep,
O'er all their sins, and o'er all sinners weep;
Warm to the throne of grace their prayers ascend,
Till, with the plans of God, they meet and blend;
Then Mercy smiles; their holy plea prevails,
And hell's dark Rebel at the answer quails.
On, on, the chariots of redemption roll,
Flashing eternal glory o'er the soul!
Where Vice long triumphed with her scorpion whip,
Where daring curses stained the festered lip,
Where the vile sot his liquid ruin quaffed,
Where Folly revelled, and where sceptics laughed,
Lo, crowds now throng Religion's sacred dome,
And build her altars, mid the joys of home;
Gay blooming youth, each sinful pleasure quit;
Hell's hardest veterans unto Christ submit;
Error lies prostrate at the feet of God,
And Bliss exults wherever *they* have trod;
Streams of salvation through the desert flow,
And on their banks perennial roses glow,
Truth and *Delight* shine out like orbs of even,
And *Love*, like sunlight, fills the vaults of heaven.

MISCELLANEOUS.

From the Star and Republican Banner.

A HAPPY NEW-YEAR.

BY MRS. LYDIA JANE PEARSON.

'A happy New-Year, sweetest,' cried Charles Barton to his young wife, as he entered from the counting-room, to which he went before she was awake, to make some particular arrangement.

'Thank you, dear Charles,' she answered, clasping his neck with her round white arms; 'but then, how can one be happy who is tantalized by ungratified wishes?'

'What do you mean, dearest?' he replied, in a voice of surprise and solicitude; 'what wish have you ungratified?'

'O! do not be alarmed Charles; but if you really wish me a happy New-Year, you must make me happy, by giving me a New-Year's present.'

The husband was mute.

'I know,' she continued, 'that I have need of nothing, and yet there is something which I very much desire; and I think you will hardly refuse me on this first New-Year's day of our union. You know that Mrs. Ellis and I were rivals in our girlhood, and I do not like to see her outdo me in splendor and elegance. Well, when I called on her last week, I observed on her side-board, a rich and superb set of plate, and I long for a set which shall outshine it. Now do not look so grave. It will only cost a few hundreds, and we can economise a little in something else, if it be necessary.—Come, say yes; and let us go and order my magnificent set of plate.'

'It will hardly be possible for me to attend to you to-day, Charlotte, for I have some particular calls to make, in which, although I did not before mention it, I now request you will accompany me.'

'And we shall bespeak the plate to-morrow.'

'Yes, love, if you please,' replied Charles; 'and now be ready to go with me in an hour.'

'I wonder where he is a going to take me,' mused Charlotte, as she tied on her hat, and fastened her superb cloak. Charles took her hand with a smile, and they went into the sleigh. Their first call was at a magnificent mansion, the master of which met them in the hall with a hearty welcome, and led them into a parlor, furnished in a style of the most costly splendor beyond any thing that Mrs. Barton had ever seen. The library, too, was like an enchanted hall. Mr. Allen treated them with polite familiarity; and on their departure presented to the young bride as a New-Year's gift, a beautifully executed silver vase, crowned with an artificial rose bush, of enameled gold, emeralds and rubies; and breathing rich incense from the altar of roses with which it was enriched. She was enraptured with his courtesy and liberality. He had called on them several times, and his suavity and gentility of manner had won her esteem, but she had never dreamed of his being so immensely rich.

'Well Charlotte,' said Barton, as they drove away, 'how do you like my friend and his residence?'

'Oh! he is a gentleman, and his house is like a palace. But is it not strange that such a wealthy man should be so familiar with us?'

'Not at all, Charlotte. He was my most intimate friend in College, we were always competitors for the same prize, and the same honor. I won most frequently, and he was much richer than I, but no jealousy awoke between us. And now I do not envy him and he does not despise me. We always meet as friends; and what would you think of me, Charlotte, if I were to undertake to furnish my parlor and library like his?'

'I understand you, Charles, but then there is not so great an inequality between you and Mr. Ellis, as between Mr. Allen and you. But why stop here at the hospital?'

Barton did not answer, but assisting her from the sleigh led her trembling into the receptacle of misery. Stopping at a ward in which lay an emaciated female, he bade her be seated: and after some kind enquiries concerning the state of the invalid, introduced his wife, and besought the sufferer to tell who she was, and how she came there.

'It is a bitter trial,' commenced the woman, 'to recall all my errors, sins, and sufferings; but since I owe you so much, I will tell you all, in as few words as possible. Lady, in my youth I was called beautiful. I was a school mate of your husband's mother. I married first, and although she soon after united herself with a wealthier man than my equally respectable Horace, still she treated me with all the warmth of a sister's affection. But from the day of her marriage I felt an envy, the more criminal from its being unprovoked. We set up in a genteel style, my house being elegantly furnished; but still Mrs. Barton, although an unostentatious lady, had many brilliant articles that I had not. I could not rest. My husband was a prudent man, but unfortunately he loved me too well. I urged him with tears and all manner of persuasions, to purchase things which would outvie Mrs. Barton's establishment. He frequently warned me that we should be undone, yet he still complied with my extravagant demands. At length Mr. Barton having made a successful speculation, purchased a beautiful span of horses and a splendid carriage. I saw him drive past with his lady, and my soul was in agony until I forced a promise from my poor husband to purchase a similar equipage for me. As soon as I obtained it, I rode triumphantly to Mrs. Barton. She greeted me as I thought sorrowfully, and several times sighed as she looked sadly in my face. At length I enquired the cause of her uneasiness. 'My dear Ellen,' she commenced, 'you know that I love you sincerely, or I should not venture to say what I imagine it my duty to tell you. Your husband is an excellent and an honorable man; but you must be aware that he is considerably in debt. Now creditors, you know, exercise a kind of dictatorship over those that owe them; and it is natural for them to say, 'if Mr. ——— can afford his family such and such indulgencies, he might certainly pay me. Now your husband's creditors have long been grumbling at what they are pleased to call his extravagance, and I fear that when they see you in your carriage they will treat him without mercy. I am sorry that my husband went to the like unnecessary expense, for I much fear that you were prompted by emulation. Do not be offended,' she said soothingly, and extended her hand, but I drew back pettishly, and hurrying from the house regained my carriage, sunk back in it, and wept all the way home. I felt the truth of her words, but my pride rose against her; I was offended that she should be aware of my envy and emulation of her, and I vowed, come what would, never to speak to her again. But from that time the superfluous finery gave me a feeling of guilt and fear. And ruin soon came. My husband gave up all to our creditors, and we were without a home. In this hour of darkness Mrs. Barton came, and with words of consolation offered me a home with her, as long as I pleased. Would you believe that I haughtily repulsed her kindness, although I had not where to lay my head? My husband knew not of her proffer; for I had taught him to believe that she had grossly insulted me, and spoken injuriously of him. He hired a room and we removed. But he was broken-hearted. He fell violently sick, and actual want took hold on me. At this time a gentleman of our acquaintance called upon us, and with great delicacy relieved our necessities. But my husband died. Our friend took me to his house. Alas! that the noblest feelings of our nature are so nearly allied to sin. His generous pity and my gratitude, grew together into a guilty passion. Shall I say on? I was lost. I sunk deeper and deeper in infamy, until your husband found me dying in the street. He brought me hither. I shall soon die. But he bids me hope that the pure God will, for Jesus' sake, show mercy even unto me.'

Barton thanked the weeping penitent, and with his wife took his departure.

Charlotte felt the whole force of her husband's silent admonition. She was grieved, but as she looked into her own spirit she could not but confess that she was naturally extravagant and proud. Her father had possessed a mere competence, with which he managed to live comfortably, and give his children the advantages of education. Charlotte at the boarding school felt many a pang, as she compared her simple costume, with the costly dresses of her companions: and compared her home with theirs. Now, as her husband was richer than her father, she considered him immensely wealthy; and had resolved to be the finest lady in the city. Barton had indulged her until he found that she would never be satisfied, and he now resolved to appeal to her reason. He saw that she had read his lesson, and forbore remark.—The flush of excited feeling faded from her cheek, and she looked at him imploringly, as he drew up in front of a small house, in an unfashionable street. They were admitted by a lovely woman, in plain, neat, clothing: whom Charlotte immediately recognized a school companion; a meek, gentle girl, much in her own circumstances; and one who having never envied, she had almost forgotten. 'You are welcome, dear Charlotte,' she cried joyfully, 'I am glad that you are not one of those who go to the assessor's book to find the real value of their friends. Pray lay off your cloak; and let us have a little friendly chat, after our long separation.' Then as she served some excellent cake, fruit and wine she continued, 'I am so happy to see you the wife of Mr. Barton; I know you must be happy, for his character is well known, and you always had a passion for magnificence, which truly becomes you. I never was ambitious of aught in a husband but integrity and love; and these it has pleased Heaven to allot me. And I am happy. I have no wish beyond what I now enjoy. I want for nothing; my home is like a bower of roses, where the dove builds her nest; and the sun and the dew, mingle forever. The world passes on with its pomp, and pride, and ambition, but I heed it not; for these things are not happiness. I love and am beloved; and He, from whom comes every good and perfect gift, smiles on this union of affection, and adds his blessings, health and contentment. We earn our daily bread, and it is sweet and invigorating. I would not exchange my present situation for that of the Queen of England.'

'We have spent a very pleasant hour,' said Mr. Barton, as they rose to depart.—'We shall insist upon your visiting us, Mrs. Green. Come Charlotte, we have one more call to make and we must be at home before our guests arrive.'

'And I suppose we shall attend the ball this evening, we can call at the milliners, and get my ball dress.'

'Have you money with you, Charlotte?'

'I have one hundred dollars, which will nearly reach the expenses; and I suppose that you have your purse with you.'

'I have; but here is the residence of the family on whom our calls are to be made.'

'What, here! Does any body live here, in this old dilapidated ruin?'

'Come in and we shall see.'

They entered a miserable room; through the chinks and shackling casements of which, the keen winds were whispering, keeping the atmosphere far below the freezing point in defiance of the scanty fire that flickered in the chimney. Charlotte shuddered; but she soon forgot the dwelling, in the contemplation of its occupants. A shadow of a woman, with a babe at her breast, sat beside a low bed, with her elbow on the pillow and her head upon her hand; her auburn hair hung in disheveled luxuriance around her pale face; and from the long fringes of her drooping eye-lids the big tears were slowly falling. But there was neither sob nor sigh, so deep, so weary was her sorrow. A young man lay on the bed whose clust'ring black curls, glowing cheeks and brilliant eyes, contrasted strangely with the livid lip and brow, and hand so like a withered lily. His quick ear detected the presence of his visitors, he turned his head and sprang up with a glad cry—

'Oh Barton! Have you come to soften my death bed? I thought I was forgotten by the world. Very different have been our destinies since we played together under the old elms that shaded the school house. Since the disastrous fire which consumed my fathers property and my own, and left me with my young bride, scarce a month married, without a house or a solitary dollar; I have seen dark and sorrowful days. The general calamity seemed to have swallowed up individual sympathy; and there were so many in want, that none found relief. I however obtained a situation as an under clerk, in which capacity I served until disease laid me upon this bed, from which I shall arise no more. But how did you discover me?'

'Your physician appealed to me last evening in your behalf, and when he mentioned your name, I resolved to see you as soon as possible. It was the first intelligence I had received of you since your marriage.—In truth, Beaumont, my mind was so occupied, that I hardly thought of you, or any of my early friends unless I saw them, or heard their names mentioned. But we must not lose time in idle chat; the doctor thinks there is yet hope of your recovery.'

'Oh repeat those blessed words again,' cried Mrs. Beaumont, eagerly grasping Barton's arm; 'say once more there is hope, for those words fall upon my burning spirit, like refreshing rain upon the scorched and flagging flowret. Oh say it once more, there is hope!'

'Mary! be calm, love,' said the sick man, and his eyes filled with tears; 'this hope like most of those that have arisen on your pathway, will soon be lost in the blackness of despair. I feel that I must die. Do not weep so, Mary; we must all die, and blessed are the dead that die in the Lord. You will protect my wife, Barton, and return her to her widowed mother, and the widow's God will comfort and support her, and my fatherless boy.' 'Barton,' said he in a suppressed voice, 'we are suffering for lack of food and fire.'

'You shall be speedily provided with all things necessary, and a servant also,' said Barton.

'And if your lonely wife becomes a widow,' said Charlotte tremulously, 'she shall be well taken care of. She shall live with us and be my sister, if she will; or I will accompany her to her mother's dwelling.'

'Bless you, bless you both,' murmured Beaumont, and poor Mary clasped her hands convulsively as they departed to procure and dispatch to them the promised aid.

As they proceeded homeward, they were suddenly accosted by a young man of their acquaintance, with 'Mr. Barton please step into that house.'

He immediately sprang from the sleigh, handed out his wife, and opened the door designated. Within all was confusion and distress. In the centre of the room stood an iron faced man, an officer of the law, speaking in threatening tones to a pale, drooping fellow man, around whose knees four little boys were clinging, while a beautiful little girl, of probably ten years, stood on a stool beside him, with her arms about her neck, while the big tears streamed down her rosy cheeks, and hung glittering in the dark locks upon his temple. At the far side of the room, with her face to the wall sat a female, sobbing convulsively over an infant which was crying piteously. There was scarcely any furniture or fire in the house. 'There, is no use in all this,' continued the officer, 'come along, I say.'

'What has the poor man done?' tremulously enquired Charlotte.

'I presume he cannot pay his debts,' replied Barton.

'And are they going to take him to prison?' she enquired with a shudder.

The weeping woman turned around. 'It is even so,' she said. 'He cannot pay his debts. Last summer he lay sick with a fever; after he began to recover, those who had ostentatiously trusted us during his sickness, sued for our dues, and took away our furniture, and even the tools from his workshop; thus as it were, cutting off his hands. Since then he could scarce earn his board, and all my exertions would barely clothe the children, which has always been my task; and now the doctor has sued him, and he must go to jail, and we must starve.'

'For what amount is the arrest?' asked Barton of the officer.

'Thirty dollars, sir, and cost.'

'Well, release the man, and call at my office,—I will pay the debt.'

'You are a stranger to me sir, and I have lost so much by showing mercy to these poor fellows, that I have grown cautious.'

'My name is Charles Barton, will you take my security?'

'Oh certainly, sir.'

'You are at liberty, Gilbert.'

The wife sprang to her husband's arms, and Barton and Charlotte hurried from their eager expressions of gratitude.

'Will you call at the milliners,' asked Charles, as they re-entered the sleigh.

'Oh no! I will not spend money for such things any more. Never, never! I gave my purse to that dear little girl, that clung to my pelesse. I will have no plate either, I will save all I can for the sick and suffering. I never knew till now what money was made for. I did not think there was such misery in the world, among deserving people. I thought that none but the lazy and abandoned were utterly destitute. But I shall never be happy again; in the midst of plenty I shall think of those who are perishing unpitied and unknown.'

'My dear Charlotte, if I had thought that we live only for ourselves, I would not thus have pained you. I have heard many assert that it is wrong to damp the joyful young spirit, with the knowledge of human woe and destitution. But since these things are, and must be, surely they should know it who have means to give relief. I believe with the wise man, that it is better to go to the house of mourning than to the house of feasting; and, also, that by sadness of the countenance, the heart is made better. I am happy to find the well of goodness in your young heart so ready to overflow. I had rather my wife should win the blessings of those who were ready to perish, than the admiration of the whole fashionable world. And in the hour of death Charlotte, for we must all lay low, will not the money we have expended in love to our fellow creatures, appear richer than hoarded millions, which we could enjoy no longer? Since you have given up the ball, we will make our arrangements, and go this evening to carry consolation to the Beaumonts.'

'With all my heart, dear Charles. It will be a mournful pleasure, but one which will never fail to give satisfaction in the review. I shall no longer be a mere cypher in society; and my only emulation shall be the desire of rivalling you in acts of kindness and benevolence.'

'Bless you, love. You have made me happy,' cried Barton, tenderly; 'and I trust that not only you and I, but many a reclaimed wanderer, and relieved sufferer, will find abundant reason to remember this as a Happy New Year.'

RESOLUTION.—The longer we live the more we are impressed with the deep importance of cultivating this excellent quality. It is greatly overlooked in the estimates of a man's character. We speak of his generosity; his courage, his integrity, his manners, and attainments! we call him amiable, affectionate, intelligent, but inquire if he is resolute. We praise the resolution by which an individual carries on a great design, but that is not what we mean. The less obtrusive but far more valuable peculiarity to which we allude, is that quiet never sleeping spirit which pervades some men's existence, and is in fact, the secret cause of their greatness and wealth, and success in whatever they undertake. It is the spell by which so insignificant a creature as an ant piles a hill for his dwelling; by which the coral insect raises an island in the ocean. It is more valuable than gold, and will accomplish more than genius, with half the disappointment and peril.

JOHN HUNTER.—This ingenious man had so much diligence that he often told his friends that for forty years, summer and winter, the sun never found him in bed. "I never have any difficulties," said he, "a thing either can be or it cannot. If it can be done, I may as well do it as another, if I take equal pains. If it cannot be done, I will not attempt to do it." Mr. Hunter made the completest collection in comparative anatomy that ever was assembled together.

The beauty of the rainbow vanishes in the storm; the meteor's flash is but a moment; the glittering gems of heaven will one day go out; the sun himself will be extinguished; but the star of hope shines beautifully for ever.

DEFERRED SUMMARY.

MASSACHUSETTS STATE PRISON.

The whole number confined at any period during the past yast year, (i. e. from 1st. Oct. 1838 to 30th Sept. 1839) is 407. 104 have been received on sentence in the course of the year; 77 have been discharged on the expiration of their sentence; 7 have been pardoned, or their sentence remitted, and 5 have died, leaving 318 in the prison at this time. Of the 104 received, 29 are natives of Massachusetts: 54 are natives of other states, and 21 are foreigners. 83 of them can read quite well; 73 can both read and write; 64 can read, write and cypher; 10 can read but poorly, and 10 cannot read at all. Of the whole number, 53 were habitually intemperate: 44 were habitual or occasional drinkers, though not to intoxication (*moderate* drinkers is the proper designation for them;) 6 were strictly temperate. 15 have been gamblers: 47 have companied with lewd women: 74 have lived in habitual violation of the Sabbath; 44 left home in early life as apprentices; 24 were apprentices who did not serve out their time; 46 have been married; 25 have children living; 12 had lost parents, 12 had lost a mother, and 25 had lost a father, before they were 21 years of age; 13 are colored persons, constituting one eighth of the whole number received, whereas the proportion of the colored population in the State is but one eightieth—showing the neglect of education and pious instruction among that class of our population.

These are facts that deserve to be well considered, particularly in the bearing of the question, What ought to be the education of the young—literary altogether, or moral and religious? Sabbath-breakers, drunkards, and moderate drinkers, and drunkard makers, and lewd men, may find much salutary admonition in these records of the State Prison—for they are only a specimen of the records of all such prisons, so far as those records are kept and published.

The prison is well regulated. The officers are all able and upright men—amiable, firm, and devoted to the moral welfare of those committed to their charge. No commotion nor tumults, nor occasion for extraordinary punishments have occurred in the course of the year.

The financial concerns of the institution have resulted favorably. After meeting all expenses, the excess of income over the expenditure, amounts to $4,633 27. Not that all this is immediately available. It is chiefly vested in stock on hand, which cannot be disposed of, until the state of building operations in the community shall create a demand for it. A State Prison is a necessary evil: but through the persevering efforts of the Secretary of the Prison Discipline Society, and the hearty co-operation of our rulers, and the officers of the institution, our own causes the wrath of man, to praise God, and restrains the remainder of wrath.—*Boston Recorder.*

Texan Statistics.—The whole story told.—The following minute statistics of Austin are said to be correct:—On the first of January, 1839, the whole population, members of congress, speculators, gamblers, loafers, and all, amounted to 856—whites 711.—White adult males 550, white adult females 61! children 100, families 75, mechanics 35, lawyers 4, physicians 5, printing-offices 2, taverns 6, stores 9, groceries 9, billiard-room 1, and faro banks 6.—*Houston Star.*

Pardon.—Thos. Clark, the colored man, who was sentenced by the Circuit Court of the United States to be hung on the first of May next, for the murder of an American seaman on the African coast, has been pardoned by the President of the United States, and was yesterday discharged from the states prison by Burrington Authony, Esq., marshal of this district.—*Providence Courier.*

Singular Occurrence.—A family of eight persons, in Germantown, Pennsylvania, was strangely affected last Sunday morning, on attempting to rise from their beds. The mother rose first and, on stepping out, fell prostrate on the floor; the father, on hastening to his wife's assistance, met with a similar fate. The children being awakened by the noise, and called upon for aid, sprang out of their beds, but, on reaching the floor *every one of them* sank helplessly down. A fit of severe vomiting ensued, accompanied with violent pain in the head, each one being affected precisely alike. Under these distressing circumstances help arrived, and medical aid being summoned, the cause was immediately detected in a disjointed pipe of a coal stove in the lower story; the doors above having been left ajar, the gas filled the chambers, and hence the consequences. A few hours longer exposure to this deleterious atmosphere might have proved fatal; as it was fresh air and a little nursing, we are pleased to say, have restored all to usual health.—*Germantown Tel.*

Great Defection from the Church of Rome.—The whole Roman Catholic population in Lithuania and White Russia with their bishops and priests, have seceded from the Romish church & connected themselves with the Russia Greek church. We state this fact on the authority of the pope, who bitterly deplores its occurrence in an allocution dated November 22, 1839.—*Achill. Her.*

Education Convention.—The National Convention to consider the subject of education in the United States, is to meet at Washington on the 6th May next. Those interested in the important subjects there to be discussed should not forget to appoint delegates in time. Colleges, Lyceums, public bodies connected with institutions for education, and meetings called for the purpose by the friends of education, are entitled to be represented in the Convention.—*Balt. American.*

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10.

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ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

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Notice to Printers.

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TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents	per lb.
SMALL PICA	40	"	"
LONG PRIMER,	42	"	"
BOURGEOIS	46	"	"
BREVIER	54	"	"
MINION	66	"	"
NONPARIEL	84	"	"
AGATE	108	"	"

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co, which they will furnish at manufacturers prices.

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New York, March, 1840.

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The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250. Super Royal, do. price $240, Medium do, price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do. 34, Cannon 36, Double Paragon, do. Great Primer, do. English, real Double Pica, and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64.; Brevier, 64; Minion, 46, 54, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville.* Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
Canisteo.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post-Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market—Rev. W. B. Gillett
Shiloh.—John Swinney, Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

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AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick,

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SEVENTH-DAY BAPTIST REGISTER.

DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE.

EDITED BY AN ASSOCIATION OF MINISTERS.

PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, MAY 19, 1840. NUMBER 11.

NOTE.—We are reminded of an error which escaped the notice of the proof reader in the former No. on Christian Union.—It occurs near the close of the article in the omission of the word "*free*." The sentence should read thus: They might command the whole time and talents of an able minister *free* from the unhallowed influence exerted by sectarian prejudice.—EDS.

RELIGIOUS.

BE IN EARNEST.

Earnestness indicates a state of mind and feeling which is sufficiently understood without a definition. It implies a conciousness of the importance of some particular object, and a strong determination to pursue it, disregarding or overpowering all those obstacles which are formidable to weak and irresolute minds. This intensity of feeling, when properly controlled by the judgment, very materially assists the success of any project. It is the *ardor* of the successful student, the *ambition* of the successful soldier or statesman, the *enterprise* of the successful merchant, and the *enthusiasm* of the successful painter and sculptor. In religion it finds its true province and noble reward. If our interest should be awakened in proportion to the magnitude of the subject which excites it, nothing deserves a deeper and more absorbed interest, than the religion of the gospel, which presents itself to our mind, accompanied by its divine credentials, as the way to eternal life. It is not a collection of oriental legends to amuse or a cunningly devised fable to deceive, but a veritable revelation from God, disclosing life and immortality. It professes to teach that truth of all others, to us the most important, how a polluted and ruined sinner, may secure a title to the endless joys of the heavenly world. This surely is an object, with which the pursuits of time and sense can bear no comparison. There must be an infinite disparity of interest between that which concerns our well-being for a few years, and that which will give direction to our future, unalterable, and eternal destiny. Reason admits this, and yet the practice of the majority of men denies it. A little observation of the world will convince us that while men display no deficiency in earnestness of feeling, it is sadly misdirected, by being spent on objects, if not absolutely worthless, at least of temporary interest. The bustle, the eagerness, the enterprise, and the ambition of the mass of mankind revolve in a very limited circle, and are expended on objects which perish in the using. Beyond the horizon of the world they never extend their thoughts; eternity and its realities are unthought of and unheeded. Groveling pursuits, unworthy occupation for an immortal mind!

It was not certainly for this we were created. Every thing which characterizes man, as superior to all the other works of this lower creation, indicates for him a loftier destiny. He is to outlive the visible creation around him; the spirit which dwells within assures him of this; and the divine revelation assures him that this eternal existence, is to be in blessedness or woe.—This truth, however, momentous as it is, has but very little general influence. Thousands hear it with apathy, for one who listens with interested attention; and while the former labor for the things which perish, few comparatively strive to enter in at the strait gate. If there be any truth in religion, it is unquestionably one of its revelations, that no man can enter into the kingdom of heaven, who does not keep his eye steadfastly fixed on it, who has not his heart warmed by the prospect of it, and who does not make it the principle object of his life to reach it. Whatever may be the false and delusive opinions of the world on the subject, the Bible, which is the only infallible guide in this matter, represents the necessity of much vigilance and exertion, much self-denial and prayer, many struggles and contests, before we can finish our course with joy, and lay hold on the crown of life. Those who are sensible of no higher objects than the accumulation of worldly wealth, or the attainment of carnal gratifications, and who spend their days and their years in their pursuit, will find themselves miserably mistaken, if they expect it at last. What a man labors for, that alone can he hope to obtain. It would be folly in a merchant to expect his ships to return to him freighted with the riches of Indies, if he should keep them lying in inactivity at his wharves; and not a particle less foolish is the expectation of heavenly riches if we use no adequate exertion for their attainment. Piety towards God, is and must be the first and principal thing with one who will take his place at the right hand of God; and he that disregards it altogether, or even attempts to make it a subordinate thing in his attention, will in despite of all the self-flatteries he may use, find himself inevitably thrust out from the kingdom of heaven. Not only will those who are avowedly of the world fall far short of final salvation, but multitudes whose religion consists merely in profession. The line which now divides the visible Church from the world is not that which will finally separate the saved from the lost. The Church below is not a perfect type of that above; many who obtain a place in the former, will never secure an entrance into the latter. Fallible men may easily be deceived in judging of the characters of those they admit into the one, but an omniscient God is to judge of the qualifications which will entitle to a place in the other. Many eat and drink in the presence of Christ, and some alas! even prophesy in his name, who shall not be recognized in the last day in any other character than that of workers of iniquity. Many name Christ who do nothing more; they are as much absorbed in the world as ever; they take as little interest in the concerns of Christ's kingdom as before their nominal profession; they show not by their devotional feelings and the fruits of piety, that they have set it on the heavenly pilgrimage—in a word, they are not in earnest in religion, and how can they promise themselves its glorious rewards. All who wish to avoid the shipwreck of the soul, should regard religion, true personal religion, as that to which, above all other things, the direction is applicable, "what thy hand findeth to do, do it with thy might."—*Presbyterian.*

THE LOVE OF GOD.

A Sabbath Morning Meditation.

"Hereby perceive we the love of God, because he laid down his life for us.—1 John iii. 16.

1. Behold, Lord, thus encouraged, thus invited, I come; yet I do not presume to do so, trusting in my own righteousness, but in thy manifold and great mercies. I feel, alas! my weaknesses and wants, and betake myself to thee for relief; sick and diseased, I fly to the physician of souls; hungry and thirsty, to this fountain of living water, and bread of life; poor and needy, to the bountiful king of heaven; a servant to his kind master! a creature to his compassionate creator, who hateth nothing that he hath made; and a forlorn disconsolate wretch to thee, the holy, the eternal, the only comforter, but,

2. Whence is this to me, that my God should vouchsafe to come unto me; or, who am I that thou shouldst communicate to me thy own self? how shall a wicked sinner dare to appear before thee! or how canst thou who art of purer eyes than to behold iniquity, endure to make such condescending approaches to a soul polluted with sin and with uncleanness? thou seest my very inward parts, and knowest I have nothing in me that is good; nothing to invite such mercy; nothing fit for the reception of so pure, so glorious a majesty.

3. I will therefore most humbly confess my own vileness and thy unspeakable goodness; I will most thankfully admire, and praise, and adore thy marvelous love, and exceeding abundant grace. For this is purely thine own act. Nothing on my part could deserve, nothing could move thee to it. The more unworthy I am, the more conspicuous is thy goodness, the more amazing thy mercy and condescension.

4. Since therefore thou art pleased to stoop so low, be it unto me according to thy word. Since thou hast thought fit to command my approach, I will most gladly testify my ready obedience; and only beg that my own sinfulness may not render me odious in thy sight, nor frustrate these inestimable mercies to me. I will supply my want of ability by the earnestness of my zeal; and most humbly beseech thee to accept those hearty desires of the inestimable benefit, by which my soul and all its faculties thirst and pant most impatiently after thee and thy righteousness. I will turn my eyes into my own heart, and entertain myself with the mortifying prospect of my own unworthiness, laying my soul low before thee; and from the sense of my sin I will flee to thy mercy, that I may be made whole by the body and blood of my Redeemer.

5. How wise, how saving, was thy design, in the first institution of this holy supper! how rich, how delightful a banquet hast thou prepared for thy guests, by ordering thy own body and blood for the mystical entertainment of the faithful! how astonishing are the operations of thy grace and power! how incomprehensible the methods of fulfilling thy most true promise! Thou speakest the word in the beginning, and all things were created! and by the same almighty word, thou commandest bread and wine, and they nourish souls to eternal life.

6. And thou, my soul, rejoice and be exceedingly glad for so noble a favor, so heavenly a refreshment, so rich a consolation to support and sweeten thy passage through this vale of tears and misery. For, every time thou attendest these holy mysteries, thou dost spiritually eat the flesh of Christ, and drink his blood; thou dost act as if it were, over again the work of thy redemption, and effectually partake of thy Savior's merits and sufferings. For his love continues always the same, and the excellence and worth of his propitiation is an inexhaustible spring of mercy. Come therefore hither with new exalted zeal, enlarge thy heart and its desires, and doubt not but thou shalt at every approach, return with fresh and plentiful accessions of grace.

7. Let not the frequency abate thy devotion; for this favor should always seem great, this feast always honorable, and the delights of it always new. And by the force of pious meditation, the mystery will affect thy wondering mind at every repetition, as if the son of God were just that moment born from the womb of his mother; as if thy suffering Redeemer were in that instant laboring under all his agonies; and thine own eyes beheld him hanging and bleeding, and dying on the cross.

From the Ladies' Companion, for April.

THE POET'S BOOKS.

BY LYDIA H. SIGOURNEY.

A Poet should be conversant with God
In all His works. For, from the untrodden cliff
Where fiery Andes mocks the driven cloud—
To the obscurest mass, which artic storms
Deny an efflorescence—from the roar
Of the wild rainbow-cinctur'd cataract,
To the slight ripple of the loneliest lake,
All speak of Him.

Choose not the ponderous tomes,
Where Science wastes away the oil of life,
And early hoary, seeks the voiceless tomb,
Its lesson still unlearn'd; nor lose thyself
In the entangling lore of many lands,
Until thy mother tongue seem strange to thee.
Much knowledge is much toil, and hath no end.
But come thou forth, amid the breeze-swept trees,
And learn their language. Ask the peaceful vales,
Where roam the herds, or where the reaper plies
His busy sickle—ask the solemn sea,
With all its foaming wilderness of waves
To spread their many volumes out for thee,
And search thou there, on every changeful leaf,
Jehovah's name.

Question the rough-leafed herb,
That lines the simpler's scrip, nor scorn to heed
Such answer as its healing essence yields.
Talk with the fire-fly, as it gilds the eve—
And catch the murmur of the waving boughs,
Where hides the slumbering nest.

List when the Night,
That dark-robed queen, disbands the muffled stars,
And to the young ear of the trembling dawn
Uttereth the Maker's name. And when the Day
Casts all its deeds into grey Twilight's lap,
And weary, sinking in oblivion's sleep,
Doth wail the judgment—be thou there, to take
The burden of true wisdom on thy harp,
And teach another age.

So shalt thou be
Remember'd from thine ashes—if thy book
Was glorious Nature, and thy teacher—God!
And thy heart's creed, such Poesy, as makes
Virtue more lovely—such a hymn as they
Who lead the eternal choir of seraphim,
Might set to music.

Hartford, Conn.

VENNING'S CHRISTIAN SENTENCES.

There is little difference between not doing *what* thou shouldst, and not doing it *as* thou shouldst; for to do thy duty only in show, or only for a show, is to do thy duty and be still dutiful.

The natural death is the separation of the soul from the body; the spiritual death is the separation of the soul from God; and the eternal death is an eternal separation of the soul and body from God.

If God be better to others than he is to thee, yet while he is better to thee than thou deservest, thou hast no cause to complain.

Many men while they spend their time in disputing what they should do, do too often neglect the things which are without dispute.

Inward goodness without an outward show of it, is like a tree without fruit, useless; and an outward show of goodness without inward sincerity, is like a tree without heart, lifeless.

Though that which thou seekest for be good; yet while the way by which thou seekest for it is evil, thou shamest the end by the way, and wilt shame thyself in the end.

In religion not to do as thou sayest, is to unsay thy religion in thy deeds, and to undo thyself by doing.

Many men do nothing else than make work for repentance, and yet do any else than repent of their work.

A man should do nothing which should not be imitated: and a man should imitate nothing which should not be done.

Be careful to do nothing that deserves to be ill spoken of, and then thou needest not care if thou be undeservedly spoken of.

A saint may well ask, What shall I render to the Lord for all his benefits? when he hath not what to render for any of his benefits, being less than the least of all his mercies.

The devil *sometimes* tempts believers to sin, and that causeth them to doubt; and sometimes he tempts them to doubt, and that causeth them to sin.

God doth not at any time put off his people, because he is not in a capacity to give mercy: but doth many times put them off, because they are not in a capacity to receive mercy.

The gospel breaks hard hearts, and heals broken hearts.

Hypocrites are apt to think that they have grace, because they have gifts.—Matt. ii. 22.

Saints are many times thinking that they have no grace, because they have no gifts.—1 Cor. xii. 15, 16.

We should be willing to do like those, on earth, in duty, whom we would be like, in heaven, in glory.

If Abraham's bosom be desirable, why should not Abraham's faith and obedience? seeing, unless we be faithful (though not so full of faith) as Abraham, we are not likely to be glorified as Abraham.

MR HERVEY'S RULES.

Be always cheerful as well as serious, that you may win men to religion.

Avoid all controversies.

Talk familiarly to children about religion, as a delightful employment. Put easy questions to them, and encourage them by little presents.

Pray for all who affront or injure you.

Accustom yourself to a regular and daily course of devout retirement.

Accustom yourself to secret ejaculations in walking, riding, or in whatever company you happen to be.

Use frequent meditation; nothing can be more profitable than this.

Entertain the highest regard for the word of God, and disperse religious books, if your circumstances will permit.

Encourage by your influence and your purse too if you can afford it, societies for promoting the Gospel both at home and abroad.

When you reprove, let it be tenderly, privately, and with all due humility.

For the reformation of swearing, lying, slandering and Sabbath-breaking, passionate or unchaste persons, you must write hints on slips of paper (or procure printed tracts) against any of these vices, and give them to, or place them in the way of, such persons.

Make it a rule to have one religious sentence at least, in all the letters you write to your relations or friends.

Write down the reasons which at any time make you afraid to die; and then endeavor by faith, prayer, and conversation with experienced Christians, to remove the causes.

FOR THE MINISTER.

CANDIDATES FOR THE MINISTRY.

Many seem to entertain the opinion, that if you can make a minister of any man, he will of course be much more useful, than in a private station. No opinion can be more erroneous; even in the new countries, a pious layman of plain understanding, is far more useful than the same man, clothed with the sacred office. Neither is it commonly advisable for men who have been long in another profession, to become ministers, they are sure to bring with them the technical habits of their former pursuits. It is a good general rule, and scriptural, for every man to abide in the calling in which he was called. And there is no lawful profession in which a person of eminent piety may not be very useful; and surely, piety and talent are needed in other callings beside the ministry. Some may think, that instead of wishing to increase ministers, the tendency of my remark is, to discourage men from entering the sacred office. I confess, that I am more solicitous to have those that aspire to the ministry, suitably qualified, than to have it filled ever so full with unqualified men. The necessity of eminent piety in ministers, need not be proved by labored argumentation. Nobody denies it. The wicked world expect it; and as far as external conduct is concerned, exact it. Let the guide of souls be what he professes, to be a man of God, thoroughly furnished to every good work. Let the youth who aspires to this office imbibe the pure and humble spirit of the Gospel. Let him make thorough trial of his prudence, sobriety, and stability, before he offers himself. Let his friends also be free and faithful with their friendly counsels to inexperienced youth. Rather let them, at first, lean to the side of discouragement than the contrary. Many more are pushed forward, who should remain in the back ground, than are retarded or hindered, when they should go forward. Let it be remembered that the most deserving will commonly be the most reserved and diffident. We should be cautious of encouraging a forward, self-confident youth to think of the ministry. At any rate he should be repressed for the present. He may learn, by sore experience, his own weakness and want of wisdom. Bring forward the timid, reserved, and diffident youth, who need to be taken by the hand and encouraged. But before any one is recommended to be supported by the funds of the church, let a fair trial be made of his capacity, at home. Let his first probation be in his father's cottage, or in his master's shop. There is too much encouragement given to young men to lean on the arm of charity. It would be far better to cast them for a while on their own resources.—*Dr. Alexander.*

From the Lutheran Herald.

"AND YET THERE IS ROOM."

What a delightful assurance contained in the inspired declaration, "And yet there is room," to the humble christian and the inquiring penitent! The whole parable is designed to teach and to illustrate the fullness and freeness of the gospel provisions of salvation. A provision of gospel mercy has been made suitable to fallen man, abundant, rich and all-glorious. How often it is the case that persons may be excluded from a feast given by man in consequence of inferiority, contracted selfish partiality and because there may not be any room; but this is never the case with those who sincerely desire to partake of gospel salvation in compliance with the undeviating conditions of repentance and faith. All who will, may partake of the sacred festival of the gospel and partake of its lasting benefits. How many have already been brought to the enjoyment of its blessings in the reformation of life, holiness of heart and rejoicing in a heart big with immortal glory. From every clime, country, kingdom, nation and kindred, souls have found a release from sin and the power of darkness, and have been brought to the enjoyment of God on high, "and yet there is room." What soul inspiring words are these to the doubting and desponding! To the christian they are like ointment poured forth, and to the sinner they convey a rebuke for his soul-murdering procastination of repentance, and encouragement to every attempt for reconciliation with the Father of mercies.

There is room in the affections of Christ. Hark! how loud and mellifluous the strain that bursts from angelic lips, undulating from the mid-way heavens and echoed by Judea's mountains in melody sweet, "Glory to God in the highest; peace on earth and good will to men." *Good will to men,* is breathed forth in every act, desire, miracle, rebuke, exhortation, lesson of virtue, sorrow and suffering of the Son of God from the cradle unto the grave. His whole life on earth speaks a volume of his all embracing affections. He stands forth conspicuous to the whole world with the blessed welcome on his lips, "Come, for all things are now ready"—"If any man thirst, let him take the waters of life freely." The Savior's affections for the world, while it lay in utter rebellion and ruin, constrained him to exchange a court of glory, diadems of honor and a robe of effulgent light too dazzling for Angels' gaze, for a land of darkness, dishonor and reproach, poverty, malevolence and persecution unto death.—While the sorrowful Redeemer lay on the cold ground of Gethsemane, while the dews of night gently distilled to moisten the grass, and sighed forth to the fanning zephyrs notes of unforgotten love, the adjoining hills groaned the interrogation, "Was there ever such love as this?" When with meekness, patience and pitying love, the Savior endured the spittings, reproach, mockery, false accusation, and craven, wilful condemnation in Pilate's Hall, the judgment-seat, the ceiling and every human heart suppressed with malice, instinctively cried out, "Such love ere now was never witnessed, no, never." When nailed to the accursed tree and groaning agony pierced his frame, the gazing spectator, the mourning disciples, the adamantine heart of the soldiery, the infernal regions of wo, the darkening skies, the appalling clouds, the breaking rocks, the rumbling earthquake, the trembling ground, the gory cross, the gushing blood, the dying frame, the eye in rolling agony, the quivering lips, the departing Ghost, all—all loudly cried "This is the love of a God," and upwards the echo flew till caught by angels' harps, and then in louder strains it rolled the heavenly arches round in notes countless as the beams of endless day. Thus can you any longer doubt, whether there is room in the affections of a Savior. Go and confide unreservedly in him for salvation, and you are secure in time and eternity.

There is room in the love of God. GOD IS LOVE. In him is love unfathomable, boundless and ever-enduring, without change or interruption. All his providential dealings are lined with mysterious love. The works of nature bespeak their Author's benevolence and goodness—the vegetable kingdom arrayed in verdant beauty and gorgeous apparrel; the stupenduous earth, with its mountain-heights, and waving forests—the azure heavens, studded with stars and glorious orbs of light—the rolling sun—the pealing thunders—the congenial spring—the munificent autumn, with honor and benevolence crowned—nature above, beneath and all around, proclaims with ten thousand tongues the love of Israel's God, in unison with the wisely wrought fame of man, and his powers of mind. Notwithstanding all nature sends forth such a clear tone of God's unbounded goodness and love; still the glorious theme of salvation from beginning to end, from the base to the top-stone, speaks forth a sweeter, more enchanting strain of matchless love. The plan of salvation devised by the Father, expressed and rendered complete by the gift and interposition of the Son, and graciously and gloriously applied by the agency of the Holy Spirit, announces in melody of joy and holy enthusiasm the illimitable and all-absorbing love of God.

The invitations of mercy unfold the love of God—"Come unto me *all ye ends of the earth*, and be ye saved, for I am God, and there is none else," expresses the far-reaching and all-embracing love of God—"Ho! every one that thirsteth, come ye to the waters;" "and whosoever will, let him come and take of the waters of life freely," developed the freedom and fullness of divine mercy. "God has no pleasure in the death of the wicked; but that the wicked may turn and live," declares his peculiar solicitude for the salvation of the lost and wretched. The pen of Infinite Wisdom has inscribed the image of love, on the ample page of nature all around and in mystic pencilings o'er the azure skies; exquisitely impressed on the page of Divine Grace, the suffering and death of Christ, the intercession of the Mediator and deliverance of blood-bought souls from sin and folly and their reception into the kingdom of unfading blessedness. Love—O how sweet and drawing thy virtues!

There is room in the Church of God. The church of God must yet expand, or push its victories forward to the ends of the earth, when Ethiopia shall stretch her hands with joy to God and the Isles of the ocean shall resound with his praises. The people of God give a cordial welcome to the sinner repenting of his sins to taste and see that the Lord is good. Enter in! Enter in, all ye repenting prodigals and there is plenteous room among the people of God. While many are passing through the church militant on earth into the regions of triumph, there is room for you also.

Finally, there is room in the kingdom of Heaven. Many portions of the Holy Scriptures portray the blessedness awaiting the pious beyond the stormy flood of time. The two last chapters of Revelation give a description of the New Jerusalem. "And I, John saw the Holy city New Jerusalem, coming down from God, out of Heaven prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." What exquisite delights shall be enjoyed in the courts of amazing glory. No pain, sickness, weeping nor death. A freedom from all the ills man is heir to in this world. There are crowns of glory, shouts of praise, palms of victory, harps of gold and "all glory" rolling its ceaseless round on the high and holy air of Paradise add along the shores and hills of God. Awakened, repenting sinner there is room in heaven for you; then speedily prepare with grace thy soul to meet the Judge. Say to thy soul—

> "From this world's joy and senseless mirth,
> O come, my soul! in haste retire;
> Assume the grandeur of thy birth,
> And to thy native heaven aspire."

THE CRUCIBLE.

"I have just received two specimens of ore, supposed to contain gold," said the pastor to young Ernest. "I wish you to come and see them." "With pleasure," replied the young man. "Now, said the pastor, which do you suppose contains the greatest quantity of gold?" "Most undoubtedly," replied Ernest, "this beautiful shining specimen. I do not think that rough, homely piece contains more than a few grains."—"Let us go," answered the pastor, "to the goldsmith." The goldsmith put the shining piece which had so much pleased Ernest, into the crucible, but it was speedily consumed, and not a single grain of pure metal remained. Ernest was astonished. "You need not, I am sure," said he, "try the other, if such has been the fate of my favorite." "Let us see," answered the goldsmith. The rough piece was now put into the crucible. Ernest beheld the ore cracking, and consuming in the intense heat, but to his surprise a small stream of beautiful, shining, pure gold was plainly visible when the dross was destroyed.—"I have," said the pastor, "been similarly disappointed. I have admitted many talented, promising young men into the church, who afterwards gave me nothing but grief, they did not endure the trial.—While others, who on account of their modesty, and natural timidity, scarcely passed the session, endured every trial, and showed by their works, that they were genuine Christians."

Ernest.—"Was it so in the time of the apostles?"

Pastor.—"Yes, Simon Magus, Demas, and Alexander, the coppersmith, were all admitted by the apostles. Yet they caused nothing but grief to the church. While Saul, who could hardly obtain the fellowship of his brethren, so much did they fear him, was soon "not a whit behind the very chiefest of them."—*Presbyterian Advocate.*

KNOWLEDGE GOD'S GIFT.—there is no man living that can see all things, neither hath God given any man to know every thing. One seeth more clearly than another, one can utter a thing better than another; but no man ought to envy or despise another. He that can do better than another, should not set him at nought that understandeth less; yea, he that hath the more understanding ought to remember, that the same gift is not his, but God's, and that God hath given it to him, to teach and inform the ignorant.—*Bishop Miles Coverdale.*

THE REGISTER.

De Ruyter, May 19, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

"THE WORD OF GOD IS NOT BOUND."

The word of Jehovah is not only all-creating but all-sustaining. When the Divine mandate went forth for worlds and systems to be, the creatures he willed to exist immediately sprang into being—light from darkness primeval—order from confusion, and existence, both physical and intellectual, from non-entity. In the work of Creation no obstacles presented themselves to the pleasure of God; and since creatures have risen in opposition to his government and laws, the dire effects of rebellion are made to rest on the transgressor, while the permanency of the principles of his kingdom is a theme of just exultation to all virtuous beings.

In this world the methods by which the infinite superiority of the word of the Most High are displayed and demonstrated, are no less mysterious than instructive. Human instrumentality has been employed in such a manner as not only to evince the native imbecility of the agent, but to show that truth is invincible. What rendered the miracles performed by the servants of God anciently so conspicuous, was the fact that they were known to be possessed of like passions and infirmities with their fellow-men, and therefore whatever of a miraculous nature was performed by them, proved them to be the subjects of the divine favor, and that the word of God was uncontroled. To the sovereignty of the word all nature bears testimony. At the bidding of the Incarnate Savior and his inspired servants the fury of the elements is calmed—the march of the glorious orb of day is arrested—diseases remove—wicked spirits fly—and even death resigns his victims. We have said above that the weakness and embarrassments of the instruments gave additional weight and effect to the successful dispensation of truth.—When the gospel was preached by Paul to kings and emperors, who might never have heard it but for his imprisonment, its power was felt and acknowledged by many who were too proud to embrace it; yet some of its most remarkable achievements were made while its propagator was loaded with chains and in anticipation of a martyr's crown. Among the fruits of his labors under these trying circumstances, were some of the brightest gems which ever adorned the militant body of Christ. Of such a system he might properly boast.—His sufferings, instead of divorcing his affections from Christ and the gospel, inflame his zeal and attachment for both; so that he was not ashamed of the one, and ardently desired to depart and be with the other. This eminent servant of Christ exhorts the church to pray that the word of the Lord may have free course and be glorified. And the glory of God, the health of his people, the rights of humanity, and the salvation of souls depend on the free circulation of this blessed word. Can any who drink into the spirit of this gospel entertain such a delicacy as will prevent them from exposing fearlessly the errors which abound in the professed church of God? And will they not speak out in obedience to their Master, though all the powers of earth and hell were arrayed against them? It was Paul's joy that though the minister might be bound, the word remained free, and gave proofs of its superiority and excellence in confounding its opposers—in sustaining its votaries, and multiplying its trophies under the greatest disadvantages. Who, then, should be ashamed of the gospel, or shrink from a defence of any portion of truth, however unpopular in the world! What a blessed freedom is that which the christian enjoys through faith in God's word! And what enlargement shall the church enjoy when she has courage to wage eternal war with every species of wickedness, and enlarge the place of her tent and the theatre of her action; when every fetter shall be broken, and when all the oppressed shall go free! Then shall "the least among them be as the house of David, and the house of David be as God." Till then whoever is straitened, is straitened in himself, and not in the word of God. That word will make free and shield all who love and trust in it.

ADVERTISEMENTS.—The patrons of the Register are, generally, too well acquainted with the circumstances which attended the commencement of its publication, to render any explanation of the course we find it expedient to pursue, in reference to advertising, necessary; but, for the information of those who do not so well understand the subject, we would say that it was never expected that a paper of the size of our present sheet could be supported with the patronage which could be obtained from subscribers alone. Even the Prospectus did not contemplate the publication of so large a sheet. But it was thought advisable to have the paper of the present size, and devote a portion of its columns to advertising. One important advantage which was anticipated in this course, was the facility it would afford for the publication of greater amount of reading matter when

energy, in the hope of being able to make the paper acceptable and useful to the com munity at large. Will not our friends exer themselves to obtain as many subscriber as possible to commence with the secon quarter? A little effort on their part woul be very serviceable to the interests of th paper, and would be met with our warmes gratitude.

RETURN OF THE JEWS.—An impor appeal has lately been made to the Euro an Monarchs by the Jews, in which the turn of that nation to Palestine is stren ously argued, and the importance of takin preparatory measures for that purpos strongly urged. They plead the grant that land made by divine right to Abraham and his posterity, and express kind an generous feelings towards Christians.—In an extract, published by Maj. Noah fro a British Review, strong confidence is ex pressed that the return of that people Palestine is near at hand.

A Hamburg paper, the Dorpzeitung, ha the following—The Jews of Constantinopl have, with their Rabbi, declared that the will not wait any longer than another yea for their Messiah. If within that time, h does not appear, they will conclude he already come, and then they will conform the religion by which he is already recog nised. The Rabbi is entirely of this opin ion and has even proposed to his congrega tion to profess Christianity forthwith.

THE MAILS.—We are happy in the belie that our paper has thus far generally reache its destination without much delay. In few instances, however, there have bee complaints either that the paper did no come to subscribers at all, or that it came unseasonably. We have to say that the blame cannot rest on us, the paper havin been invariably mailed seasonably and wit the utmost care. That there should be occasional failures in the timely receipt of th paper, especially on cross routes, is no however strange to us, since our exchan ges and other communications are frequent ly a week behind the regular course of th mail, and are received from entirely op posite directions. We make these remark for the information of our subscriber without designing to censure others. W hope those inadvertencies complained will not be often repeated.

The New Yorker, Christian Intelligen cer, Baptist Advocate, Zion's Watchma Morning Star, Albany Journal, and oth papers, come to us very irregularly.

The report of the Education Societ forwarded to us some time since by brothe James R. Irish, has been delayed for the purpose of obtaining the other documents to which he refers us. As yet we have not seen them, though the person supposed to possess them has been applied to for them. A similar circumstance, also, has been our reason for not having published

good. The preaching was principally done by brother S. Coon, who was assisted by br. S. Pitt, J. L. Scott and myself. The work seemed gradually to increase in interest and power during the ten days of the meeting.

The administration of Baptism seem

INTELLIGENCE.

Correspondence of the Com. Advertiser.

BALTIMORE, May 8, 1840.

The present General Conference of the Methodist Episcopal Church is, on many accounts, one of the most important that have ever assembled since the organization of that Church in 1784. The numbers which it represents, the varied and superior talents which it combines, and the unusually important interests involved in its acts, invest it with an importance hitherto unknown and unfelt. The six Bishops are all present, and nearly all the representatives from the different annual conferences. The British Conference, as you know, is represented by the Rev. Robert Newton, and the Canada Conference by the Rev. Messrs. Stinson and Ryerson. Mr. Richey and Mr. Harvard, from the Canadas, are likewise present. Mr. Newton has preached frequently since he has been here, and has gained golden opinions from all who have heard him. On Sunday last he preached to six or eight thousand on Monument square. Next Sabbath he is to preach in the House of Representatives at Washton.

There has been no discussion as yet on the great points of interest which will engage the attention of the Conference. The time for that will be when reports from the various committees shall be presented. The subject of slavery and abolition, which has so deeply engrossed the feelings of the Church and of our entire country, will doubtless be a prominent one in the discussions of this body. Unhappily there are a few ultras, though their number is quite small, on each side of this question; and they may retard the final adjustment of it. But it will be disposed of, I doubt not in such a manner as both justice and mercy will sanction.

From the Pontiac (Michigan) Jacksonian.

AWFUL CONFLAGRATION!!

PONTIAC IN ASHES!!!

Pontiac, Thursday, April 30, 2 P. M.

We hasten to announce the heart-rending intelligence that our late flourishing village is now one almost universal heap of ruins!

The fire broke out about noon in the Exchange, formerly occupied by E. Budington, corner of Saginaw and Lawrence st's. The wind was blowing fresh from the west. It was soon found impossible to save the building. An effort was then made to prevent the fire from reaching the opposite side of the street; this was soon found impossible, as the wind freshened. The first fire caught on the east side of Saginaw st.; we believe, in the building occupied by Messrs. Marsh and Hendrickson. It soon communicated to those on each side.

The flames, from both sides of Saginaw street now mingled into one, presenting a vast and uninterrupted sheet, from one side to the other, and reaching far over to the east, consuming every thing in its course.

On the west side every thing was swept clean, down to the building, corner of Saginaw and Pike streets; on the east every thing to Pike street—about twenty-five buildings in all, besides barns and other out houses!—and this in the very heart and business of the place. The property destroyed is immense.

STEAMBOAT DISASTERS.

Nine Lives Lost.—The Henderson (Ky.) Star states that on the 22d ult. the steamboat Green River, which plies on that stream, while descending the river, in attempting to pass lock and dam No. 1, the river being very high, and the current unusually strong, after crossing the lock, struck an eddy and capsized. Nine persons were drowned, five females, and four men. The names of those lost we have not learned. Four of the females were daughters of a widow lady, a passenger.

From the St. Louis Bulletin, of April 27.

Steamboat sunk and loss of Life.—The steamboat Bedford, Capt. Walker, in descending the Missouri river, near the mouth on Saturday evening, struck a snag and sunk in less than five minutes. She first struck a snag in the bow, which knocked a hole in her bottom and careened her nearly over but immediately struck another which brought her up again. It was not precisely ascertained how many were drowned; but our informant states that Mr. Moore, an old revolutionary soldier, a negro woman and three children, a white infant, whose mother was saved, and a gentleman wearing a Leghorn hat, which was picked up yesterday, could not be found. Two or three gentleman on board were sick, one of whom died yesterday morning near the place of disaster.

Another paper states that five bodies had been found.

Latest from the Mormons.—The last received number of the 'Peoria Register' says, it is known that these people, since their dispersion in Missouri, have collected in great numbers in and around Commerce, in Illinois, on the Mississippi river. The name of Commerce, as we have heretofore stated, they have changed to Nauvoo, from the Hebrew or Egyptian though of the signification of the term we are ignorant.—They hold two great conferences every year: in the spring and fall: and that appointed for the present spring took place last week, commencing on the 6th and ending on the 9th inst. We learn that between 2,000 and 3,000 persons were present, and that considerable accessions were made to the church from the surrounding neighborhood. Our informant states that the number was 74, all received by baptism, and that at the same time thirty of the ablest men were ordained to preach the gospel.—The preachers present were Joseph and Hiram Smith, John Page, Orson Hyde, and two others. Messrs. Page and Hyde, with ten others, (probably chosen elsewhere,) were commissioned to go to the Holy Land to preach the gospel to the Jews. They are to meet in Quincy, next Sabbath, and from thence take their departure for Palestine. About 300 houses have been put up in Nauvoo since last October. Some of them are neat frame buildings, but the greater portion are log cabins, designed for temporary habitations merely. The ground assigned to each is generally one acre, though to some there are five acres. The increase of population by immigration is very great. Our informant states that several families arrived every day. A gentleman living on the road from Quincy to Nauvoo assured him that on some days at least 15 families passed his house, all bound to the latter place.

From South America.—Captain Hutchinson, of the brig Forrest, from Rio Grande, sailed March 21, reports that the Government expedition consisting of nearly three thousand men, had left for Porto Alegre, part by land and part by water, in steam vessels, under Comodore Grenfell. These, with the force already at Porto Alegre, would make about six thousand men. A decisive battle was daily expected.

News fom Monte Video had been received that Gen. Echague had again entered that province with six thousand men to attack Rivera. This we consider doubtful.

Slavers Captured.—The Salem Register states, on the authority of a letter from the American Consul, at Zanzibar, that H. B. Magesty's sloop of war Protest, arrived at Majunga about the 20th of December, from a cruise, having captured the Spanish brig Scorpion, a slaver, with six hundred and seventy slaves on board, which were purchased at Quilamane, and the Portuguese brig Andie, with six slaves on board, bound from Mozambique to Quilamane. The sloop of war sent both the captured slavers to the Cape of Good Hope. The Protest left Majunga the 10th of January for Quilamane river, to arrest the sailing of several slave ships which were loading with slaves at Quilamane, and which the Protest was expecting to capture.

The Season at New Orleans.—As an illustration of the rapid fructifying influence of the climate of Louisania, we will state that strawberries were in market in the latter part of February, blackberries were plentiful two months ago; for a week past plums have been hawked about by every vender of fruits; peaches are half ripe, and figs will be in the market by the middle of May.—*N. O. Bee.*

Conviction for Violation of the Neutrality Law.—Rensselaer Van Rensselaer, was sentenced to six months imprisonment and fined $250, ~~to stand imprisoned until the~~ fine be paid. It having been satisfactorily shown that he is wholly unable to pay the fine, the President has remitted the same.

William Lyon McKenzie, was sentenced to eighteen months imprisonment, from the 20th of June last, and $10 fine. The residue of his punishment has, we understand, been also remitted by the President.

A Pious Captain in Distress.—The brig Emeline, of Newport, thirty days from Boston, for Texas, was spoken on the 4th inst., off Sand Key Light. She had lost her rudder, jib-boom, and bulwarks, and had her decks swept several days previous, but was determined to proceed to Galveston without putting into any port for repairs.—She was full of passengers, and her commander appeared to be perfectly resigned to his fate, and was last seen reading the Bible.

SUMMARY.

School Libraries.—From a report recently submitted to the Legislature by the Superintendant of Common Schools, we learn that 241,000 volumes have been introduced into the School District Libraries the past year. Two series published for the purpose by Messrs. Harpers, have been almost universally adopted. The report says, "the series is invaluable, and worthy a place in the library of every citizen."

Extravagant.—The support of the Royal family in England, costs the nation £720,000 per annum.

Texas.—Letters have been received at New Orleans from Houston, stating, that the impression that Mexico intended to invade Texas, was so strong, that every third man had been called out and marched to the frontier. The Federalists had been defeated a second time by the Centralists, who were directing their steps towards Bexar. A letter from that place, dated the fifth ultimo, says, that Texas was already invaded by the Centralists whose army numbered over two thousand men and carrying eight pieces of artillery. Many of the Cherokee Indians had joined the Mexicans.

Rev. Dr. Ripley, who has officiated as pastor of the first Congregational Church in Concord, Mass., sixty three years, now in the ninetieth year of his age, preached to his people extemporaneously, two weeks since.

Steamboat Disaster.—The Steamboat Daisy is sunk 120 miles above Little Rock. Boat and cargo a total loss.

Yet Another.—The steamer Meteor on her way to N. O. recently burst her steam pipe. No lives lost.

And yet Another.—The Steamboat Mary Express, lying at the wharf at Mobile sunk without any known cause at 3 A. M., April 29. Near morning the Captain was awakened by the sound of rushing water. He started up and found the boat sinking—the cotton already washed overboard. He rushed to the shore, but before he could raise the hands who were sleeping on shore, the boat careened towards the shore, her chimneys fell, her fastenings broke, and she sunk in 35 feet of water. The Captain had not time to save so much as his watch or clothes.

Accident.—The Steamboat New Philadelphia ran foul of the sloop Anna Maria of Trenton, near five mile point on the Delaware, recently, and sunk her. The crew were all saved.

The Steamship British Queen was to have left Portsmouth on the 1st inst. She may be expected at New York in a few days.

The Ohio River at Louisville, was said to be higher on the 5th inst. than it had been for a number of years. It had even reached the curb stones on Water street and was still rising.

The Indians continue to commit numerous murders in Florida.

The Steamer Naomi is said to have been snagged and sunk on the Mississippi, near the mouth of Grand River.

Singular.—The Jour. of Commerce says, a church has been shipped from New York for Texas on board the brig Susan Mary, with all its appendages, pulpit, pews, &c. ready for putting up, by Mr. James N. Wells.

Free Negroes are prohibited by severe penalties from entering the State of Maryland, for the purpose of residing there, or otherwise. *What next?*

A Sailor.—The N. Y. Post says, Capt. Waite of the packet ship England, has just completed his one hundred and fourth voyage across the Atlantic.

Specie.—$600,000 was taken in the packet ship Poland, for Havre (France.)

Flour.—The price of this article is declining. Genesee is $5 in New York and still falling. ~~A great amount of produce is~~ still in the country, and prices it is thought must continue to decline.

Hon. Patrick Noble, late Gov. of S. C., died on the 7th ultimo.

Great Gun.—The largest cannon ever cast in this country has lately been made at the West Point Foundry, by order of Capt. Stockton of the U. S. Navy. It weighs 13 1-2 tons. The bore twelve inches across. The metal was poured in twelve and a half minutes; hundreds of persons witnessing the operation.

The Empire State says, "The office of Commissioner of Deeds in this State has been abolished, and the duties devolves upon the Justices of the Peace, whose fees are cut down to the following rates: For taking the acknowledgment of a deed, for one person, 25 cents; for each additional person, 12 1-2 cents; for administering an oath in any case 6 cents."

The Crops.—From various parts of the country we are cheered with the intelligence that there is a prospect of abundant crops the present season.

HON. MR. CROCKETT, of Tennessee, has gone to Mexico in search of his father, Col. DAVID CROCKETT, who was said to have been killed at the massacre of the Alamo, in Texas, but reported to be alive, and a prisoner in the Mexican Mines.

It is stated in the New York Express, that a million of mummies have been discovered in the environs of Durange, in Mexico. They are in a sitting posture, but have the same wrappings, bands and ornaments of the Egyptian mummies.

Fire.—Twenty-five hundred bales of cotton were destroyed by fire in Mobile on the 24th ultimo.

The Winnebago Indians will remove to the tract of land allotted to them west of the Mississippi, about the 20th instant. If they do not go peaceably, force is to be employed by the Government.

Fire.—A destructive fire lately occurred in Northampton, Mass.

A young man by the name of Mc'Laughlin, a carpenter, acting as a marshall at the late National Convention at Baltimore, was struck with a club by some unknown person while the procession was moving, which caused his death immediately. The members of the convention contributed $17,500 for the support of the widow and children, and placed the same in the hands of the President of the Convention for their benefit. The Massachusetts Delegation subscribed and paid $1000.

The body of another man has been found supposed to have been murdered during the Convention; his name had not been ascertained.

It is now stated that the oldest vessel in service in this country, is the barque Maria, of New Bedford. She was built in 1782—and is now away off in the Pacific Ocean, driving about after whales.

Flour.—Flour was selling at Cincinnati on the 26th ult. at 2,93 and $3 a barrel.

Prospects of the Season.—The Lowell Advertiser says that the season is at least two weeks earlier this year than last.—The fruit trees are every where blossoming unusually full, and the prospect is fair for a fruitful season.—*Log Cabin.*

Encouraging.—There are forty professors of religion in Congress; twenty of whom have formed themselves into a praying circle, which meets every Saturday evening.—*Ib.*

Sunflour Cigars are manufactured in Philadelphia, and are said to be very pleasant to the taste, while, unlike tobacco, they are decidedly healthy, particularly to consumptive persons.

The taking of the sixth census of the inhabitants of the United States, will commence on the 1st of June.

An Old Printer.—We have at work in our office a printer aged 64, who has worked 47 years at the trade. He served his time with Charles R. and George Webster, in Albany, between 1793 and 1800. He hopes to work some 30 years at the business yet.—*Rochester Workingman's Adv.*

The Great Western.—The number of letters brought by the Great Western was 11,268.

Rapid Traveling.—A gentleman who has just returned, went from Boston to Cincinnati and back in fifteen days, out of which he stopped five days. This is probably the shortest trip ever made in that place, and, we think, is worthy of record.

More than 200 females were employed six months in manufacturing the lace and veil worn by Queen Victoria at her marriage. Upwards of one hundred years labor for one person was bestowed upon it, for which the scanty pittance of only $4,500 was paid.

NOTICE.

The annual meeting of the Seventh Day Baptist Central Association, will be held at the Seventh Day Baptist Meeting house in Scott, on the fourth day of the week before the 2d Sabbath in June next, at 10 o'clock, A. M. pursuant to adjournment.

EPHRAIM MAXSON, Sec'y.

West Edmeston, May 11, 1840.

NOTICE.

Notice is hereby given, that the Annual Meeting of the Stockholders of the De Ruyter Institute will occur on the 28th of May next at the Institute, at 1 o'clock. P. M., at which time the seats of Matthew Wells, jun. Barton G. Stillman, Samuel P. Burdick, and Eli S. Bailey, will become vacant. Said vacancy to be supplied, and such other business transacted as shall be necessary.

IRA SPENCER, Sec'y.

De Ruyter, April 28th, 1840.

The following was designed to follow the obituary notice of brother Isaac Brown in our last, but came too late. We insert it with much pleasure.

For the Register.

"THOU ART GONE TO THE GRAVE."

Thou art gone to the grave! but we will not deplore thee,
Though sorrow and darkness encompass the tomb,
The Savior hath passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Savior has died.

Thou art gone to the grave! and these mansions forsaking,
Perchance thy weak spirit in doubt linger'd long,
But the sun-shine of heaven beams bright on thy waking,
And the sound thou dost hear is the Seraphim's song.

Thou art gone to the grave! but we will not deplore thee,
Since God was thy ransom, thy guardian and guide;
He gave thee, He took thee, and He will restore thee,
And death has no sting, since the Savior hath died.

MARRIED,

In this town on the 12th inst., by Delford Carpenter Esq., Mr. WILLIAM ALEXANDER and Miss ELIZA M. BUNKER, both of this town.

In Brookfield on the 5th inst., by Rev. S. B. Crandall, Mr. JOHN T. CRANDALL and Miss HARRIET BURDICK.

On the 7th inst., by the same, Mr. ALONZO D. CRANDALL and Miss MARYETTE BARDEEN, all of the above place.

*.*Printers not forgotten.

DIED,

At Uniontown, Pa, on the 5th ult. of consumption, Dr. GEORGE W. HART, (formerly of this village,) in the 25th year of his age.

Dr. Hart was "the only son of his mother, and she is a widow." And more than this—he was her only child; being left a widow in early life, her affections became the more ardently attached to him. Dr. Hart spent the days of his early childhood at De Ruyter, Madison co. At the age of 13, for the purpose of educating him for the medical profession, his mother removed to Fairfield, Herkimer co. and placed him for literary instruction, under care of Rev. D. Chassel, Principal of the Fairfield Academy, where he remained about five years, and was then connected for three years with the Medical Institution. He journeyed to the South in 1835, and was married to Miss Maria Louisa Bowie, Chambersburg, Pa. He was located in Uniontown the place of his decease. He had many religious impressions from early childhood, and in his last sickness gave evidence that his hope was placed in Jesus. It is in compliance with the special request of his bereaved mother, that I entreat all his former associates to attend to the work of laying up treasure in heaven.

J. R. I.

In Edmeston, on the 12th inst., RHODA, wife of Daniel Coon, Esq., in the 71st year of her age. In her death, her husband has lost a kind and affectionate wife; her children a pious and indulgent mother.—She had been a member of the First S. D. B. Church in Brookfield for many years. Her exit was very sudden and unexpected; probably caused by ulceration or mortification, or both.

S. B. C.

Letters received at this office for the week ending May 19th.

Rev. S. B. Crandall, Benjamin Stillman, jr. (we will do your work on reasonable terms, but it will be worth more than the sum you mention. We will try to have it ready by the time you wish it done.—The terms of pay will be agreeable.) Rev. J. R. Irish, (we will attend to your kind suggestion soon. You know people want their own way a little in such matters. Of the article you mention we cannot form any opinion, of course, until we peruse it.—When convenient, send those you mention as nearly ready along. Short poetical articles are preferred.)

RECEIPTS.

Of Emerson Thayer, $2. Of F. P. Willcox $2, cr. Reuben Willcox. Of G. P. Maxson $1,50, cr W. & J. Bowen $1, Abner Warner ,50. Of Cyrus Cartwright $1. Of James R. Irish $13, cr. George W. Stillman, Isaac Fenner, D. J. Green, Riley P. Burdick, each $2; $5 applied as directed. Of Roswell P. Dowse, $2. Of William Maxson, $4, cr Nathan Rogers, 2d, Willet Vincent, each $2.

ADVERTISEMENTS.

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

FASHIONABLE
Millinery & Dress-making,

WILL be executed with neatness and taste by Misses C. P. MAXSON & M. M. WILLCOX, two doors west of I. Smith's Store, Albany street.

De Ruyter, May 7, 1840. 10tf

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS; embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney. The publishers are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston, Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number, illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz. December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictorial Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts; and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, post paid, to WILLIAM W. SNOWDEN, 109 Fulton street, N. Y.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston.	35
Franklin, Boston.	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson.	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia.	
Richmond,	6 to 7
Indiana.	8 to 9
Kentucky	..
Illinois	..
North and South Carolina.	5
Georgia	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana.	
At New Orleans,	7 to 8
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	..
Union Bank do.	..
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	12,25
" No 2.	10,00
" No 3.	5,75
FLOUR.—N. Y. super. canal,	5,12
Richmond City Mills,	6,00
Rye Flour,	2,75
Indian Meal,	2,81
GRAIN.—Wheat, N. R.	1,08
" Western,	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	16,00
MOLASSES	29
OILS.—Whale,	33
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh, per cwt.	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turks Island,	37
St. Ubes,	33
Liverpool, ground,	28
TALLOW,	8
WOOL.—Saxony,	55
Merino,	45
American,	35

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale, at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

POETRY.

From the Democratic Review.

THE OLD MAN'S COUNSEL.

BY WILLIAM CULLEN BRYANT.

Among our hills and valleys, I have known
Wise and grave men, who, with their diligent hands
Tended or gathered in the fruits of earth,
Were reverent learners in the solemn school
Of nature. Not in vain to them were sent
Seed-time and harvest, the vernal shower
That darkened the brown tilth, or snow that beat
On the white winter hills. Each brought, in turn,
Some truth; some lesson on the life of man,
Or recognition of the Eternal Mind
Who veils his glory with the elements.
One such I knew long since; a white haired man,
Pithy of speech and merry when he would;
A genial optimist who daily drew
From what he saw, his quaint moralities.
Kindly he held communion, though so old,
With me, a dreaming boy, and taught me much
That books tell not, and I shall ne'er forget.
The sun of May was bright in middle Heaven,
And steeped the sprouting forests, the green hills
And emerald wheat-fields, in his yellow light.
Upon the apple tree where rosy buds
Stood clustered ready to burst forth in bloom,
The robin warbled forth his full clear note
For hours, and wearied not. Within the woods
Whose young and half transparent leaves scarce cast
A shade, gay circles of anemones
Danced on their stalks; the shad bush, white with flowers
Brightened the glens; the new leaved butternut
And quivering poplar to the roving breeze
Gave a balsamic fragrance. In the fields
I saw the pulses of the gentle wind
On the young grass. My heart was touched with joy
At so much beauty, flushing every hour
Into a fuller beauty; but my friend,
The thoughtful ancient, standing at my side,
Gazed on it mildly sad. I asked him why.
"Well mayst thou join in gladness," he replied,
"With the glad earth her springing plants and flowers,
And this soft wind, the herald of the green
Luxuriant summer. Thou art young like them,
And well mayst thou rejoice. But while the flight
Of seasons fills and knits thy spreading frame,
It withers mine, and thins my hair, and dims
These eyes, whose fading light shall soon be quenched
In utter darkness. Hearest thou that bird!"
I listened, and from 'midst the depth of woods
Heard the low signal of the grouse, that wears
A sable ruff around his mottled neck;
Patridge they call him by our northern streams,
And pheasant by the Delaware. He beat
'Gainst his barred sides his speckled wings, and made
A sound like distant thunder; slow the strokes
At first, then faster and faster till at length
They passed into a murmur and were still.
"There hast thou," said my friend, "a fitting type
Of human life. 'Tis an old truth I know,
But images like these will freshen truth.
Slow pass our days in childhood, every day
Seems like a century; rapidly they glide
In manhood, and in life's decline they fly;
Till days and seasons flit before the mind
As flit the snow-flakes in a winter storm,
Seen rather than distinguished. Ah! I seem
As if I sat within a helpless bark,
By swiftly running waters hurried on
To shoot some mighty cliff. Along the banks
Grove after grove, rock after frowning rock,
Bare sands and pleasant homes, and flowery nooks,
And isles and whirlpools in the stream appear
Each after each, but the devoted skiff
Darts by so swiftly that their images
Dwell not upon the mind, or only dwell
In dim confusion; faster yet I sweep
By other banks and the great gulf is near.
Wisely my son, while yet thy days are long,
And this fair change of seasons passes slow,
Gather and treasure up the good they yield;
All that they teach of virtue, of pure thoughts
And kind affections, reverence for thy God
And for thy brethren; so when thou shalt come
Into these barren years that fleet away
Before their fruits are ripe, thou may'st not bring,
A mind unfurnished and a withered heart."
Long since that white haired ancient slept, but still
When the red flower buds crowd the orchard bough,
And the ruffed grouse is drumming far within
The woods, his venerable form again
Is at my side, his voice is in my ear.

MISCELLANEOUS.

THE TREMBLING EYE-LID.

BY MRS. SIGOURNEY.

It was the day before Christmas, in the year 1778, that during our war of the revolution, an armed vessel sailed out of the port of Boston. She was strongly built, and carried twenty guns, with a well appointed crew of more than a hundred, and provisions for a cruise of six months. As she spread her broad white sails, and steered from the harbor with a fair fresh breeze, she made a noble appearance. Many throbbing hearts breathed a blessing on her voyage, for she bore a company of as bold and skilful seamen as ever dared the perils of the deep. But soon the north wind blew, and brought a heavy sea into the bay. The night proved dark and they came to anchor with difficulty near the harbor of Plymouth. The strong gale that buffetted them became a storm, and the storm a hurricane.

Snow fell, and the cold was terribly severe. The vessel was driven from her moorings, and struck on a reef of rocks. She began to fill with water, and they were obliged to cut away her masts. The sea rose above the main deck sweeping over it at every surge. They made every exertion that courage could prompt or hardihood endure. But so fearful were the wind and cold, that the stoutest man was not able to strike more than two blows in cutting away the mast without being relieved by another. The wretched people thronged together upon the quarter deck, which was crowded almost to suffocation. They were exhausted with toil and suffering, but could obtain neither provisions nor fresh water. They all were covered by the deep sea when the vessel became a wreck. But unfortunately the crew got access to ardent spirits, and many of them drank to intoxication. Insubordination, mutiny and madness ensued. The officers remained clear minded, but lost all authority over the crew, who raved around them. A more frightful scene can scarcely be imagined. The dark sky, the raging storm, the waves breaking wildly over the rocks, and threatening every moment to swallow up the broken vessel, and the half frozen beings who maintained their icy hold on life, lost to reason and to duty, or fighting fiercely with each other. Some lay in disgustful stupidity, others, with fiery faces, blasphemed God. Some in temporary delirium fancied themselves in palaces surrounded by luxury, and brutally abused the servants who they supposed refused to do their biddings. Others there were who amid the beating of that pitiless temptest, believed themselves in the home that they never more must see, and with hollow, reproachful voices, besought bread, and wondered why water was withheld from them by the hands that were most dear. A few whose worse passions were quickened by alchohol to a fiend-like fury, assaulted or wounded those who came in their way, making shrieks of defiance, and their curses heard above the roar of the storm. Intemperance never displayed itself in more distressing attitudes. At length, Death began to do his work. The miserable creatures fell dead every hour upon the deck, being frozen stiff and hard. Each corpse as it became breathless, was laid upon the heap of dead, that more space might be left for the survivors. Those who drank most freely were the first to perish. On the third day of these horrors, the inhabitants of Plymouth, after making many ineffectual attempts, reached the wreck, not without danger. What a melancholy spectacle!—Lifeless bodies stiffened in every form that suffering could devise. Many lay in a vast pile. Others sat with their hands reclining on their knees; others grasping the ice-covered ropes; some in a posture of defence like the dying gladiator; others with hands held up to Heaven, as if deprecating their fate. Orders were given to search earnestly for every mark or sign of life.—One boy was distinguished among the mass of dead, only by the trembling of one of his eye-lids. The poor survivors were kindly received into the houses of the people of Plymouth, and every effort used for their restoration. The captain and lieutenant and a few others, who had abstained from the use of ardent spirits, survived. The remainder were buried, some in separate graves, and others in a large pit, whose hollow is still to be seen on the south west side of the burial ground in Plymouth. The funeral obsequies were most solemn. When the clergyman who was to perform the last service, first entered and saw more than seventy dead bodies some fixing upon him their stony eyes, and others with faces stiffened into the horrible expression of their last mortal agony, he was so affected as to faint.

Some were brought on shore alive and received every attention, but survived only a short time. Others were restored after long sickness, but with their limbs so injured by the frost, as to become cripples for life.

In a village at some distance from Plymouth, a widowed mother, with her daughter, were constantly attending a couch on which lay a sufferer. It was the boy whose trembling eye-lid attracted the notice of pity, as he lay among the dead.

"Mother," he said, in a feeble tone, "God bless you for having taught me to avoid ardent spirits. It was this that saved me. After those around me grew intoxicated, I had enough to do to protect myself from them. Some attacked and dared me to fight. Others pressed the poisonous draft to my lips and bade me drink. My lips and throat were parched with thirst. But I knew if I drank with them, I must lose my reason as they did, and perhaps blaspheme my Maker.

"One by one, they died, these poor infuriated wretches. Their shrieks and groans still seem to ring in my ears. It was in vain that the captain and other officers, and a few good men, warned them what would ensue, if they thus continued to drink—and tried every method in their power to restore them to order. They still fed upon the intoxicating liquor. They grew delirious—they died in heaps.

"Dear mother, our sufferings from hunger and cold you cannot imagine. After my feet were frozen, but before I lost the use of my hands, I discovered a box among fragments of the wreck, far under the water. I toiled with a rope to drag it up. But my strength was not sufficient. A comrade, who was still able to move a little, assisted me. At length it came within our reach. We hoped that it might contain bread, and took courage. Uniting our strength we burst it open. It contained only a few bottles of olive oil, yet we gave God thanks. For we found that by occasionally moistening our lips with it, and swallowing a little it allayed the gnawing, burning pain in the stomach. Then my comrade died, and I laid beside him as one dead, surrounded by corpses. Presently, the violence of the temptest that had long raged subsided—and I heard quick footsteps and strange voices amid the wreck where we lay. They were the blessed people of Plymouth, who had dared every danger to save us. They lifted in their arms and wrapped in blankets all who could speak. Then they earnestly sought all who could move. But every drunkard was among the dead. And I was so exhausted with toil and suffering and cold, that I could not stretch a hand to my deliverers. They passed me again and again. They carried the living to the boat. I feared that I was left behind. Then I prayed earnestly in my heart, 'O Lord, for the sake of my widowed mother, for the sake of my dear sister, save me.' Methought the last man had gone, and I besought the Redeemer to receive my spirit. But I felt a warm breath on my face. I strained every nerve. My whole soul strove and shuddered within me. Still my body was as immoveable as marble. Then a loud voice said, 'Come back and help me out with this poor lad. One of his eye-lids tremble—he lives.' Oh the music of that sweet voice to me. The trembling eye-lid, the prayer to God and your lessons of temperance, my mother, saved me."

Then the loving sister embraced him with tears and the mother said, "Praise be to Him who hath spared my son to be the comfort of my age."

From the New Haven Palladium.

ORIGIN OF THE NAMES OF THE SEVERAL UNITED STATES.

Maine was so called, as early as 1623, from Maine in France, of which Henrietta Maria, queen of England, was at that time proprietor.

New-Hampshire was the name given to the territory conveyed by the Plymouth company to Capt. John Mason, by patent, Nov. 7th, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their Declaration of Independence, Jan. 16th, 1777, from the French *verd mont* green mountain.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I had learn't" says Roger Williams, "that the Massachusetts was so called from the Blue Hills."

Rhode-Island was so called, in 1644, in reference to the Island of Rhodes, in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakanneew word, signifying *long river.*

New York was so called in 1664, in reference to the duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Carteret, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord de la War, who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 30 1632.

Virginia was so called in 1584, after Elizabeth, the virgin queen of England.

Carolina was so called by the French in 1564, in honor of King Charles IX., of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1617, from its principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the *whole river* i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV., of France.

Tennessee was so called in 1796 from its principal river, The word Ten-asse is said to signify a *curved spoon.*

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify *the river of men.*

Indiana was so called in 1809, from the American Indians.

Ohio was so called in 1802, from its Southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805 from the lake on its border.

Arkansas was so called in 1819, from its principal river.

Florida was so called by Juan de Ponce de Leon in 1572, because it was discovered on Easter Sunday, in Spanish *Pascua Florida.*

Columbia was so called in reference to Columbus.

Wisconsin was so called from its principal river.

Iowa is so called from its principal river.

Oregon is so called from its principal river.

THE LATE STEPHEN BURROUGHS.—He resided, for many years, in Shipton, Lower Canada, on the banks of the noble river St. Francis, where he married at the age of about sixty, a charming black-eyed girl of nineteen, who in about a twelvemonth after the knot was tied, presented her aged but loving lord with as fine and healthy a baby as ever filled a father's heart with joy. He supported himself and little family, for several years, by receiving and educating, at his residence, young lads, the sons of wealthy gentlemen of Montreal, Three Rivers, Quebec, and other places. These young lads looked up to their aged tutor—who had an exceedingly happy tact of imparting knowledge to his pupils—as to a kind father, and, at the expiration of their studies, quitted his pleasant dwelling with the utmost regret. Although the morning and noon of his life was cloudy and forbidding, the evening was blameless and peaceful. Reformation never got hold of a harder customer than when she took Stephen Burroughs in hand, and never did she perform her work more completely and effectually. His many virtues will ever be remembered with feelings of pleasure by those who knew him well during the best, though far too small portion of his long life.—*Boston Transcript.*

PORTRAIT OF WHITEFIELD.—He was something above the middle stature, well proportioned though at that time slender, and remarkable for a native gracefulness of manner; his complexion very fair, his features regular, his eyes small and lively, of a dark blue color; in recovering from the measles, he had contracted a squint with one of them; but this peculiarity in no way lessened the expressive sweetness of his countenance. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action, which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator.

FOR THE CHILDREN.

From the Youths Cabinet.

THE SUTTEE—OR BURNING OF A WIDOW.

'Mother,' said little Clarissa Williams, 'there was a collection taken up for the heathen to-day. What do the heathen want of money?'

'The money is not to be given to the heathen, my child,' said Mrs. Williams. 'It is used to support missionaries and their families who go to teach the heathen.'

C. Why should *we* pay for teaching the heathen?'

Mrs. W. I will read a little from the Missionary Chronicle, and then you will see that they need teaching, and that all christians should be willing to go without many comforts for the sake of sending the gospel to them.

The burning of widows with the dead bodies of their husbands, has lately been prohibited by the civil authorities of British India. But the native princes, in most of their territories, where they have the power, permit the practice to exist, and it is still continued in their province; and nothing but the influence of the gospel will remove the root of the evil. It is most painful to describe these dreadful murders, but mercy to these suffering victims requires that the extent of their misery be known.

The Rev. J. England, in 1926, thus describes a suttee which he witnessed.

"On reaching the spot, I found a large concourse of spectators assembled. On the left stood the horrible pile; it was about ten feet long, seven wide and three feet high. At each corner a rough stake eight feet in length, was driven into the ground; and at a foot from the top, a frame of the same dimensions was fastened by cords.—This frame was covered with small dry faggots, which the Brahmins continued to throw upon, till they rose two feet above the frame work. On the right sat the poor deluded widow.

"She was attended by a dozen or more Brahmins; her mother, and sister, and son, (an interesting boy about three years of age,) and other relatives were also with her. Her own infant, not twelve months old, was carefully kept from her by the Brahmins. She had already performed a number of preparatory ceremonies; her eyes indicated a degree of melancholy wildness; a forced and unnatural smile now and then played on her countenance, and every thing about her person and conduct indicated that *narcotics* had been administered in no small quantities.

"The Rev. Mr. Campbell addressed her in the Carnatic language, but the effect of his address was counteracted by the influence of the Brahmins. Muntrous (prayers or incantations) having been repeated over the pile, the corpse was laid on the right side, and four men furnished with swords, and at each corner now drew them from their scabbards. The trembling, ghastly offering to the Moloch of Hindooism, then made her seven circuits round the fatal pile, and finally halted opposite her husband's corpse, greatly agitated. Five or six Brahmins began to talk to her with much vehemence, till, in a paroxysm of desperation, assisted by the Brahmins, the helpless widow ascended the bed of destruction.

"Her mother and sister too stood by, weeping and agonized; but all was vain. The devoted woman then proceeded to disengage the rings from her fingers, wrists, and ears; her murderers stretched out their greedy hands to receive them. While in the act of taking a ring from her ear, her mother in the deepest anguish, went to the side of the pile and entreated that the horrid purpose might be abandoned; but the woman without uttering a word, or even casting a parting glance at her supplicating parent and sister, threw herself down upon the pile, and clasped the corpse in her arms. Straw in abundance was heaped on the dead and living; and gums, rosins, and other inflammable substances, were thrown upon the straw. Fire was applied in different places, and the whole was soon in a blaze. The men with swords at each corner cut the cords which supported the canopy of faggots. It fell, and covered the lifeless corpse and the living woman! A piercing sound caught my ear, and notwithstanding the noise of the multitude, I heard the shrieks of misery which issued from the burning pile. The whole was now enveloped in flames, and so intense was the heat, that the Brahmins and spectators retreated several paces. They then sung a Sanscrit hymn; the hymn ended, but not the shrieks and groans of the agonized sufferer. Scarcely conscious of what I did, I left the scene of fiendish barbarity.'

After hearing this read, what do you suppose Clarissa offered to do for the Missionary society? Reader, if you had been in her place, what would *you* do?

"If youth were to come again," said an aged gentleman, "I would be a scholar." Aye; and how many more would be? What a useful hint is this to youth. If every youth would keep in view the fact that 'sixty minutes make an hour,' how much wiser than the past would be the rising generation?

Illustrations of Prophecy.

BY DAVID CAMPBELL.

No. 9, Washington Street, Boston.

THIS work of above 400 pages 18 mo. just published, embraces many of the views of distinguished writers on the prophecies of Daniel, and John, together with some of no small value found in no other work. It is prepared as the reader will see, with unusual advantages of imparting to the eye the resemblance of the natural emblems used by the prophets. These will interest many of the young, especially to investigate the prophecies, which they have hitherto regarded as a sealed book; and with the geography of the prophecies, and chronological calculations peculiar to this work; it will afford much help to understand these parts of the Bible.—It also shows the erroneous ground of some modern propagators of an old but startling theory, that the 'end of all things is at hand.' Should the reader fail to find that fulness desirable, yet, from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written with a good spirit, giving sober common sense views on matters of great interest.

The work contains 150 pictoral illustrations colored according to the description of the prophets price $1,00. An Appendix in form of an Atlas, is prepared to accompany the work, which gives a view of countries, in which predicated events have taken place, and which are to take place; also large diagrams and chronological tables, entirely original in their arrangements. One of these plates, throws the entire chronology of the apocalypse upon one square, to page with the seals, trumpets, and vials arranged in the most skilful manner exhibiting symmetry and beauty, as well as harmony of numbers.

☞Editors who insert the above notice, will be entitled to a copy of the work and atlas, by ordering them from No. 9 Washington street, Boston, 125 Fulton street, New-York.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 24 of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Mayer, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated CARTOONS, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September. The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
March 17, 1840. 2tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

FOR SALE—A first rate one horse carriage—Terms easy. Enquire at this office.
March 10.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.

LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents	per lb.
SMALL PICA	40	"	"
LONG PRIMER,	42	"	"
BOURGEOIS	46	"	"
BREVIER	54	"	"
MINION	66	"	"
NONPAREIL	84	"	"
AGATE	108	"	"

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

Press Makers and Machinists,

Nos. 29 & 31 Gold-Street Factory, New York.

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An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Frederick Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers.
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville* Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
[illegible].—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—John Swinney, Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

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Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

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SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS.

VOLUME I. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, MAY 26, 1840. NUMBER 12.

COMMUNICATIONS.

For the Register.

We insert with pleasure the following communication from the Rev. J. R. Johnson, Pastor of the Presbyterian Church in this village.—EDS.

To the Editors of the Register.

BRETHREN—Any effort made, in accordance with christian principles, to educate the youth of our country, deeply interests me. Consequently, for the seven months that I have been a resident of this village, I have carefully noticed the De Ruyter Institute, and have had the pleasure of making myself acquainted with the teachers, and many of the students. I am highly pleased with the Institute. The teachers are pious, systematic, laborious, and apt to teach. The school affords all the facilities for acquiring an education which are mentioned in the advertisement that occasionally appears in the Register.

The Principal and his assistants evidently aim at giving thorough and useful instruction, and they manifest no disposition to make an effort for mere display. I am now highly gratified to learn that the Institution embraces an increased number of students from the village; this I anticipated from the impression which was made upon the community at the last two examinations.

Through your paper I invite youth in the adjacent towns, and from a distance, to come and make trial of the advantages of the De Ruyter Institute. This village affords a pleasant retreat from the cities during the warm season. Situated about midway on the stage route from Utica to Ithaca, and containing about eighty-five dwelling houses, and above one hundred families, it affords opportunity for the student to enjoy society as much as is for his good, and to have ready intercourse by mail with his friends, and with the moving world; while he is guarded from the temptations that would assail him in larger places, and especially in those which are situated upon the great thoroughfares.

It may not be amiss to say, that those who wish to observe the seventh day of the week as the Sabbath, cannot be placed under influences, in that respect, more desirable to themselves; and those who observe the first day, can enjoy religious worship on that day, as the Baptist, Methodist, and Presbyterian churches, each now enjoy the stated preaching of the gospel.

I make this communication, not in compliance with any request or suggestion from any source, but simply from the impulse of my own feelings, that I may do something the interests of the friends of institution of learn- has loca- to

RELIGIOUS.

From the New York Observer.

MY SON, GIVE ME THY HEART.

Here is the skeleton of a sermon, and a beautiful one, if beauty may belong to a skeleton. It is not altogether original; but it strikes me as a happy train of thought, and I suggest it for the young. My son give me thy heart.

The text naturally presents the following topics for remark.

I. The relation in which God stands to the individual addressed. He speaks,

1. Not as to a stranger. Man has alienated himself from God and apostatized and lived at a distance from him so long, that it would be right for God to treat him as an alien from the commonwealth of Israel, and a stranger to the covenant of promise. And when these wanderers are reclaimed, the inspired writer saith concerning them, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

2. Not as to an enemy. The sinner is indeed an enemy of God. He hates him with perfect hatred. The carnal mind is enmity against God, not *at* enmity, but its very nature is hostile to holiness and all holy beings. But when God addressed the sinner he does not speak to him as an enemy; nor,

3. As a slave. The sinner is a slave; a slave to his own lusts, to the wicked world, to the enemy of souls. He ought to be the servant of God. Know ye not saith the apostle that to whom ye yield yourselves servants to obey, his servants ye are. But God does not speak to him as to a stranger or to an enemy, or to a servant, but he saith,

4. My son! Could any thing on earth or in heaven be more tender. The father, God, addresses poor sinful man, and invites him, not by an earthly parent's love, no, not by a mother's love, but by the love of heaven, to give him his heart.

II. The nature of the request. God does not ask him,

1. To *lend* his heart. He seeks not that fickle love that to-day is warm, and to-morrow cold as the grave. If the covenant he makes is not an everlasting covenant, he would make none at all. Multitudes are willing to lend themselves to the Lord, to serve him for a little time and then return to the world. God asks no such love. Nor does he ask him,

2. To *sell* him his heart. True, God has promised heaven, and thrones, and crowns, and joys eternal, as the sinner's portion, when he comes back. But not as a bribe. The sinner ought to give God his heart if there were no salvation for him. The devil ought to love God now, though no Savior died for him. But God does ask him,

3. To *give* him his heart. The surrender must be voluntary. Gold cannot buy love. Fear cannot compel love. The sinner must freely consecrate himself soul and body, a living sacrifice unto God. It is his reasonable service.

III. To whom must the sinner make this surrender.

1. Not to the world. With all diligence, and in spite of all divine commands, the world will get too much of the heart. But it is as foolish as wicked to set the heart on the world. It is vain and transitory. The dearest objects fade the soonest. Love not the world, neither the things that are in the world.

2. Not to the devil. He seeks the soul. He would have the sinner yield himself into his hands, and he promises him a reward. But resist the devil.

3. Nor keep it yourself. Give your heart to some object worthy of its love. Be not selfish and centre your desires on your own pleasure. Love something else. But God says,

4. Give *me* thy heart. Give it to him who gave himself for you.

IV. What is the gift.

1. Not the property.
2. Not the body.
3. Not friends.
4. But your heart. Give God the heart and he will have all the rest. IRENÆUS.

From the Christian Mirror.

"THEY THAT BE WHOLE, NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK."

Sin is very fitly compared to a disease by the sacred writers. Literal disease does not more truly disorder the corporal system, disturb the animal functions, induce languor, suffering and death, unless removed, than sin does produce analagous effects on man's moral nature. The latter is as fatal to the soul, as the former is to the body. But alas, it is more secret and subtile in its operations. Often, it is perpetrating its deadly work, when the victim of its malignant power is but slightly conscious of its existence. The heart is hardened, its sensibilities are blunted through the deceitfulness of sin.

The sick man feels his energies failing, becomes more or less alarmed for his safety, despairs of recovery from any application of his own resources alone, before he applies to a physican. So a man must be convicted of sin, feel that it is the disease of his soul, tending rapidly to his utter and everlasting destruction, before he will apply for healing to the infallible physician.

The sick man, who is alarmed for the issue of a disease which has baffled all his efforts and skill to check, when he physician, submits to his treat- his prescriptions without gainsaying, however nauseous, however long repeated, and whatever the temporary pain may cost him. Not unlike this, is the case of the convinced sinner, when he applies to Christ, the physician of the soul.—He despairs of cure from his own efforts. He submits unreservedly to Christ. He no longer dictates terms to the Saviour.—His language is, "Do with me, as shall seem good in thy sight. Lay me ever so low, I will submit; inflict what pain thou wilt, I will bear it. Prescribe a portion ever so bitter, I will drink it. Let Christ do by me as he pleases, if he do but remove my guilt, nothing can come unwelcome from his hand. I will not quarrel with him for a right eye, or a right hand, or any thing dear to me in this world."

The parallel will not hold any further.—The fullest submission to the directions of him who prescribes for bodily disease will not infallibly secure recovery, the case may baffle the greatest human skill and disappoint the tenderest human compassion.—But no such contingency attends entire and hearty submission to the Physician of souls. He is able to save to the uttermost. He has affirmed that he will turn none away who come to him. His own truth and promise insures their salvation. "Believe in the Lord Jesus Christ, and thou shalt be saved."

From the Church of England Magazine.

SEEKING THE LORD.

"To-morrow I will seek the Lord,"
The foolish heart will say;
To-morrow may no life afford—
So seek the Lord to-day.

Seek him while yet he will be found—
Seek him from early youth—
Seek him in all his works around,
And in his page of truth.

Seek him with all your might and mind—
Seek him with holy care—
Seek him in thoughts of heavenly kind—
Seek him in praise and prayer.

Seek him when your delights decay,
And when they flourish, seek;
Seek him on every Sabbath-day,
And through the passing week.

Seek him; and him you soon shall find,
And own how blest are they
Who put the morrow from the mind,
To seek the Lord to-day.

CONSIDERATIONS IN COMPANY.

1. Consider, O my soul, that, perhaps, some in this company may be lying under the wrath of God. Should I not do something for such?

2. Some may be acting inconsistent with the gospel, and although I know not, yet, if I am spiritual, something may drop, which will reach them indirectly.

3. Consider that, perhaps, some of the company may be halting between two opinions, and waiting for the sanction of thy example to determine them in some things; but *wo* to thee if thou doest or sayest any thing which will encourage to evil, or to a luke-warm profession.

4. Some in this company may be beginning religion,—tempted, wounded, or persecuted, and discouraged. Should not something be said which has a tendency to counteract these evils?

5. Consider what views thou didst have of those ministers who did not converse *profitably* in company,—avoid this evil.

6. Some who are sitting around me at tea, or dinner, &c., may be near to eternity: perhaps this may be the last company they will ever be in.

7. What, if this be the last opportunity I shall ever have of doing good?—am I improving it? What, if the chilly hand of death, in the midst of this company, stop the springs of life? What if the hour of thy departure should come in this place—art thou suitably employed?

8. Would Jesus and his Apostles;—would Brainard, Whitefield, &c. have been HERE IN THIS company? Would they *say* what I am saying, or *do* what I am doing? N. B. Perhaps, my soul, God has gathered this company together to give thee an opportunity for usefulness. Also, I may be sure that my being IN THIS company will tend to answer some end, either to HARDEN OR RECLAIM, TO DEADEN OR TO QUICKEN, to good or evil.—*Dr. Milne.*

THOUGHTS BEFORE PREACHING.

1. Remember, O my soul, that thou art now to plead the cause of Christ therefore be fervent.

2. Remember, that some who shall hear me to-day will, perhaps, be in heaven or hell before another opportunity, therefore be faithful.

3. Some are remarkably ignorant, therefore be very plain.

4. Some are captious, therefore be cautious.

5. Some, perhaps, are beginning, tried, tempted, desponding; therefore seek to direct them.

6. What if I never preach again? therefore be as serious as if I were going from the pulpit to the bed of death.—*Dr. Milne.*

I do not like to hear professors when they meet for the worship of God, talking about their farms or ir merchandize; they seem to h heir errand.

FOR PARENTS.

From the Mother's Magazine.

GOVERNMENT OF CHILDREN.

Mrs. W.—By publishing the following extract of a letter from an aged and highly respected clergyman to his daughter, on the GOVERNMENT OF CHILDREN, you will oblige some of your subscribers, and confer a benefit on the community of mothers.

Yours, &c. F. L. S.

——"I have not time to go into a full treatise on family government, but will lay down the following rules for your daily and prayerful examination.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it absolute and irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times with a voice of increased violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and indicating only the heedlessness of forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs.—In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of *serious* evil. A perpetual fretting at children for little things, will inevitably harden their hearts and totally destroy parental authority and influence.—There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

4. Establish the unchanging habit of not commanding a child but once. Cost what it may, break the child down to obedience to the first command. And when this is once done, if you are careful *never* to let disobedience escape punishment of some kind or other, and punishment that shall be effectual and triumphant, you will find it not difficult to maintain your absolute authority."

FOR THE YOUNG CHRISTIAN.

From the Mother's Magazine.

RESOLUTIONS.

1. As my soul is immortal, I will value it as vastly more important than my body, which must die—consecrating the powers and faculties of both, to the service and glory of my great Creator, Preserver, and bountiful Benefactor.

2. I will endeavor, by the aid of the Holy Spirit and by prayer, to eradicate the evil propensities and affections of my heart, substituting in their place right desires and affections, striving after higher attainments in personal holiness.

3. I will strive to improve my mind in the knowledge of the great doctrines and duties of the Gospel of Jesus Christ,—striving to retain in my memory and in my heart, all those truths which I hear dispensed from Sabbath to Sabbath, and that knowledge which I may derive from books. I will seek to converse upon all the various topics presented to my consideration, and pray that all such means may be sanctified to my temporal and spiritual improvement; that thus I may be qualified to be useful to my fellow men.

4. I will not only endeavor to speak evil of none, but on the contrary I will strive to be kind to every body, giving honor to whom honor is due, treating every human being as a neighbor, and, as far as practicable, as a friend.

5. I will scrupulously avoid conformity to the follies and extreme fashions of this world. When invited to parties of pleasure, or places of public resort, I will ask myself, "Shall I, by compliance, be likely at this time to increase my spirituality, or to benefit the souls of my fellow men; and I will endeavor to act in conformity to the dictates of conscience and the word of God," on every such occasion.

6. I will be constant and punctual in attending upon the means of grace—the sanctuary, the prayer-meeting, the weekly lecture, the monthly concert, the Sabbath-school teachers' meeting, and other occasional meetings; and I will allow myself no excuse for absences, extraordinaries excepted.

7. In all my conversation and intercourse with my friends, I will seek for fit opportunities to introduce subjects of a religious nature, seeking to make them experimental and searching. I will at no time, and in no company, allow myself to engage in conversation upon idle or frivolous subjects.

8. I will strive to be active in promoting the cause of benevolence; but I will engage in nothing that will be likely to render me censorious, or suspicious of the motives of others.

9. As I may die suddenly and soon, I will, in the secret place of prayer, read over and meditate upon these resolutions every Sabbath morning or evening. Trusting in the covenant mercy and grace of God, and the blood of sprinkling to make me faithful, I will seek to be actually and habitually ready for death, judgment, and eternity.

FOR THE SAILOR.

From the N. Y. Observer.

PRAYER AT THE MAST HEAD.

A sailor recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on ship-board where could you find a place to pray?" "Oh," said he, "I always went to the mast head." I have heard of *closets* in various places, but never in one more peculiar than this. Peter went upon the house-top to pray. Our blessed Lord prayed upon the mountain top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favored spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. "The voice of many waters" would be the music of his sanctuary, and the angels that had charge concerning him, would listen to the swelling song. As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn His crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the granduer of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits, and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart. The storms might "rudely toss his foundering bark," but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an ANCHOR to the soul, both sure and steadfast, entering into that within the vail. Through the thickest darkness that enveloped him, the "star of bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head, and poured out the desires of his heart into the ear of him who hears the humblest suppliants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet and seldom pray in secret, unless they could have a more sacred chamber than the mast of a wave-rocked whaler. But He, "who when here a sailor's pillow pressed," walks now on the mighty deep, and when the tempest-tossed mariner cries, He answers "it is I, be not afraid." IRENÆUS.

FOR THE SABBATH KEEPER.

From the Christian Secretary.

THEY BEGAN TO MAKE EXCUSE.

Christian reader, do you always attend meeting on the Sabbath? Is your seat in the house of God invariably occupied by yourself? Are you promptly at your post whenever the sacramental host is marshalled? To these questions we can anticipate a variety of answers. And now, my dear brethren and sisters, don't throw down the paper and say the writer is impertinent; that he has no business to ask such questions, &c., &c.; but first give him a candid hearing. By the way, do you take the Secretary? If not, just borrow it and read this piece, and then go and subscribe, and *pay* for it in *advance*. Don't "begin to make excuse"—you will never regret it—for to an humble, devoted, and Christ-loving Christian, the revival inteligence is worth more than all the political matter there is published.

But to return to our question. Do you constantly attend upon the public services of the sanctuary? "Why," says one, "I must certainly regard it a duty; and *ought* to esteem it a privilege to assemble with the people of God on the Sabbath, but—I am not *always* present. Sometimes I am so fatigued with the labors of the preceding week, that I do not feel able to go. Sometimes it is cloudy or foggy, and "looks so much like rain" that I dare not venture out, lest I should "take cold." And if I am out of health, it frequently happens to be on the Sabbath; so that, on the whole, I cannot get to meeting very constantly."

Another always goes when they have a "new minister," or there is a baptizing—or some are to be added to the church—and, perhaps, occasionally, on a very pleasant day, when there is likely to be a good many people out. There are some who live so "far off," (though, perhaps, not more than a mile or two;) that they seem to feel justified in staying at home a part of the time.

One does not like the minister very well—he speaks too low, or too loud, too fast, or too slow—or he is so tall, or so short, &c. Another has a very ineligible, uncomfortable seat—and another stays at home because he cannot afford to procure one.

It were an endless task to notice all the excuses and apologies made by professing Christians for absenting themselves from the public worship of God on the Sabbath! But I have a word or two for those who are begining to make excuses.

It is your indispensable duty to be found in the congregation of those who keep holy day, unless it is absolutely impossible.

1. *It is a duty you owe to God.* You believe he requires you religiously to observe the Sabbath devoting its hours to his service. You believe that the preaching of the gospel is one of Christ's institutions—a means of converting sinners—and promoting the Christian's growth in grace.—And will God bless you with the light of his countenance while you voluntarily forsake the assemblies of the saints? and absent yourself from the place where he has promised to meet with his people?

2. *It is a duty you owe your covenant brethren.* You have solemnly promised to walk with them in all the ordinances and institutions of Christ's house. You have covenanted to watch over them—to pray with and for them—to bless and encourage them—and to sustain your share of the common burdens. And how are these obligations met, when in consequence of your absence from the house of God, no opportunity is given for you and your brethren to "speak often" to each other? When the hearts of your brethren are more frequently made sad by your absence, than glad by your presence?

3. *You are under obligations to your pastor.* Is it his duty to preach the gospel from Sabbath to Sabbath? And is it not your duty to hear? Suppose his place should frequently be vacant—would such excuses and apologies as *you* make, be satisfactory in *his* case? Do you reply "he is paid for his services, and therefore under obligation to be there?" But are you willing to pay him for preaching to your meeting-house? or do you employ him for your own benefit? And how can his labors in the sanctuary profit you unless you are there? But again: Are you treating him as a servant of the Most High God, or even as a "brother beloved," while neglecting to attend upon his ministrations? Supposing all were to do as you do how often would he have a congregation to preach to?

4. *You are also under obligations to impenitent sinners around you.* The preaching of the gospel is the instituted means of saving souls. "By the foolishness of preaching, God is pleased to save those who believe." And you profess to desire the salvation of all who are out of Christ. And are you not bound to do all in your power, to bring them under the influence of the gospel?

But how can you say to them, "come go with us," when you seldom go to the house of God yourself? And how can you expect your worldly neighbors will revere God's institutions, while you are practically disregarding him?

Professed disciple of Christ, ponder well your paths. The world are gazing at you. Your faithfulness and consistency will be a means of their conviction; or your indifference may shield them from the influence of truth, and lull them to sleep in their sins. O, then, let them see by your faithful devotion to the cause of Christ, that you "love the gates of Zion," and that the "tabernacles of the Most High" are amiable in your eyes. S. B.

CHRISTIAN EQUANIMITY.—As oft as I hear the robin-redbreast chant it as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainments to the hoary frosty hairs of our age's winter as to the primroses of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun of prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not this bird to learn equanimity and patience, and to keep the same tenor of my mind's quietness, as well at the approach of calamity's winter as of the spring of happiness? And, since the Roman's constancy is so commended, who changed not his countenance with his changed fortunes, why should not I, with a Christian resolution, hold a steady course in all weathers, and though I be forced with cross-winds, and my sails catch at side-winds, yet skilfully to steer, and keep on my course, till I arrive at the haven of eternal happiness.—*Warwick's Spare Minutes.*

THE MINISTRY.—The ministry of things divine is a function which, as God himself did institute, so neither may men undertake the same but by authority and power given them in lawful manner. They are therefore, ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but minister of God, as from whom their authority is derived, and not from men.—*Hooker.*

How often do we sigh for the opportunities of doing good, whilst we neglect the openings of Providence in things, which would frequently lead to the accomplishment of most important usefulness! Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows *individual attempts* to do good, a great deal may be accomplished by perseverance.

THE REGISTER.

De Ruyter, May 26, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

CHRIST REJECTED.

But few, if any, who believe in the validity of the scriptures, can look upon the conduct of the Jews in rejecting Christ with any feeling of approbation, but are ready to pronounce the judgments of God, which have fallen upon them as a Nation, to be a righteous visitation of an offended Heaven for their hard-hearted and willful rejection of the Messiah. To such it is not only a matter of astonishment, that while on earth they would not acknowledge him, but that they should continue to reject him, when the truth of his Messiahship is so well authenticated, and the consequences of this rejection to them, as a nation, so fearful.

Notwithstanding the rejection of Christ by the Jews, as a nation, has been attended with so many fearful consequences, the sin of rejecting him, as individuals, is no more aggravating in an unbelieving Jew than in a Gentile who acknowledges him to be the Messiah, and yet rejects him. Can we, by any process of reasoning, show the sin of that person to be less sinful who believes Christ to be the true Messiah, and rejects him as such, than the sin of him who through blindness rejects him as a deceiver? We think not. The ultimate consequences are the same; for neither will come unto him that they may have life. The Lord Jesus presented himself to the lost sheep of the house of Israel as their Prince and Savior, and as such they would not accept him. "He came to his own, and his own received him not." He is now presenting himself to lost sinners in the same character, and as such many do not receive him. Do not such as wickedly reject Christ as the Jews? If so, why do they lament the condition of fallen Israel, and remain unconscious of their own sin, and unalarmed at their own condition? The only reason we can assign is, that through the influence of the Prince of darkness, (the grand deceiver of mankind,) their eyes are kept closed to their own case, whilst they are permitted to see clearly the nature and extent of the sins of others, for which they are in no wise accountable. Could the rejecter of Christ suitably see and feel the nature and consequences of his own sin, conscience smitten, he would soon cry out, "God be merciful to me a sinner!"

To reject Christ is a most ungrateful, Heaven-provoking, God-defying, and soul-killing sin.

IT IS A MOST UNGRATEFUL SIN.—The gift of Jesus Christ is the richest blessing ever conferred on undeserving, wretched, helpless man. When man had fallen from a state of favor with God, and lay exposed to interminable ruin, God with his own free will, in boundless compassion sought for a remedy, and laying help on one that was mighty to save sends forth his Son into the world, who comes bringing salvation to the lost, and hope to the despairing sons of an apostate race. To accomplish this object he waded through exquisite sufferings, and at last yielded up his life upon the cross a sacrifice for sin. Having thus purchased redemption through his blood, and become the author of eternal salvation to all who believe, he comes to the miserable, dying sons of men in great compassion, and offers them mercy and forgiveness freely, without money and without price; and many, instead of receiving him with gladness, with an air of indifference close their hearts against him, and he stands without a rejected benefactor. Where was there ever ingratitude like this? So base, so unbecoming the creatures of God?—first to revolt from him, and then refuse to be pardoned by him.

IT IS A HEAVEN-PROVOKING SIN.—For a holy, merciful God of boundless wisdom and goodness to have his counsels slighted—his laws contemned, and then his overtures of mercy rejected, would be treating with unparalleled indignity the majesty of heaven. This high affront is committed by thousands who do not consider their ways, and are careless to secure their eternal interest.

IT IS A GOD-DEFYING SIN.—For a subject to rebel against his Sovereign, and then to reject the proffers of pardon from the throne, would not only be treating his sovereign with great indignity, but it would be challenging his power to punish. And what does the rejecter of Christ do less?—These are startling truths—truths of which the thoughtless sinner may not be conscious now, but cannot always remain so.

IT IS A SOUL-KILLING SIN.—To continue to reject Christ is to ruin the soul forever, as it places it beyond the reach of all help. Christ alone can rescue it from interminable ruin. To reject Christ is to close the only door of hope, and resign the soul over to eternal death. Who are willing to do this? And when hope has fled forever to take up with the bitter lamention, "The harvest is past, the summer is ended, and we are not saved."

You who reject Jesus Christ if unwilling thus to be deprived of all hope, and all happiness, "kiss the Son whilst thou art in the way with him, lest he be angry with thee and thou perish from the way."

Reject CHRIST?—The adorable Savior? The immaculate Son of God? For what? Is he not worthy of your affections? Is he not your friend? Is it not Christ, and Christ alone that can make you happy?

Reject him? No, never, unless you would affront the God who made you, and seal your final doom.

LIFE A VAPOR.

There is probably nothing with which human life will better compare than that of a Vapor. Because,

1. It is continually changing and varying in its appearance, shape and size.—Now it extends itself, and now it dwindles almost to a point. Again it expands, and again dwindles, and thus continues to alternate until it disappears. So it is with Human Life. It is constantly varying, and no certain calculation can be placed upon it. One day we are in health and flushed with hope—the next stretched upon a bed of pain, or by some cause thrown into disappointment and despondency. For a while we float in affluence, possessing riches and honors; anon we are reduced to poverty—neglected and shunned. So we are alternately tossed about like a bubble upon the waves of the sea, until it breaks and disappears.

2. It is uncertain in its continuance.—We gaze upon it for a while, observing its evolutions, when it unexpectedly vanishes from our sight. Thus it is with Life. We know not the hour of our departure. We look upon each other for a while, and then suddenly vanish from the earth. Like the vapor at its greatest magnitude, we, while flushed with health and flattering prospects, may be instantaneously and unexpectedly summoned away from the earth. Or, like the vapor, reduced to its most narrow limits, so we may be reduced by disease until but a little of life remains, and while we are looking with anxious solicitude for the tokens of returning health, the vital spark suddenly disappears, and all is over.

3. It is of short continuance. We look upon it but for a moment, and it is gone.—So Life, like a vapor, appeareth but for a little time and then vanisheth away. Man is of but few days and full of trouble. His days pass of as a dream that is told. He has but a transient existence here, and soon passes off to his long home.

4. When it once disappears it is irrecoverably gone. All the art and ingenuity of man cannot restore it. So it is with Life. When the vital spark has fled, it has fled forever. "If a man dies shall he live again?" All his associations with the world are broken off forever, for he has gone to that bourne from which no traveler returns. His body now sleeps where it must remain until the resurrection morn shall dawn upon the grave, when by the trump of God it will be aroused from its slumbers and reanimated to live eternally.

Such a representation of Human Life should serve to wean our affections from earth, and lead us to seek for the more enduring blessing presented to us in the word of Life.

For the Register.

Answer to I. O. U.

MESSRS. EDITORS—I noticed in the 10th No. of the Register an "Enquiry" with regard to the propriety of the solution of the question which appeared in one of your previous numbers. The remarks of the writer appear candid, and a respectful answer seems to be due him. He says:—"First, I should rather question the hypothesis." The gentleman does not question the correctness of the solution providing the hypothesis is true. On reviewing the solution I find a mistake which, after correcting, I will endeavor to explain the hypothesis.

The error is as follows: After finding the diameter of hollow globe from the supposition that the no. of solid miles formed the surface, I subtracted 2 from said diameter to give the diameter of the interior, or hollow, whereas, 1 only should have been subtracted. This arose from carelessness, for indeed I supposed, until reviewing the solution, that only one mile was allowed.

The reasons of the hypothesis are as follows:

1. Having reduced the earth to solid miles, these can be formed into as many smaller blocks of one mile long as is necessary for the mechanical construction of the hollow globe.

2. It is next obvious that the exterior surface will contain a greater no. of sq. miles than the interior, and in order that all the matter shall enter into the solid rim, these blocks must be made contiguous at the middle point between their exterior and interior surfaces.

3. The middle of the rim contains as many sq. miles as whole rim does solid miles. Hence there is no impropriety in assuming the no. of sol. mi. for surface if we allow 1 mile in the diameter of the hollow globe. G. M. L.

INTELLIGENCE.

FOREIGN.

From the New York Spectator.

ARRIVAL OF THE BRITISH QUEEN

13 DAYS AND 11 HOURS PASSAGE.

We have the pleasure to announce the arrival of the packet steam ship British Queen, Captain Roberts, from London, via Portsmouth. Capt. R. reports his passage to have been performed in 13 days and 11 hours from the time he discharged his pilot until he took one off the Hook.

By the Queen we have a large supply of English and French papers, which with our correspondents letters furnish the latest intelligence from all parts of Europe. Our London dates are May 1, Paris, evening of the 28th of April. Liverpool the 30th.—We are also indebted to our friends Messrs. Wadsworth and Smith for a file of late English papers.

Our readers are doubtless aware that the Chinese difficulties have arisen in part from the killing of a native by some English sailors, and the refusal of Capt. Elliot to surrender the culprits for trial by the Chinese authorities. He thought it best to take the matter into his own hands, and therefore, after a trial of some sort, sentenced five of the sailors to a certain period of imprisonment in England. They arrived, about the end of April, and were almost immediately set at liberty, the law officers of the Crown being of opinion that Capt. Elliot had no authority to sentence them as he had done.

Benjamin West's picture of the Annunciation, painted for the church of St. Marylebone, was sold on the 29th of April, by order of the vestry, at auction, for ten guineas! It was painted in 1817, and the artist was paid for it £800.

On the 24th of March the great Hebrew printing office at Wilna was destroyed by fire—loss estimated at 200,000 silver rubles.

The London Chronicle (ministerial) states that some time in March instructions were sent out to the Governor General of Canada and the British minister at Washington, to arrange the incidental question, respecting the extent and occupation of the disputed territory, which was the subject of the last published correspondence between the latter and Mr. Forsyth. This correspondence attracted much attention in London, and was vehemently discussed in the newspapers—of course with a great deal of party feeling, each party endeavoring to throw the blame of the boundary difficulty upon the other. We infer from the tone of the discussion, and from other circumstances, that an effort in earnest will immediately be made by the British Government to bring the matter to a definite conclusion.

A meeting was held in London, April 24, to protest against the "opium war"—Earl Stanhope in the chair. Strong resolutions were adopted, and a petition to Parliament, which was to be presented in the House of Lords by Earl Stanhope, and in the Commons by Lord Sandon. It was resolved also that the resolutions should be translated into Chinese and sent to the Emperor of China.

The great Anti-Slavery Conference is to commence its sittings in London on the 12th of June. The venerable Thomas Clarkson has declared his intention to be present, if he is alive at the time.

The Post-office stamps were to come into use on the 6th instant.

Intelligence had been received of the death of Sir Henry Fane, recently commander-in-chief of the British forces in India. He died on board the Malabar, on the 24th of March.

THE TWO SICILIES.

The following extracts contain all the intelligence we can find respecting the quarrel with England about the sulphur.

The Censeur de Lyons of the 26th publishes the following private letter from Rome of the 14th:—

"An English steam vessel has returned to Naples from Malta, in order to receive from Mr. Temple the King's definite reply to the letter of Great Britain. Ferdinand being aware of this betook himself with all speed to Castellamare, so that the English envoy found no person to whom he could address himself when he arrived at the Palace, and the vessel had consequently to leave, without bringing the Admiral who commands the British force at Naples, the answer which he expected in order to act upon it.

"The coasts are in a state of defence, and preparations are being made for a serious contest.

"The first hostile act on the part of England will probably be the capture of Neapolitan vessels; and just at this moment the two most powerful ships of the royal navy are at sea."

The Neapolitan navy is composed of 12 vessels of war, among which are the Vesuvio, 82 guns; the frigate Parthenope, 60; Isabella, 48; and the Urania, 46.

A letter from Naples states that the government is placing all the coast in a state of defence, and that every disbanded soldier has been recalled. The English Ambassador had invited all the English families residing at Naples not to renew the term for their apartments. Several of those families had already arrived there.

From the London Times, April 29.

The British ships of war, in th
borhood of Naples, commen

reprisals, and captured (it was said,) 30 vessels. The Hydra was cruising off the mouth of the gulf. The Neapolitan vessels at Malta were under an embargo.

From the Morning Post, April 29.

The news from Naples is important. A circular of the French consul at Naples, dated the 18th, announces the beginning of

only the following paragraph relating to India, in the Standard (evening) of April 30.

The Eco de l'Orient contains advices from Bombay, to the 29th of February. The Govenor General was at Allahabab. It is rumored that some important changes are to be made in the government of the East Indies. The seat of government is to be transfered from Calcutta to Bombay, the presidencies abolished, and the whole of the British possessions in the East Indies divided into northern and southern India.

RUSSIA.

A letter from Oddessa brings intelligence of another victory gained by the Circassians over their oppressors. They have taken a Russian fort with a battery of twenty guns. The Russians, on the other hand, are on the eve of invading Circassia with another army, and it is supposed that 40,000 men now at Sebastopol are destined for that purpose.

Thirty-three priests of the Romish united Greek church have been exiled from Russia for having signed an act of signifying their adhesion to the church of Rome.

From the Journal of Commerce.

NEWS BY THE BRITISH QUEEN—SETTLEMENT OF THE BOUNDARY QUESTION.

The late hour at which the papers by the British Queen were received rendered it impossible to give a full account of the news in our morning edition. In examining them further, it is with heartfelt satisfaction we find that the delicate and the difficult question of our North-eastern Boundary, is, in all probability, adjusted. It appears that the award of the King of the Netherlands which made the river St. John's the boundary between the two countries is to be the basis of the new arrangement, and that as an indemnity to Maine for any supposed rights she may possess to land north of the St. John's the British Government is to pay her £200,000, or about half a million of dollars. Most sincerely do we rejoice in this compromise,—not so much because it is, or is not, a good bargain in itself, as because it removes a bone of contention which has long existed, and the right to which each party has claimed with so much confidence, that it is impossible to say when or how the affair could be amicably adjusted. It would ill become *us* to object to the arrangement said to have been agreed on, since a reference to our files will show that it is exactly the arrangement that we recommended, save that we did not specify the *amount* which England ought to pay to Maine by way of compromising her claims to the lands relinquished.

SUMMARY.

Minister to Russia.—The Hon. CHURCHILL C. CAMBRELENG, of New York, has been nominated to the U. S. Senate by the President, as Minister Plenipotentiary to the Court of St. Petersburgh.

A man by the name of Spauld
ident of New Jers
20th inst.
wi

A Boat with five persons on board, in crossing from Hoboken to New York city, on the 10th inst. was swamped in the North River, and with the exception of a Mr. McKenzie, all perished.

Melancholy Accident.—On the night of the 6th inst. a Batteau, on her way from [illegible]bec to St. Croix, was upset and eight [illegible]s out of her number drowned.

Accident and Death.
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Awful Storm.—On Sat
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[N. C.] *Observer.*

William M. Price A
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Voluntary Surrender o
Teller of the Manhattan
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Accident and Death.—We regret to learn that a melancholy accident happened yesterday afternoon on the Delaware. A new and large sail-boat called "The Spray," which had been launched in the earlier part of the afternoon, upset opposite Callowhill street, soon after leaving Maiden street wharf. The number on board, including a band of music is variously estimated at from fifty to seventy-five, and the crowd being so great, it is impossible to ascertain who were among the missing. Several persons were seen to sink, and their absence will be the only means that will lead to the discovery of their names. The mast of the Spray is 65 feet in length, and she carries 652 feet of canvass.—*Pennsylvanian.*

We learn from a source to be relied on, that some months ago nine travelling preachers, and in the neighborhood of 600 members, have left the Methodist Episcopal Church within the bounds of the Erie Conference, which lies on the borders of the north-east corner of the State of Ohio, on account of oppressive measures of the government of that church. They, at present, sustain a temporary relation to the Congregational Church, awaiting the doings of the present General Conference.—*Western Reserve Cabinet.*

John Keill of Tennessee recently died, willing 30 blacks their freedom, and left them from $4000 to $5000 to go and begin with.

Peter West of Virginia has recently willed freedom to a family of thirteen slaves, who are now in Ohio.

Horrid Tragedy.—A gentleman from Whitesville, Harris county, has given us the following particulars of a most appaling incident: Mr. Thomas Saddler, a citizen of that place, had occasion some days since to chastise a child belonging to one of his negro men. On Saturday last Mr. S. found it necessary to inflict punishment on another child of the same family. The father in a sudden fit of rage, seized upon an axe and severed the head of the first child from its body—with a second blow he cleft the body of the other child, and then turning upon Mr. Saddler, he instantly split his skull and caused his almost immediate death. The negro was taken, but in attempting to make his escape, was wounded with a ball from a pistol of one of the party engaged in the arrest. On Saturday evening last he was lodged in the Hamilton jail and it was presumed that he would so far recover from his wounds as to render him liable to the penalties of the law.—*Columbus (Geo.) Enq.*

All but a Rogue.—A man at Portland, says the Boston Transcript, who was paid a fortnight since, in an exchange of money at the Canal Bank, $150 more than he was entitled to receive, sent the Cashier the following note:

"J. B. Scott—Sir: I send $350 of the money that was paid at your Bank through mistake. I should send the other hundred, but I have spent it. Yours, &c.

One that tried to be a rogue, but Conscience would not let him."

Tallahassee, May 2.—We were last Wednesday presented with a fine parcel of green corn and cucumbers, from the garden of our enterprising townsman Dr. Coleman. This is very early for these vegetables even in this country, while at the North the seed is scarcely planted. The Dr. will accept our thanks for the present.—*Floridian.*

Sentence of Death.—Lorenzo Dow, alias Pablo, was yesterday brought before the U. S. Circuit Court to receive his sentence, having been convicted (in two trials) of the murder of Capt. Wm. B. Langdon, of the brig Francis, of Boston. The sentence was delivered by Chief Justice Taney, and was that of death. The prisoner is to be hung upon the walls of the jail, but the appointed day we did not learn; he is a Malay, and his appearance is very unintellectual and insane.—*Balt. Amer.*

Re-appearance of Mr. May.—Mr. May, the merchant of Illinois, whose disappearance from Philadelphia, caused some considerable excitement in that city, has returned to his friends, having been the meanwhile in Canada, whither he had gone in pursuit of a person who robbed him shortly after his arrival in this city. He succeeded in getting possession of his money and securing the robber.

Awful Storm.—On Saturday, the 9th instant about noon a most frightful storm visited this place and the surrounding country. The hail came down at first in small bodies, and rapidly increasing in size, until it fell in masses almost as large as a man's fist. The largest one we saw measured was nine inches and a half in circumference, but we heard of one which was picked up nearly twice as large. It destroyed the greater part of the growing crops and gardens within its range, pelted down nearly all the fruit, and broke, perhaps, from 20,000 to 30,000 panes of glass in this town alone. Pigeons flying in the air were knocked down dead, poultry were killed, the ground is covered with fallen vegetation and the leaves and branches of trees. We have heard of no person being lost.—*Fayetteville (N. C.) Observer.*

William M. Price Arrested.—William M. Price, late U. S. District Attorney, who has recently returned to this country from France, was yesterday arrested at the suit of the United States, by the district marshall. After some hours detention he was liberated on bail to the amount of $82,000, which he readily procured.—*Courier.*

Voluntary Surrender of Newcombe, late Teller of the Manhattan Bank.—Colin G. Newcombe, who recently absconded from the Manhattan Bank, and against whom an indictment for embezzlement was found by the grand jury, at their March term, has followed the example of Dabney, and given himself up to the ministers of justice—with two gentlemen as sureties, he yesterday proceeded to the Police Office, and voluntarily surrendering himself, gave bail in $10,000 and was discharged. The Recorder, who had examined the two sureties touching their ability to become bail, and being fully satisfied, addressed a note to the police magistrate on the subject.—*Journal of Commerce.*

From the Norfolk Beacon.

Return of Dabney.—Dabney has returned, and will be produced as a witness on the pending trial of Green. It is said that when Dabney reached Taylorsville, on his flight from Richmond, the car had departed, and he remained on the spot all next day. On his arrival at Fredericksburg, he took the route to Frederic, and thence continued his onward route to Canada. On his arrival at Toronto, in Upper Canada, he recognized several negroes whom he had known in Virginia. This induce him to look out for other quarters. Driven almost to desperation, he hesitated whether he should put an end to his life or surrender himself to the authorities at Richmond.—In this state of mind he determined to write to a gentleman in Richmond to come on and see him, and the result is, that he returned to take his chance.

We learn that the universal impression in Richmond is that he did not take a dollar from the Bank. He is at large, and was at the Bank of Virginia before the directors on Tuesday from nine till four.—The utmost secrecy is observed respecting his disclosures or testimony, as it is impossible to tell who may be criminated before the investigation is closed.

There may be many reasons why he should be allowed to go at large, but the principle one no doubt is that his evidence is wanted for important purposes. Indeed there is a hint of the sort in the following paragraph respecting Green's trial from the Compiler of yestetday.

Upon the opening of the examining court yesterday to proceed with the above trial, Joseph Mayo, Esq. prosecuting attorney, intimated that Wm. B. Dabney would be introduced as a witness in behalf of the prosecution. The counsel for the defence asked time to consider the question as to competency to give evidence in the case. The court assented and thereupon adjourned. This question will, we suppose, be argued to day.

Arrest of Levis.—The following extract from a Paris letter in the Courier of this morning gives the particulars of the arrest of the absconded cashier.

You are aware, I suppose, that Levis, the absconding cashier of the Schuylkill bank at Philadelphia, arrived in France, (Bordeaux, I believe,) some weeks since. He proceeded at once to Paris, and has been residing in a comparatively humble and unostentatious way in Rue Feydeau, near the Bourse. Quiet as he kept himself, however, his arrival became known to your minister General Cass, who, although not applied to on the subject, deemed it his duty, from the enormous amount of the defalcation of Levis, to take such steps as promised to lead to the recovery of the plundered property. To the application of General Cass, the French authorities said, we will go into the international question, touching the right to arrest and hand over a dishonest or offending refugee, but fortunately for the aids of justice—in this case the offender brings himself under the operation of the French laws by—(a certain circumstance which I give you in private, but which I withhold least it serve future guilty persons.) "We shall therefore arrest him and then you may take your measures at leisure."

Levis was accordingly taken into custody. On his person were found 100 francs (20 dollars,) in French silver, and sixteen Spanish doubloons. A species of commission was appointed by General Cass to examine the prisoner, and endeavor to prevail on him to do his employers all the justice in his power. The commission consisted of the secretary of the embassy of the U. States; Mr. Brent, (the American consul,) and two or three American gentlemen of respectability, who for the moment resided here. I shall not trouble you with the details of the proceedings, but at once inform you that the measures taken by Gen. Cass have not been unsuccessful. Levis has acknowledged that there is American stock to the amount of 150,000 dollars, purchased by the money of which he robbed his employers, standing in the names of two persons, in trust for him, and is this day to execute a transfer of it.

From the Quincy (Florida) Sentinel.

FLORIDA—MORE MURDERS.

On the 23d ult., the wife of Mr John McLane and three children were most inhumanely butchered, about 17 miles from this place. The attack was made about sunrise. Mrs. McLane was at the cow-pen, with two or three of her children, and apprised of the approach of the enemy by the fright of the cows. She instantly retreated to the house, caught up a child, and directed her eldest daughter aged about twelve, to take up another, and then fled in the direction of the hammock. When within about ten yards of the hammock, they were all overtaken and killed with pine knots and knives. Mrs. McLane's throat was cut, and she was also stabbed.

The children were knocked in the head and the eldest girl scalped. A son of Mr. McLane (who was an invalid,) about 16 to 18 of age seized a rifle and followed the hapless victims; but being fired upon, returned to the house, shut the doors and prepared for defence. The cowardly wretches tried every expedient to fire the house; he, however, kept them off, and thinks he killed one, who, at the crack of his gun, dropped his torch, fell and crawled off on his hands and feet. After besieging the house nearly all day, burning the out houses, and trying every expedient to fire the dwelling, they ceased their efforts for a while, and retired to the hammock.

In the meantime the father returned home. He and his son fortunately made their escape, though pursued and fired upon by the enemy, and gave the alarm.

Men have been in pursuit of the enemy, for several days, but thus far without success. Their numbers are not accurately known, but supposed to be from 20 to 30.

Since writing the above, we have learned that this band came up from below, and their retreat being cut off between Tallahassee and St. Marks, they have doubtless tried to make their way back by some other route.

From the New Orleans Picayune May 10.

The Tornado at Natches.—This disastrous visitation from the sky has left a train of destruction behind it most lamentable and melancholy to think of. So destructive, so terrific, so appalling a disaster from the enraged wind has never been known before—cannot be found on record. Tornadoes and hurricanes have been known before, but they have generally occurred in regions untenanted by man, and we have only heard of the forest being prostrated and the earth ploughed up by the howling storm; but here is a city destroyed and hundreds of our fellow beings swept away into eternity. We give here a letter received yesterday from a friend in Natches. He gives a vivid picture of the desolate and unfortunate city.

Natches, Thursday, 5 P. M., May 7.

To the Editors of the Daily Picayune;—By the steamboat Meteor I hasten to acquaint you with one of the most horrid and destructive hurricanes that ever happened in the United States. While nearly the whole of our city were engaged in dining at the hour of two this afternoon, vivid flashed the lightning, loud roared the thunder, and black grew the sky. In a few minutes the tempest came, and for about forty minutes we were in that perilous state which speaks of only destruction and death. First toppled down the chimnies, then went the roofs of houses, and a moment after house after house fell into ruins. In the hurry of this letter I cannot begin to particularize the death and damage around me. "Natches under the hill" is entirely swept away, and the loveliest part of the South on the Bluff above, is wreck and ruin; and those yet living will find difficulty upon difficulty in getting shelter to-night. My heart sickens at the scenes before me. As I walked to the boat from which I write, the dead and wounded met me every twenty steps. Natches is ruined, ruined, ruined. Yours, truly.

In addition to the above we have gathered the following particulars. The steamboat St. Lawrance went down. It is said she was lifted many feet out of the water and instantly dashed to the bottom of the river with every soul on board. The enormous body of water now rolling in the Mississippi and swelling to the very topmost limits of its banks, was lashed into foaming billows, and flatboats were torn to pieces and their scattered planks flew about in the wind like feathers. The lady of Mr. Haliday, one of the proprietors of the Free Trader, was saved by a miracle, with her young child in her arms. Every church and every public building shared in the ruin. Steeples were dashed to the earth and houses all over town were unroofed.

The steamboat Prairie is now lying at our wharf torn to pieces—"blown up" by the wind worse than ever a boat was blown up by steam. The hull and machinery is all that is left of her. Her cabin was carried away, floor and all. The wheelhouses were unroofed, and what remains of the boat is rent and shattered in an awful manner. Among the sufferers on board the Prairie was Emanuel Blanc an estimable young man of this city, but Captain Freligh cannot estimate how many persons were lost from his boat. Himself and Mr. James Wilson, the clerk, narrowly escaped.

From an extra issued from the shattered office of the Free Trader, we learn that a public meeting has been held by the citizens in the court house, at which Col. James C. Wilkins presided and F. L. Claiborne, Esq. was secretary. Addresses were delivered by J. M. Hewett and J. M. Duffield, Esqs. and resolutions offered by the latter gentleman and others, appointing relief committees, &c.

The City Hotel, through the kindness of the proprietor, Noah Barlow, Esq. has been thrown open to the wounded. Dr. Pollard has taken the Tremont House for an additional Hospital, S. Duncan, Esq. having generously offered to be responsible for the rent.

From the ruins of the steamboat Hotel, Mr. Alexander, the landlord, his lady and barkeeper, were dug out alive, as also Timothy Flint the historian and Geographer, and his son from Natchitoches, La. besides Dr. Taliaferro and many others. Mrs. Alexander is considered dangerously injured, two of her children were killed in her arms.—As many as nine dead bodies have been dug from the steamboat Hotel.

The number of burials which took place on the 8th inst. was about fifty, and many are still in a dangerous and dying condition.

From an estimate made by Mr. Ruffner and S. J. Boyd, Esq. the total loss is supposed to be about $1,200,000.

The neighboring planters are generously sending in large gangs of slaves to assist in cleaning the streets and digging the dead from the ruins.

The greatest loss of life was among the flat boats, which were swamped and destroyed before the unfortunate men could escape to the shore. One paper states that upwards of 200 were lost. A boy is said to have been taken up in the air and lodged in a tree a half a mile from his father's house.

The citizens of Concordia and Madison have held a public meeting and adopted measures for the relief of their friends in Natchez. This awful calamity has created a sensation here in New Orleans that will not soon be forgotten.

From the New Yorker.

RELIGIOUS ANNIVERSARIES OF THE WEEK.

American Seamen's Friend Society.—Twelfth Anniversary celebrated on Monday evening. The operations of the Society have been retarded during the past year by the financial embarrassments of the country; but the Board have gone to the full extent of the benefactors of the community, and much good has in fact been accomplished. Addresses were made by Capt. Ladd, of Minot, Me.; and the Rev. Mr. Brainard, of Philadelphia; and Rev. E. N. Sawtell, Chaplain of the Society to seamen at Havre. A collection was taken up in behalf of the Society's funds.

New-York Sunday School Union.—Anniversary celebrated on Tuesday, by the gathering of the schools for appropriate exercises in the afternoon, and by a public meeting for the reading of the report, and the customary speaking at the Tabernacle, in the evening. The number of children in the several processions was immense, and greater than on any former occasion.—The number of Schools in this city is 94; connected with which, there are 2,390 teachers. The number of pupils is 18,076, viz: white boys 8,454; colored boys and adults, 519; white girls, 7,909; colored girls and adults 1,191.

American Education Society,—The number of individuals aided by the Society during the last year, is 267 persons in 18 theological seminaries; 487 in 18 colleges; and 160 in 57 academies—total 914. Of these, 540 were assisted in institutions in the New England States, and 360 in the Middle, Southern and Western states. The number of new beneficiaries received during the year, 127. The Society has aided since its commencement 3260 persons. The whole receipts for the year, of the Parent Society and its branches, amount to $51,307 60, and the expenditures for the same time have been $58,636 67, exceeding the receipts by $7,329 07. The earnings of the beneficiaries have been much as usual, evincing a commendable zeal in making efforts to sustain themselves as far as practicable. The sum earned, as reported, is $31,971; the whole amount the last 13 years, is $309,203. The sum refunded by beneficiaries the last year is $3,785 81, which added to what had been refunded in previous years, makes the total amount $39,103.

American Tract Society.—Meeting Wednesday evening, S. V. S. Wilder in the Chair. Total receipts during the year $117,598 16, of which $41,475 49 were donations, including $19,597 53 for foreign distribution, and $3,264 50 for volume enterprise. The receipts are $14,699 24 less than during the previous, while the amount received for sales is $893 71 more. There have been printed during the year, 325,000 volumes; 3,408,500 publications; 117,970 pages—making since the organization of the society, 1,125,644,705 pages. Total circulated during the year, 6,346 sets of the Evangelical Family Library; total volumes 291,420; publications 4,219,821; pages 223,687,707; making the entire circulation since the formation of the society, 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,051,674,176 pages. Six hundred and seventy-five distinct grants have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,480,955 pages have been delivered to life members and directors—amounting in all to $10,648 96.

Colonization Society.—Meeting Wednesday evening, Rev. Dr. De Witt, in the Chair. Treasurer's report presented an empty Treasury. The meeting was eloquently addressed by Rev. Dr. Bethune, Rev. Mr. Cone, Dr. Miller of Princeton, and several other gentlemen.

American Anti-Slavery Society.—The meetings of this Institution have been continued every day during the week, and, we believe, have resulted in its division into two distinct associations. A section of the old society, headed by William Loyd Garrison, blend with the creed which relates to the legitimate purpose of the Association, a diversity of opinions on the rights of woman, and various questions of morality. On Thursday an attempt was made to elect a woman named Abby Kelly, to the Vice Presidency, with several gentlemen; three of whom declined the partnership; and the demurrers, who constituted a minority of the meeting, have since organized a distinct association, as the true "American Anti-Slavery Society." From the abstract of the Treasurer's Report, it appears that the receipts of the Society amounted to $47,929, being $280 more than last year. The number of publications issued was 517,151, of which 16,183 were bound volumes. Its affairs so far as they are unconnected with internal dissensions, seems to be in a prosperous condition.

The best farmers are those who combine the most intelligence with the most practical industry, sound economy and taste.

NOTICE.

Notice is hereby given, that the Annual Meeting of the Stockholders of the De Ruyter Institute will occur on the 28th of May next at the Institute, at 1 o'clock, P. M., at which time the seats of Matthew Wells, jun. Barton G. Stillman, Samuel P. Burdick, and Eli S. Bailey, will become vacant. Said vacancy to be supplied, and such other business transacted as shall be necessary.

IRA SPENCER, Sec'y.

De Ruyter, April 28th, 1840.

NOTICE.

The annual meeting of the [illegible] Baptist Central Association, [illegible] the Seventh Day Baptist M[illegible] Scott, on the fourth day [illegible] fore the 2d Sabbath in Jun[illegible] clock, A. M. pursuant to a[illegible]

EPHRAIM MA[illegible]

West Edmeston, May [illegible]

DIED.

At Coeymans N. Y. on the [illegible] HONOR CARPENTER, in the [illegible] age. She was hopefully converted [illegible] teenth year, and in her last sickness, [illegible] that her hope in the Savior was well grounded. Mrs. C. had been the mother of twenty children.

Letters received at this office for the week ending May 26th.

Hon. Joseph Clark, P. M. 2 (papers forwarded as directed.) J. L. Sherwood, P. M. (please send the papers you mentioned to Trenton Falls.) H. Francis, P. M. (papers forwarded.) Ephraim Maxson. Benjamin Stillman, jr. (it is done.) Rev. Joel Greene, (business attended to.)

RECEIPTS.

Of Adin Burdick, Enoch K. Crandall, Rev. S. B. Crandall, Ira B. Crandall, each $2. Of Ephraim Maxson, $14, cr. Dea. Joshua Maxson, Kinyon Crandall, Ezra Coon, David Maxson, Mahala Green, each $2. Joshua Maxson, jr. Elijah H. Coon, Ichabod Burdick, Betsey Coon, each $1. Of Hon Joseph Clark $3, cr. Clark T. Rogers, $1. Paul B. Burch, $2. Of Darius Benjamin, $1. H. Francis, P. M. $1, cr. Farley F. Coon. Of Widow Saunders, $2. Rev W B Gillett, $8, cr Isaac Dunn, Jeremiah Dunn, Randolph Dunn and A D Titsworth, $2 each. Of Jonathan Maxson, $4,42 cr Jonathan Maxson $2, Charles Saunders $1,81, Jared Babcock $1,61. Nancy Clarke $1,50, Dea. David Rogers, David P Rogers, Eld. Lester T. Rogers, Henry H Rogers, Silas Rogers, Oliver Maxson, David Rogers, 2d., Silas Maxson, Adam Stillman, Jonathan K Rogers, Jacob D Babcock, Dea. Christopher Lewis $2 each. Clarke Saunders, T S Greenman, George Greenman, Horatio N. Burdick, Widow Elizabeth Stillman, Eld. Daniel Coon, Luke Crandall, $1.50 each. Lester Crandall $1. Of Joseph Spicer, $14, cr. self, George Irish, Matthew Potter, Christopher Brown, Josiah Langworthy, Thomas T Larkin, Joseph Spicer, $2 each. Of G. P. Maxson, $3.50 cr. Jesse R. Hakes $2,50. Wm. W. Mooney $1.

ADVERTISEMENTS.

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE

12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the
May 20. STONE STORE.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS,* which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

AS USUAL,

The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840. 12tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER.

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

FASHIONABLE

Millinery & Dress-making,

WILL be executed with neatness and taste by Misses C. P. MAXSON & M. M. WILLCOX, two doors west of I. Smith's Store, Albany street.
De Ruyter, May 7, 1840. 10tf

Good News for Farmers.

A BLACKSMITH AT HOME.

COON & STILLMAN,

PRACTICAL BLACKSMITHS,

ARE on hand at the corner of Log City road, two miles north of De Ruyter village, where they are prepared to accommodate all who are disposed to favor them with their custom. Every article in the line of horse shoeing kept constantly on hand, and ready for immediate use.

Horses shod new for $1 each, AND DONE RIGHT TOO, mark that, if you doubt it call and try us. All kinds of Smithing done on terms so reasonable that no one who is willing for the Mechanic to live can grumble at our prices.

Steel Springs made to order. All kinds of wagons ironed to suit the customer.

A. COON,
8w3 B. B. STILLMAN.
De Ruyter, April 28, 1840.

NOTICE.

A FIRST rate lumber two horse wagon, for sale by the subscriber.
1tf S. G. WALKER.
De Ruyter, March 10, 1840.

Exchange List and Price Current.

[illegible]ED WEEKLY FOR THE REGISTER.

[illegible]NCURRENT MONEY.

[illegible] Maine, New Hampshire, Ver-[illegible]husetts, Connecticut and [illegible] except the following, are [illegible]	1-2
[illegible] Bank	10
	—
[illegible] St. Croix, Washington Co	
[illegible]	10
[illegible] do,	broke
[illegible] do	fraud
[illegible] N H	
[illegible] land, Vt.	
[illegible]	1 1-4
[illegible]	4 to 5
[illegible] Mass.	broke
[illegible] & Mechanics, Adams S. V.	broke
[illegible], Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrillville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia.	5-2 to 6
All U. S. Bank, old and new,	5-2 to 5
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	8 to 9
Kentucky.	"
Illinois.	"
North and South Carolina	5
Georgia.	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana.	
At New Orleans,	7 to 5
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do	"
Union Bank do.	"
Upper Canada	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1	12,25
" No 2.	10,00
" No 3.	5,75
FLOUR.—N. Y. super. canal,	5,12
Richmond City Mills,	6,00
Rye Flour,	2,75
Indian Meal.	2,81
GRAIN,—Wheat, N.R.	1,08
" Western,	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	16,00
MOLASSES	29
OILS.—Whale,	33
Sperm. Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef. Mess,	14,00
" Prime,	9,75
Pork. Mess	15,00
" Prime.	12,75
" Fresh, per cwt.,	8,50
Butter. Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turk's Island,	37
St. Ubes.	33
Liverpool, ground,	28
TALLOW,	8
WOOL.—Saxony,	55
Merino,	45
American,	35

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want, but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c., neatly executed at this office.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

POETRY.

From the Ladies' Companion.

THE CROSS BEFORE THE CROWN.

"Let me die the death of the righteous, and let my last end be like his."—Numbers xxiii. 10.

Oh, let me die the Christian's death,
Of triumph and of peace,
Like him, when fainter grows my breath,
Ere it forever cease—
Like him, may I possess the power,
To meet unshrinkingly that hour;
And bid the world farewell,
Without a pang, without a fear,
Without a wish to linger here—
Assured that "all is well!"
Eager to soar from earth away,
A soul from bondage free—
To the bright realms of endless day,
And pure felicity.
Methinks I hear a still small voice,
Responsive to my prayer;
Approving well my uttered choice,
The Christian's end to share;
And thus to me it kindly saith—
"If thou would'st die the Christians death.
And gain his blest reward;
Renounce this world of sin and strife,
And live the Christian's holy life,
Obedient to his Lord;
Seek but His smile—fear but His frown,
'Tis meet if thou wilt wear the crown,
That thou shouldst bear the cross."

Penfield, Geo. W. C. R.

MISCELLANEOUS.

From the Athenium and Visitor.

CRUELTY AND CHARITY.

In so large a family as that of Mr. T—— there was a good deal of sewing to do, and out of charity the work was taken from a seamstress who had sewed for the family sometime, and given to a poor widow woman with several small children. Ostensibly only was this charity. Really, it was to save a few more pennies. How could this be? some one will ask. Let me sketch a little scene; premising that this poor woman's husband was just dead, and she left, helpless and friendless, with no apparent means of support. Besides she was in very feeble health. By accident Mr. T—— had heard of her distressed situation, and at the suggestion of the individual who named her case to him, told his wife that he thought it would be a charity to give her some sewing.

'I think it would indeed,' says Mrs. T—

'Our sewing costs us a great deal,' responds the careful husband, 'and in this thing we may benefit ourselves, as well as do a deed of charity. No doubt this woman is rather an indifferent sewer, in comparison with Miss R——, and therefore her work will not of course be worth so much. And she will no doubt think half the price Miss R—— gets, a good one.'

'No doubt,' chimes in the frugal partner.

Mrs. —— was sent for. After she was seated the following conversation ensues.

'Can you do plain sewing?'

'Yes, ma'am, as well as most persons.'

'What is your price for fine shirts?'

'I havn't set any price yet, but I will work as low as any one.'

'But you know that to get work you will have to do it a little lower than ordinary.—People don't like to change."

'Well ma'am, I am in want, and I will work at almost any price for my children.'

'I suppose you will make fine shirts for a quarter?'

'Yes ma'am!'

'And calico dresses for the same?'

'Yes ma'am.'

'Well, that's reasonable. Boys' common shirts you will not charge over eleven pence for?'

'No ma'am.'

'That's reasonable, and I'll do all I can for you. It gives me pleasure to help the poor. Come down to-morrow, and I'll have some work ready for you.' The widow departed.

'Well, wife,' says Mr. T——, bustling in when he saw the woman depart. 'At what price will she work?'

'At just half what Miss R—— charges.'

'Well, that's something like. It gives me pleasure to befriend any one who is willing to work at a reasonable price. Why this will save us almost a dollar a week the year round.'

'Yes, it will so; and if I keep her at it, or some one else, at the same price for a year, you'll let me have a fifty dollar shawl, won't you?'

'Yes, if you want it.'

'Well, I'll do my best. It's shameful what some of those seamstresses do charge.

It is often well to reverse a picture. Suppose we look at the other side of this.

Mrs. —— had always been delicate.—When a girl she could never sew long at a time without getting a pain in her side. She married a hard working, industrious mechanic, whose trade was not very lucrative, yielding barely enough for a support. Her health after her marriage was but little improved, and when with several small children she was left a widow, she yielded in her first keen anguish of bereavement to despair. But her mother cannot long sit in idleness when her dear babes are about her. She could think of no way of getting a living for them but by her needle, and as she was a neat sewer, she hoped to get work, and earn food and scant clothing at least.—But she could get no work. No person knew her who wanted sewing done. She applied to several, and was still without the means of earning a dollar when the last one was spent. Just at this sad moment, the fact of her destitution becoming more known, Mrs. T—— sent for her.

As she carried home her work the day after the interview, she was glad at heart with the thought that now there was a way of escape at least from starvation. But little more her yearning heart could promise her. Boys shirts at twelve and a half cents were her first pieces of work. Two of these by hard work she managed to get done in a day. Had they been made plain, she could have finished them early, and had time to give many necessary attentions to her children. But the last words of Mrs. T—— had robbed her of that chance. 'You can stitch the collars of these, any how—you can afford it, I suppose, and they iron better when that is done.' The simple and touching—'Yes ma'am,' but in a sadder tone than usual, was the only response.

Next morning, she was up early, though her head ached badly, and she was faint and weak, from having sat so steadily thro' the whole of the preceding day. Her children were all taken up, washed and dressed; her rooms cleaned, and a scanty meal of mush and milk prepared for the little ones, and a cup of tea for herself. Her own stomach refused the food of which her children partook with keen appetites, and she could only swallow a few mouthfuls of dry stale bread.

It was near ten o'clock when she got fairly down to work, her head still aching and almost binding her. Some how or other she could not get on at all fast, and it was long past the usual dinner hour before she had finished the first garment. The children were impatient for their dinner, and she had to make great haste in preparing it, as well for their satisfaction, as to gain time.

'Mother we are getting tired of mush and milk,' said one of the little ones. 'You don't have all the good things now you used to. No pies, nor puddings, nor meat.'

'Never mind, dear, we'll have some nice corn cakes for supper.'

'You'll have supper soon, won't you, mother?' said another little one coaxingly, her thoughts busy with the nice corn cakes.

'And shan't we have molasses on them,' said another, pushing away her bowl of mush and milk.

'No, dear, not to-night, but to-morrow, we'll have some.'

'Why not to-night, mother, I want some to-night.'

'Mother aint got any money to buy it with to-night, but to-morrow she will have some,' said the mother soothingly.

'O we'll have 'lasses to-morrow for our cakes,' cried a little girl who could just speak, clapping her hands in great glee.

After dinner, Mrs. —— worked hard, and in much bodily pain and misery, to finish the other shirt in which the last stitch was taken, at nine o'clock at night.

Soon after breakfast next, she took the four shirts home to Mrs. T——, her thoughts most occupied with the comfortable food she was to buy her children, with the half dollar she had earned. For it was a sad truth that she had laid out her last half dollar for the meal with which she was making mush for her little ones.

After examining every seam, every hem, and every line of stitching, Mrs. T—— expressed approbation of the work; and handed the poor woman a couple of fine shirts to make for Mr. T—— and a calico dress for herself. She did not offer to pay her for the work she had done; after lingering a few moments, Mrs. —— ventured to hint that she would like to have a part of what she had earned.

'Oh dear! I never pay seamstresses until their bills amount to five dollars. It is so troublesome to keep account of small sums. When you have made five dollars I will pay you.'

Mrs. R—— retired, but with a heart that seemed like lead in her bosom. 'When shall I earn five dollars? not for a whole month at this rate,' were the words that formed themselves in her thoughts.

'We shall have the molasses now, mother, shan't we,' said two or three glad little voices, as she entered her home.

For a few minutes she knew not what answer to make. Then gathering them all about her, she explained to them, as well as she could make them understand, that the lady for whom she had done the work did not pay her, and she was afraid it would be a good while before she would; and that until she was paid she could not get them any thing better than what they had.

The little things all stole silently and without a murmur away, and the mother again sat down to her work. A tear would often gather in her eye, as she looked up from the bright needle glistening in her fingers, and noticed the sadness and disappointment pictured in their young faces.—From this style of gloomy feeling she was roused by a knock at the door, and a pleasant looking young lady somewhat gaily dressed, came in with a small bundle in her hand.

She introduced herself by saying that she had just seen some pretty shirts at Mr. T.'s, and that she was so well pleased with the work, that she had inquired for the maker. 'And now having found you,' said she 'I want you to make and fit this calico dress for me if you do such work.'

'I shall be glad to do it for you,' said she encouraged by the kind and feeling manner of the lady.

'And what will you charge?'

Mrs. —— hesitated a moment and then said. 'Mrs. T—— gives me a quarter of a dollar.'

There was a bright spot for a moment on the cheek of the lady. 'Then I will give you three,' said she with warmth.

Mrs. —— burst into tears, and she could not help it.

'Are you in need?' inquired the strange lady hesitatingly, but with an air of feeling that could not be mistaken.

For a moment the widow paused, but the sight of her children conquered the rising emotion of her pride.

'I have nothing but a little corn meal in the house, and have no money.'

A tear glistened in the stranger's eye—her breast heaved with strong emotion.—Then again all was still.

'I will pay you for this dress beforehand, then; and I want it done very nice, and I will pay you a dollar for making it. Can I have it by day after to-morrow?'

'Certainly ma'am, to-morrow evening, if you want it.'

The dollar was paid down, and the angel of mercy departed. More than one heart was made glad that morning.

EDUCATION.

"We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion, that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerily upon the poor man's hovel as upon the rich man's palace? Have not the cottager's children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature, as the pale sons of kings? Or is it in the mind that God has stamped the imprint of a baser birth, so that the poor man's child knows with an inborn certainty, that his lot is to crawl, not to climb?

It is not so. God has not done it. Man cannot do it. Mind is immortal. Mind is imperial. It bears no mark of high or low, of rich or poor; it heeds no bounds of time, or place or rank, or circumstances; it asks but freedom; it requires but light. It is heaven-born and aspires to heaven.—Weakness does not enfeeble it. Poverty cannot repress it. Difficulties do but stimulate its vigor.

And the poor tallow chandler's son who sits up all the night to read the book which an apprentice lends him, lest the master's eye should miss it in the morning, shall stand and treat with kings—shall bind the lightning with an hempen cord, and bring it harmless from the skies.

The Common School is common, not as inferior, nor as the school for the poor man's children, but as the light and air is common.

It ought to be the best school, because it is the first; and in all ground works the beginning is one half. Who does not know the value to a community of a plentiful supply of the pure element of water? And infinitely more than this is the Common School; for it is the foundation at which the mind drinks, and is refreshened and strengthened in its career of usefulness and glory.—*Address of the Education Society of New Jersey.*

FOR THE MERCHANT.

The Influence of Merchants on the Character of a Country.—A lecturer in Philadelphia thus speaks on the influence of mercantile men in the formation of a national character:—"They stand especially on the margin of the ocean, and reaching out their hands to distant regions, form the chief connecting link with other nations and people; so that by their weight, their numbers, and the wealth they manage, they powerfully influence society at home, they in a great measure stamp the impression of its character abroad. Are they just, faithful, true to their engagements, obedient to the principles of sound morality, prudent, industrious—in a word, wise in true wisdom, which teaches to seek lawful and honorable means, and to spurn all others, however tempting; are they such, they give a good name to their country and to their city, and impart the fragrance of their well-earned reputation to all around them. The very air perfumed by their virtue. Should they, unhappily, be the reverse of all this—faithless, heedless, rash, eager in the pursuit of gain, and regardless of the methods of reaching it, they dishonor and disgrace their neighborhood, and shed upon it the odium of their own misconduct. Nor will such conduct fail to poison and corrupt the community they live in. Dishonesty and trick in the commercial class, must lead to dishonesty and trick, in those who deal with them. If the seller employ stratagem and art to deceive the buyer, the buyer will resort to stratagem and art in self-defence, until at length the point will be, who can most successfully deceive and cheat his neighbor."

FOR THE FARMER.

From the American Farmer's Companion.

CULTIVATION OF CORN.

Sir:—As the time has arrived in many parts of our country for planting corn, and is fast approaching in many others, I send you a successful method of cultivating that most valuable crop, for insertion in your useful paper. First, I plough the ground well in the fall, early in the spring I put on a good quantity of well rotted manure, and from thirty to fifty bushels of lime to an acre, then I harrow the ground until it is completely pulverized; then the furrows are drawn four feet apart, and in the next place I select the largest and soundest ears for seed, and shell the small and ill-shaped grains from each end of the ear as refuse, and the other I shell and put to soak in a strong liquid of well rotted manure for about twelve hours before planting; this method not only assists the seed in germinating, but produces a more strong and vigorous shoot than it would in any other way; when my seed is ready, I drop four grains in each hill, three feet apart in the furrows, drawn four feet apart as before mentioned; I then cover the grains one and a half inches deep, and press the earth with the foot or hoe, which I have also noticed in my experience to be an advantage in assisting the seed to germinate; after the corn is up, apply a small quantity of leached ashes or plaster to each hill, and after the corn is of a suitable size I commence cultivating. I use the cultivator instead of plough, my reason for not using the plough in cultivating, is, because it cuts the roots and causes them to bleed and thereby depriving the plants of a portion of their nourishment. Another reason is, that considerable labor is saved by using the cultivator, for corn wants nothing more than to keep the ground loose and well stirred, and to be kept clear of weeds. In the fall when the grain is glazed, I cut the whole at the ground and put it in shocks, so that I may derive some benefit from the stalks as food for my cattle, which I consider to be of more advantage than the few more bushels of corn that I might get by letting it stand until thoroughly ripe, by cutting the stalks and feeding them. I am more than doubly paid for cutting by the increase of manure, which ought to be an important item to every cultivator of the soil.

Union Co. Pa., April 1840. C.

ADVERTISEMENTS.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

NOTICE.

A FIRST rate lumber two horse wagon, fo sale by the subscriber.

1tf S. G. WALKER.

De Ruyter, March 10, 1840.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WILLIAM W. SNOWDEN, 109 Fulton street, N. Y.

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c.; engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Illustrations of Prophecy,

BY DAVID CAMPBELL.

No. 9, Washington Street, Boston.

THIS work of above 400 pages 18 mo. just published, embraces many of the views of distinguished writers on the prophecies of Daniel, and John, together with some of no small value, found in no other work. It is prepared as the reader will see, with unusual advantages of imparting to the eye the resemblance of the natural emblems used by the prophets. These will interest many of the young, especially to investigate the prophecies, which they have hitherto regarded as a sealed book; and with the geography of the prophecies, and chronological calculations peculiar to this work; it will afford much help to understand these parts of the Bible.—It also shows the erroneous ground of some modern propagators of an old but startling theory, that the 'end of all things is at hand.' Should the reader fail to find that fulness desirable, yet, from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written with a good spirit, giving sober common sense views on matters of great interest.

The work contains 150 pictoral illustrations colored according to the description of the prophets: price $1,00. An Appendix in form of an Atlas, is prepared to accompany the work, which gives a view of countries, in which predicated events have taken place, and which are to take place; also large diagrams and chronological tables, entirely original in their arrangements. One of these plates, throws the entire chronology of the apocalypse, upon one square, to page with the seals, trumpets, and vials arranged in the most skilful manner exhibiting symmetry and beauty, as well as harmony of numbers.

☞Editors who insert the above notice, will be entitled to a copy of the work and atlas, by ordering them from No. 9 Washington street, Boston; 126 Fulton street, New-York

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "Illustrations of the Bible," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student: and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - - - - - -	2,50
In Painting, - - - - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

FOR SALE.—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.

LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents	per lb.
SMALL PICA	40	"	"
LONG PRIMER,	42	"	"
BOURGEOIS	46	"	"
BREVIER	54	"	"
MINION	66	"	"
NONPARIEL	84	"	"
AGATE	108	"	"

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co, which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

Press Makers and Machinists,

Nos. 29 & 31 Gold-Street-Factory, New York,

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery an saws of every description. Among their extensiv assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1. price ranging from $300 to $250, Super Royal do. price $240, Medium do., price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $125 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8 Plough Knives each, $1; Patent Ruling Machines to rule one side, $125; do. to rule both sides $250 Chases $2 to $18; Imposing Stones $25 to $50 Composing Sticks $2 to $4 50; Gallery $1 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do, 34, Cannon 36, Double Paragon, do. Great Primer, do. English, and Double Pica, and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 3 40, 42; Bourgeois, 64,; Brevier, 64; Minion, 4 54, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the establishe prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Des. Clark Rogers
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Des. Hosea Whitford.
Cuniste0.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Denham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey
New Salem.—Des. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—John Swinney, Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2,25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid, except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JUNE 2, 1840. NUMBER 13.

COMMUNICATIONS.

For the Register.

SLANDER.

Slander, according to Dr. Barrow, is uttering a false speech against our neighbor, to the prejudice of his fame, safety and welfare; and that out of malignant vanity, rashness, ill-nature, or bad design. The principal kinds of slander are the following: 1. Charging others with faults of which they are not guilty. 2. Affixing scandalous names, and odious characters which they deserve not. 3. Aspersing a man's actions with false names; importing that they proceed from evil principles, or tend to bad ends. 4. Perverting a man's words or acts disadvantageously by affected misconstruction. 5. Partial representations of the man's discourse, or practice; suppressing some part of the truth, or concealing some circumstances which ought to be explained. 6. Magnifying and aggravating the faults of others. 7. Imputing to our neighbor's practice, judgment, or profession, evil consequences which have no foundation in truth.

Of all characters in society, the slanderer is the most odious, and the most likely to produce mischief. "His tongue," says the great Massalon, "is a devouring fire, which tarnishes whatever it touches. It is a world of iniquity; a secret pride which discloses to us the mote in our brother's eye, while it hides from us the beam that is in our own eye. It is a mean envy, which is hurt at our neighbor's prosperity, and studies to make him the subject of its censure."

In short, it is a fire which kindles to an unquenchable flame, and preys upon the enjoyments and usefulness of thousands of the most worthy citizens of our country.—It strikes at the foundation of all social happiness. The slanderer, I conceive, may justly be looked upon as more to be dreaded than the high-way robber; for the latter only wishes to obtain the purse of his fellow, but cares not how much enjoyment he has, provided his own ends are answered; while the former cannot bear even to hear his friend well spoken of;—either as it regards his prospects, property, character, or usefulness; and when he hears the virtue of his neighbor mentioned, he is careful to call up some of what he supposes to be the man's greatest faults, and to give them a coloring which if possible will entirely destroy the confidence of his auditor in him who is so unfortunate as to be the victim of his malignant design.—Still more dreadful is this evil when found among the professed followers of Jesus Christ. Such are Satan's most successful agents in sowing the seeds of discord and contention. But such persons should remember that the awful curse of Jehovah is denounced against him that seeketh to do his neighbor wrong, and that the time is approaching when he shall hear his doom, and reap the fruit of his deeds, unless he repent and turn from his evil course, and plead for forgiving mercy while it is yet a day of grace.

L. D. A.

De Ruyter Institute.

For the Register.

MESSRS. EDITORS—Through the politeness of a friend I have been favored with the following extract from a letter of a young lady, a member of the Baptist Church in this village, who for the year past has been traveling, together with her brother, in Western New York and Ohio, and endeavoring to promote revivals of religion and the Redeemer's cause in the world. Although the communication was only designed for the eye of her "brother and friends," yet from the warm emotions of her heart, so touchingly expressed in the extract, I doubt not but it will be read with interest.

H.

Le Roy, Lake co. O. April 30, 1840.

AFFECTIONATE BROTHER AND FRIENDS.—We are this day to leave Le Roy, and are going to Munson to spend next Sabbath.—I have been in this place a number of weeks. The Lord has poured out his Spirit here, and sinners have been converted to God. It is a lovely morning—every thing is speaking forth the *love* and *power* of a GOD. The thoughts of leaving some kind friends which I love, renders the morning solemn to me; and thinking again of those I have left almost one year since, together with the thought of seeing them soon, for a moment revives my spirits.—Yet, notwithstanding all the trials we have met with, did my heavenly Father require it, and I could be made useful in building up the cause of the Redeemer, I would gladly stay another year.

Oh, my dear brothers and sisters, I often in my imagination see you in your comfortable dwellings, at ease, enjoying each other's society, and frequently greeting a tender father and mother. Shall I ever forget the home of my youth?—where we were first dandled on the knee of parental affection?—and where first we lisped forth the tender name of *Father—Mother?* No! It will ever live in fond remembrance. *There* first we felt affection's glow, and learned to cherish love and sympathy.—*There* first we knelt around the family altar reared by a Parent's pious hand, and heard the solemn prayer, and joined our voices in the hymn of praise. Oh! *there* we heard of Jesus' dying love, and learned to trust a Savior's name! Beloved home! sweet, sacred spot! Can distance, time, or pain, efface thy image from my heart? No! We may sigh in foreign lands, and mingle in the crowd of mirth and pleasure, yet oft the scenes of youth—of home and kindred friends will rise unbidden to our view; and oft our *father's* loved voice in imagery will greet our ear,—a *mother's* form will hover around us, and with her angel-voice will soothe our troubled soul.

I fear I have made but little progress in the cause of my Master since I left you; but still I can tell you, God is my present help, and many times I feel that

> "'Tis a heaven below
> My Redeemer to know."

Oh! will you pray for us? I know the prayers of the faithful avail much. God has promised that he will hear his children when they cry unto him.

Will you sing the Missionary Hymn, ('*Yes, my native land I love thee,*') in some of your happy hours, and think of your affectionate sister,

LUCRETIA.

RELIGIOUS.

From the Home Missionary.

WHAT CONSTITUTES THE STRENGTH OF A CHURCH?

NOT NUMBERS. A church may be very numerous as to members, and yet very feeble. In proportion as a church is increased by accessions of worldly minded, unholy, and slothful members, is her power weakened. It is no strength to an army to receive accessions of soldiers who are not hearty in the cause in which they have enlisted, but who are at any time liable to act the traitor's part. And it is no strength to a church to receive accessions of members who are lovers of the world more than lovers of God, and who are liable to desert their posts at times which require the greatest decision in the cause of the Redeemer.

NOT AGE. A church may be venerable for its age, it may have existed centuries, and yet have but little strength. What has become of some of the ancient churches of New England? What has become of some of the churches planted by our fathers in the days of their pilgrimage? What has become of most of the ancient churches established by the apostles and first teachers of Christianity? Their light has become darkness. The places where they stood, present scenes of spiritual desolation.

NOT WEALTH. A church may abound in the wealth of this world without being rich toward God. Some seem to think, that if men of wealth can be brought into a church with ever so little religion, (with or without religion,) that church must be strong. But, generally speaking, churches are weakened in proportion as they *trust in* the wealth of this world.

NOT MENTAL ABILITY AND ACQUIREMENTS. Where is the wise? Where is the disputer of this world? Has not God made foolish the wisdom of this world? A church many contain many men of distinguished talents and learning, and yet possess but little strength.

As the strength of a church consists neither in the number of its members, nor in its age, nor in its wealth, nor in its intelligence, so it dost not consist in all of these united. A church may have a thousand members; it may have existed for many generations; it may abound in temporal possessions, and in talents and learning, and yet be very feeble. But if the strength of a church consists neither in its numbers, nor its age, nor its wealth, nor its mental abilities, nor in all these united, in what does it consist?

I. In its PIETY. Let a church be eminently pious; let all its members be holy unto the Lord; and whatever their number, wealth, and talents, that church will be strong in the Lord and in the power of his might. Let a church be a *living* one; let its members be truly and eminently holy; let them breathe the spirit of Christ; let them live as in the atmosphere of heaven, and their influence will be powerful and happy. Who has not observed the happy influence which a very devoted Christian sometimes exerts over the whole body of professors with whom he is connected?—Such an individual, though young, and of small worldly possessions, with the blessing of God, sometimes diffuses a holy and benign influence through the entire church of which he is a member, and is instrumental of greatly elevating the standard of piety among his brethren in Christ. If an individual Christian can effect so much good, what might not be effected by a church composed of such members? If all the members of a church were eminently pious, if they lived very near to God, so that all who witnessed them were constrained to acknowledge that they were true disciples, the power of that church—its influence on the surrounding population would be great.

Piety constitutes the strength of a church by operating in three ways, viz.

(1.) In the way of *instruction.* A church, formed of truly and eminently pious members, is constantly imparting rich spiritual instruction. It is a city on a hill. It is a light shining in darkness. It manifests its relation to that Life which is declared to be the Light of men. It imparts instruction by its pastor, who every Sabbath, as well as on various occasions, unfolds, defends and enforces the great principles and duties of our holy religion. It imparts instruction by its private members in the Sabbath school, forming multitudes of young immortals to virtue and piety, and preparing them to shine as lights in the world. It imparts instruction also by private conversation.—A church, composed of truly pious and spiritual members, may, by the private intercourse of those members with their acquaintances and friends, induce many cordially to embrace religion and walk in its paths. Let all who know and love the Lord, who trust in the Savior and obey his voice, recommend that Savior to their respective friends; let them in the spirit of christian kindness say to them, come with us and we will do you good, and the influence will be most happy. Let the conversations of Christians be with grace, seasoned with salt; let it flow from hearts warmed with love to God and souls, from the abundance of the heart; let the mouth speak in commendation of religion; let this be done by all the members of a church, and the consequences will be truly benign.

(2.) Piety constitutes the strength of a church by operating in the way of *example.* In a fair christian example there is a great moral power. Do you see an individual who evidently lives in the fear and love of God; who evidently cherishes an affectionate reliance on the Savior, and carefully walks in his steps; who evidently seeks the eternal welfare of his soul in preference to his temporal interest; who cultivates purity of heart, humility, temperance, patience and contentment; who habitually practices agreeably to the direction, 'Whatsoever ye would that men should do to you, do ye even so to them;" who manifests a sacred regard to truth, meekness, righteousness, mercy and peace; in short do you see a person who sincerely, constantly and faithfully discharges his duty toward God and man, agreeably to the principles and requirements of the sacred scriptures;—who, wherever he is, and however employed, manifests the spirit of Christ—you see one who exerts great moral power, whose influence is felt in checking and discountenancing sin, and in promoting true holiness. The world is the better and the happier on his account. Were all the members of a church such in the spirit of their minds, and in their constant deportment; did they constantly hold up the religion of Christ to the view of others by their example, how extensive and happy would be their influence. The surrounding people would either be allured to imitation by the brightness of their example, or constrained to retire from it, as unable to bear reproof.

(3.) Piety gives strength to a church by operating in the way of *prayer.* Prayer, it has often been justly said, is the breath of piety. Religion can no more exist in the heart without it, than a man can live without air. Every man of prayer has power with God. Elijah, by prayer, both opened and shut the windows of Heaven. A few men of prayer are a greater safeguard to a nation than powerful fleets and armies.—Prayer secures to the pious the favor of God. It brings to the aid of the cause they plead, his own almighty power. And with that power in their favor what may not a few Christians do? Were all the members of a church really and earnestly engaged in prayer, what blessings would be too great for them to expect? Their influence might be felt, not only in their own vicinity, and during their own day, but to the ends of the earth, and to the remotest period of time. The prayer of the church is mighty, because it prevails with him who has all power in heaven and on earth.—Prayer for things agreeable to his will, viewed in connexion with his power and promise, is invested with the properties of omnipotence. Let a church be composed of truly praying members, and their united, humble, fervent, persevering prayers, through the omnipotent favor of God, will open the windows of heaven, and produce spiritual blessings in a rich variety. Thus the strength of a church consists in its piety; in its piety as operating in the way of instruction, example and prayer. And if in any instance the moral influence of a church is not great and happy, it is because that church is deficient in piety.

Does the question again return, what constitutes the strength of a church? I answer,

II. UNION. In every society union is strength. This is emphatically the case with a christian church. Its strength is much in proportion to its union. Let its members, whether few or many, be drawn closely to Christ by the chords of love, and at the same time proportionably to each each other, and its strength will be great. Let the members of a church draw together in the same direction, and they can accomplish whatever they design. But if they draw in opposition to each other, they can accomplish nothing.

An immense amount of moral power is lost to the church through union. In many churches of different denominations there is such a diversity of interests and feelings, they draw in such various directions, that their power is suspended and destroyed.—Expending their whole strength in opposing one another, they can do nothing for the conversion of sinners unto God. Look at almost any church, and you will see its beauty marred and its strength weakened by internal divisions. If all the moral power which is lost to the world by the divisions and contentions of the church, were exerted in extending the empire of truth and righteousness, the result would be unspeakably happy.

It is in the piety and the union of the church that her great strength lieth. A holy prophet called on ancient Zion to put on her strength. O that Zion in our day, and in every land would hear this call!—O that every church at the East and West, whether of smaller or of great numbers, would hear this voice! The times in which we live, the circumstances that encircle us, the subjects which agitate the community, the divisions among Christians, both of Europe and America, call upon the churches of our land to cultivate ardent piety, and an affectionate union among themselves. Let me then earnestly entreat, and solemnly conjure, every professing friend of Jesus, of every name and denomination, to cultivate eminent piety, and a spirit of harmony and love.

A PASTOR

In Essex co. Mass.

POWER OF RELIGION.

One of the most interesting anecdotes, illustrating the power of religion, was related a few days since, in a social meeting, by an English clergyman, who was acquainted with the facts.

A nobleman, Lord———, was a man of the world. His pleasures were drawn from riches, his honors, and his friends—His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangeres to God.

At length Miss——— attended a Methodist meeting in London—was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed to her disposal large sums of money, hoping she would be induced to go into the fashions and extravagancies of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Savior.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances, that she must either join in recreation of the party, or give high offence. Hope lighted up in the countenance of her affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching festival occasion, give a song, accompanied by the piano forte.

The hour arrived; the party assembled. Several had performed their parts, to the great delight of the party, which was on high spirits. Miss——— was called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was disgraced: should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-posession she took her seat at the piano forte, ran her fingers over the keys, singing at the same time a beautiful melody, and with a sweet voice, the following stanzas:

> No room for mirth or trifling here,
> For worldly hopes or worldly fear,
> If life so soon is gone!
> If now the judge is at the door,
> And all mankind must stand before,
> The inexorable throne!
>
> No matter which my thoughts employ,
> A moment's misery or joy;
> But O! when both shall end,
> Where shall I find my destined place!
> Shall I my everlasting days
> With fiends or angels spend!

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one all of them left the house. Lord——— never rested until he became a Christian. He lived an example of Christian benevolence, having given to benvolent Christian enterprizes, at the time of his death, nearly *half a million of dollars!*

That life is long, which answers life's great end. One eye on death, and one full-fixed on heaven, becomes a mortal and immortal man.

MORMONS AND MORMON TENETS.

The Mormon system has a strange mixture of truth and error, strength and weakness.

1. One of their most powerful engines for making proselytes, is their interpretation of prophecies. Their views are not much unlike Miller's—the world is coming to a speedy end, and the Mormons are *the saints* who are to reign with Christ, (Rev. xx., &c.)

2. Another—All will be saved who have not had an opportunity to embrace Mormonism here on earth.

3. If men are good Mormons, it matters not what they do. I have in mind a most notorious drunkard received into their communion last summer.

4. They embrace substantially the views of the modern perfectionists in regard to being led by the Spirit—they cannot do wrong. Hence it is said they are led by the Spirit to do the foulest deeds.

5. No hell except for apostate Mormons; such have forgiveness neither in this life nor in that which is to come.

Of these men there is one pretty large class, who are honest-hearted, credulous, deceived, duped.

A second class attach themselves to the sect from interested motives—either lazy, shiftless, worthless men, or avaricious men, who hope to make money.

A third class, comprises the leaders—wicked, designing men; men of more or less talent, and ambitious, but who can never rise to much distinction among Christians, or who have lost their standing, and wish to regain it without repentance.

Do you inquire if their number is increasing? I have reason to believe it is—not so much, however, in the immediate vicinity of their community, where they live in a body, as by their preachers scattered around the country. Their zeal in making proselytes is worthy of a better cause. The mass of them who believe their system are ready to make any sacrifice of time, of means, of bodily effort. In one thing they must be praised; I have never known a people who read the Bible so much, and who could so readily quote any part of the Scripture. In this respect they shame all other denominations. But they have the elements of death in their system, and nothing but the *fresh* revelations of Joe Smith, and Sydney Rigdon, and others, to suit the passing emergency, keeps them together. For example—when the *people* began to murmur because they were almost entirely houseless, naked, and without bread, while their leaders fared sumptuously every day, Smith had the following "revelation:"—"Inasmuch as Joseph Smith, and Sydney Rigdon, &c., have been faithful, I, the Lord, do command that Joseph Smith, Sydney Rigdon, &c., live as it seemeth good unto them."

THE SHEPHERD OF SALISBURY PLAIN.—"The cottagers on whose behalf I have pleaded," says the curate of West Lavington, Davizes, "are to attract readers objects of some interest, as inhabitants of the village where the shepherd of Salisbury Plain resided, and whence he was gathered to the heavenly fold. His memory still lives; and his name and race are not unknown amongst us. Would to God that his piety and singleness of heart were objects of desire and imitation with those whose occupations are similar, and whose spiritual advantages are so much more abundant and accessible. His gravestone, with the annexed inscription, is visible from the window of my sick chamber, and I transcribe it as a memorial in which your committee may feel interested; nor would it be an inappropriate appendix to any future edition of that excellent tract, showing how truly *his* work is worthy to be praised and had in honor, whose life was a life of faith on the Son of God, and whose holy zeal in the course of Christian obedience has, by Divine grace, "provoked very many" to follow in his steps:—

"Erected in the year 1829,
to the memory of
DAVID SAUNDERS,
known through every quarter of the Globe
under the appellation of
the PIOUS SHEPHERD
of SALISBURY PLAIN; whose little history
has now been read with admiration
by multitudes of Christians in
Europe' Asia, Africa, and America.
He was buried here by his sons,
September 9th, 1796, aged 70 years."

THE AFFAIRS OF EARTH KNOWN IN HEAVEN.—Of all things, a departing soul has the least cause to fear losing the knowledge of *worldly affairs.* If the sun gives light and heat to the earth, why should I think that blessed spirits have no acquaintance with earthly concerns? From the top of the hill I can see more than from below. And shall I know less of earth from heaven, than I now do? Is it likely that my capacity will be so little, that Christ and all the angels will be so strange to me, as to give me notice of things so interesting to my God and Redeemer; to the holy society of which I am a member, and to myself as a member of that society? Spirits are most active and of quick and powerful communication. They need not send letters, nor write books, nor lift up a voice. And as activity, so unity is greatest, when there is most perfection. Their knowledge, love and joy, will be one. My celestial advancement, therefore, will be no diminution, but an inconceivable increase, of my desirable knowledg of things on earth. If, indeed, I shall know less of below, it will be because the knowledge of them is a part of vanity and vexation, which have no place in heaven.—*Baxter.*

A SAILOR WHO LOST HIS LEG, BUT SAVED HIS SOUL.—*A few mornings since the following fact was related in substance at the morning meeting at Park St. Vestry.*

In consequence of the loss of a leg, a sailor was compelled to seek employment on shore. In his wanderings he found employment, a few weeks since, in the clothing store of Capt. B. His attention was very soon deeply interested in the subject of religion. He was soon at all our "Bethel Meetings." Some mornings he was called to breakfast. He refused, at the same time remarking with deep emotion to Capt. B., "I don't want to eat. I shall never eat any more. I shall be lost, I am such a great sinner." His employer assured him, if such were his feelings he had better go to his room, and there submit himself to his Savior. He retired to his room. Often during the day were his cries for mercy heard by the family. Mrs. B. feeling a deep solicitude for his temporal as well as for his spiritual welfare, invited him to take some food. He took his seat at the table with herself and daughter. All was silence. The food remained untouched. He was invited to ask a blessing. It was done.—And it was this. "Oh Lord, thou knowest that I hunger and thirst after righteousness; do feed me; and give us a good meeting." There was to be a meeting that evening at the "Mariner's church."

His prayer was heard. His mouth was filled with praises and thanksgiving. He rejoices that, though he has lost his leg, he had saved his soul.—*Boston Recorder.*

A DEVOUT SPIRIT ESSENTIAL TO MINISTERIAL SUCCESS.—No human power or efforts can do good to the souls of men, except the Spirit of God work by them, nor can any authority or might prevent that good which this divine agent is pleased to do often by feeble and unworthy instruments. To spread the gospel and to render men wise, holy and happy, we do not so much need the assistance of great abilities, eminent learning or even the powers of philosophy, eloquence and oratory, as we do men filled with the Holy Spirit, full of faith, heavenly wisdom, holiness, zeal for the glory of God, and love to the souls of men, going forth in simple dependence on the Grace and Providence of God, using no carnal weapons, but the spiritual armor provided for them, and by fervent prayer seeking a blessing from Him alone. Before such preachers, or rather, before Him who has said, "Lo I am with you," &c., mountains would become plains. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond rod of Moses divides the mighty waters of the Red Sea. The mantle of Elijah stays the course of Jordan's rivers, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let the ministers of Jesus Christ give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith and in the power of the Apostle.—*Watchman.*

PLEASURES OF VIRTUOUS AFFECTIONS.—If it be a proof of benevolence in God, that our external organs of taste should have been so framed as to have a liking for wholesome food—it is no less the proof both of a benevolent and righteous God, so to have framed our mental economy, as that right and wholesome morality should be palatable to the taste of the inner man. Virtue is not only seen to be right—it is felt to be delicious. There is happiness in the very wish to make others happy. Where is a heart's ease, or a heart's enjoyment, even in the first purposes of kindness, as well as in its subsequent performances. There is a certain rejoicing sense of clearness in consistency, the exactitude of justice and truth. There is a triumphant elevation of spirit in magnanimity and honor. In perfect harmony with this, there is a placid feeling of serenity and blissful contentment in gentleness and humanity. There is a noble satisfaction in those virtues, which, at the bidding of discipline, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul, in the consciousness of having nothing to hide, and nothing to be ashamed of. In a word, by the constitution of our nature, each virtue has its appropriate charm; and virtue, on the whole, is a fund of varied, as well, as of perpetual enjoyment, to him who hath imbibed its spirit, and is under the guidance of its principles. He feels all to be health and harmony within; and without, he seems as if to breathe in an atmosphere of beauteous transparency—proving how much the nature of man and the nature of virtue are in unison with each other.—*Dr. Chalmers.*

FOR THE MORALIST.

THE MORALIST AT THE TOP OF THE LADDER.

Soon after I settled in the ministry in the town of ——, I became acquainted with Mr. B., who was evidently one of that generation who are righteous in their own eyes, but have not, by the washing of regeneration and the application of the blood of Christ, been cleansed from sin.

Whenever I attempted to direct his attention to the all absorbing subject of salvation by Jesus Christ, and to press upon him his need of a personal interest in this salvation, he uniformly entrenched himself under what he termed his *morality,* and persuaded himself that he was safe for time and eternity. Sometime in the fall of—— his wife who was indulging a hope, proposed to unite with the church. She took opportunity, when alone with him, to communicate her views and gain his assent. The question was no sooner put, "Are you willing that I should unite with the church?" than he replied: "You had better see that you are *fit* first." She said no more; her heart was full. But the matter by the grace of God, did not end here. The thought, that his wife considered herself a Christian, and wished to confess Christ before men, broke in upon his guilty slumbers. The consideration that she was taken and he left, harrassed him by day and by night.

For months he did his utmost to stifle convictions and hide them from others.—Early in the spring, at the close of the funeral service in his neighborhood, he said to me, "Mr. ——, why don't you come here and lecture occasionally, as you used to do?" I replied, because I had no hearers; he said, "I wish you would try us again." I asked, "Will you attend?" (he rarely attended public worship;) he answered, "I will." The appointment was made, and the lecture preached. At the close of the meeting, he grasped my hand, and with a countenance full of anxiety, and wept. I inquired, "What is the matter?" He replied, "Matter enough; I have got to the top of my ladder!" I said to him, "Let go your ladder and you will do well enough." He replied, "I dare not; if I do, I shall drop into hell!" I replied, "Quit your ladder, and Christ will receive and sustain you." Soon after this, he hopefully "quit the ladder," fell into the arms of the Saviour, and found that peace which He only can give.—A few months after, Mr. B. with his wife, publicly espoused the cause of Christ, consecrating themselves and household to the Lord.

"LORD, WHAT WILT THOU HAVE ME TO DO."

Prostrate, O Lord, in dust
My spirit lies:
To Christ, my only trust,
I lift my eyes:
With doubt perplexed,
What course shall I pursue!
O show me, gracious Lord, what thou wouldst have me do!

What shall I do for thee,
My soul's best friend—
Thou, who to die for me
Didst condescend!
What trial for thee bear,
Or cross sustain,
Who bore a cross for me—a cross of scorn and pain!

My heart, by love constrained
Pants for the field,
To souls in sin enchained
Succor to yield:
But still no open path-way
Meets my view,
O tell me, gracious God, what thou wouldst have me do?

"WEEP NOT."

From a sermon by the Rev. J. Pearson, M. A.

The first point to which I would call your attention is this, that our Lord's address, "Weep not," is not to be taken for reproof of the grief evinced by the bereaved family around him. Their sorrows *may* have been intemperate; it *may* have been mingled with feelings which piety disclaims—feelings of impatience and anger under this providential visitation. But such a conclusion cannot fairly be drawn from our Lord's words, the meaning of which is to be sought for in the sentence immediately following: "She is not dead, but sleepeth." He does not, you will take notice, reproach the mourners with idle or blameable sorrow; but he cheers them with the gracious intimation, that its cause is on the point of being removed. Yes, truly, the blessed Jesus was a man of like passions with ourselves, but without any mixture of sin; and on more than one occasion, he allowed himself to discover the tenderest sensibility, for the benevolent purpose, I am satisfied, of thus proving to his people, that it is not required of them to smother their affections, and violently to force back the anguish of a bursting heart. There is scarcely a verse in the New Testament which has brought more relief to the heart of christian mourners than the shortest in the volume, "Jesus wept." He wept over the grave of his friend Lazarus; he wept on witnessing the agony of the two desolate sisters. Affection for this once happy family was, I doubt not, the principal, if not the sole, cause of the Redeemer's groans and tears; and I am content to look no further. I regard with little complacency the ingenuity that is sometimes exerted to detect more subtle, and, what are termed, more spiritual, reasons for this beautiful effusion of tenderness. Oh, no! our Redeemer was a man like ourselves, and he felt and acted agreeable to nature. It is natural to weep over the breathless remains of beloved connexions. It is natural to feel a pang when the dearest ties, formed early in life, and strengthened by many a tender association, are forever snapped asunder. It is natural to sit down and weep, when the eye that used to beam kindness and love upon us is closed in death; when the hand that has a hundred times pressed in warm friendship, is cold and stiff, and makes no return to the kindliest grasp; and when that heart is motionless, which had long beat in perfect unison with ours. If this is natural, brethren, then it cannot be wrong in the abstract; and we are sure that it is the pure original impulse of our nature, because, had it been a sinful infirmity, it could never have appeared in Christ. Your tears and sobs, when they flow from natural grief, will not displease your heavenly Father and will be healthful to yourselves, provided they are sanctified with the spirit of our great Master, who, in giving vent to pangs that almost tore his heart in sunder, could still exclaim, with the purest self-devotion, "Abba, Father, not my will, but thine be done."

THE REGISTER.

De Ruyter, June 2, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

SOME OF THE THINGS A MINISTER SHOULD DO.

1. A MINISTER SHOULD COMMUNE MUCH WITH HIS OWN HEART.—He who has to do with the hearts of others should know himself. For a minister to be ignorant of his own heart would not only be a great calamity to himself, but to those with whom he labored. If the minister is worldly-minded and laboring for the meat that perisheth, nothing better may be looked for in the people over which he professes the Holy Ghost hath made him overseer. Inasmuch as the minister is a man of like passions with other men, subject to the same temptations, and liable, like other men, to be facinated by the allurements of the world, he should, while preaching to others, be jealous of his own heart, lest it should be captivated by the god of this world. If the devil, by corrupting the hearts of the lay members of Christ's church, gains much advantage to his cause, how great the advantage he would obtain by corrupting the hearts of Christ's ministers!

The preaching of the gospel appears to be the most prominent means which God employs for the conversion of the world. If, therefore, those who have this great and heavenly work committed to their charge, suffer their hearts to be duped and drawn away from God through the influence of the Prince of darkness, the work of evangelizing the world will be greatly hindered, and the cause of the enemy to the same extent will triumph. If a superior advantage may be gained by the enemy by corrupting the hearts of God's ministers, we are not to be surprised if his strongest efforts should be put forth to turn their influence in his favor, which will be effectually done if he can succeed in corrupting their hearts with the love of the world, the pride of life, and with those sensual desires which characterize the servants of sin. If, therefore, the strong efforts of the enemy are put forth to corrupt the ministry of Christ, because a more decided advantage to his cause may thereby be obtained, the minister, the more effectually to guard against this powerful and deceptive influence, should commune much with his own heart. He must carefully examine, by the light of God's word, his motives and desires.—He must see that the love of God reigns predominate within him—that it controls all the passions of his soul, and prompts him in all his efforts to extend the blessed influences of the gospel of Christ. He is to see that his heart is deeply imbued with the spirit of Christ—that the zeal, love and compassion of the Savior constrains him to beseech men to be reconciled to God.

2. HE SHOULD COMMUNE MUCH WITH GOD.—The nature of his calling and employment evidently require this. If any being on earth should live in a holy nearness with God, it is the gospel minister.—He that is called and sent out by the counsel of heaven on an errand of heavenly mercy, should possess the spirit and temper of heaven. His soul should be filled with heavenly light and love, and purity; and how shall this be obtained but by communing with God, the life, light, and bliss of heaven? The minister of the cross is not to be engaged in an earthly but heavenly employment—an employment that became the Son of God—an employment in which not only fallen men but God and angels are interested. Should beings, to whom is committed this holy blessed work, be earthly-minded? No. The heavenly message should fill their souls, and hands, and mouths, while they appear unto men, not as angels, but as the "servants of the most high God, which show unto us the way of salvation." To do this, like Moses, whose face shone as he ascended the mount where he had been conversing with God, the countenance and deportment of the minister should indicate that he has been much with Christ. O that ministers were more in communion with God! that they could mix less of earth with their high and holy calling! Then would the word of God have free course, run and be glorified. Ministers that have been most eminent for usefulness have been much given to prayer. From this source they have derived their wisdom, strength, and holy zeal.

3. HE SHOULD STUDY MUCH THE WORD OF GOD.—This should be made the man of his counsel; for by it the man of God is thoroughly furnished to every good word and work. The minister of the cross should be mighty in the scriptures. By him they are to be wielded as the sword of the spirit in repeling the forces of the enemy, and with a "thus saith the Lord" is he to rear the standard of Immanuel, and vindicate the character and claims of the Lord Jesus.

As the herald of salvation he is to go forth bearing the message of heaven, saying, "Hear ye the word of the Lord." He should therefore set himself upon the watch-tower to see what God would say unto him. He should hear the words from HIS mouth, and warn the people from HIM. The scriptures are to be received as the word of the Lord. To know the scriptures is to know what God would say unto us. To depart from them would be attended with incalculable mischief to the cause of truth, and to the souls of our dying fellow-men.

TO CORRESPONDENTS.—We have a number of communications on hand, which will receive attention as soon as circumstances will admit.

A CHURCH ORGANIZED.—A Seventh-day Baptist Church was organized at Pawcatuck Bridge, Westerly, R. I., on Thursday, April 16th, consisting of about fifty members.

☞ Post Masters and Agents are requested to be particular when they transmit money for the Register, or wish to have the P. O. address of a subscriber changed, to state definitely at what Post Office the subsribers to whom the money is to be credited, receive their papers. This will save us much time and confusion in regulating our books.

☞ We welcome to our table editorial the "Olive Branch," which hails us from Boston, the "New Haven Record," from New Haven, Ct., and the "Western Recorder," from Zanesville, O.

☞ Mr. S. N. SWEET, Professor of Elocution, will deliver a Lecture this (Tuesday) evening, at the Chapel of the De Ruyter Institute, at half past 7 o'clock, on Oratory, interspersed with recitations and imitations of some of the most celebrated living speakers in the United States. We think that those who favor Mr. Sweet with their attendance will be amply remunerated for their trouble.

CORRESPONDENCE.

To the Editors of the Register.

DEAR BRETHREN—I send you an extract of a letter from the Rev. J. Nicolayson, to Rev. Edward Bickersteth, London, Missionary of the London Society, dated, JERUSALEM, 1839. I believe it will be read with interest, and that it will encourage the hearts of our brethren to pray and act in behalf of that greatly benighted, and deeply afflicted people. I trust the day is beginning to dawn upon them in the East, and I hope ere long it will send its rays of Divine light upon the Israelites in this Western Hemisphere. I rejoice that the Jews are not in every part of the world, invulnerable to the truths of the everlasting Gospel.

W. B. MAXSON.

"Notwithstanding the slow progress, and the many and various perplexities, anxieties, and vexations of it, the history of the purchase of the ground for the church [in Jerusalem] can be briefly given. It was finally concluded early in September last.—I must not attempt to describe the ground, and yet I must just tell you that it is in the very best situation, right on Mount Zion, directly opposite the castle of David near the Jaffa gate, just bordering on the Jewish quarter. It consists of two adjoining houses with premises and gardens, and is just sufficient for the erection of the church, and houses for four mission families. Moreover, some adjoining premises may yet be had if required. The whole amount of the purchase expenses is £800 [about $3,550.] The purchase was (of necessity) made in the name of a trusty native, an American Christian. But I have made application to his Highness Mahommed Ali Pasha for permission to purchase, and hold it in my own name, and I expect a favorable answer by the steamer now due. It will then be transferred into my own name, to be held for the trustees of the Society. Contracts have been made for building materials to be ready against spring, when, if duly authorized, and furnished by the Committee, I shall commence the work, please God; and so I trust we shall, in due time, see a Protestant church completed in Mount Zion. But what is of more importance, I can tell you of a nucleus of a living church already begun to form, not only of those who have been sent us from England, but of converts on the spot, or at least, candidates of whom we have seven in number; one family of four, and three single individuals. These all attend our services, and are under regular instruction. Some of them I hope to baptize next Easter.

But let me now attempt a hasty sketch of the history of this mission. Early in July last, Messrs. Pieritz and Levi joined me. The plague was then in the city, but as soon as it subsided, the missionary work was resumed with trebled energy. Discussions were daily held with Jews, either at our house or theirs, or in their synagogues; and some general stir excited. In the latter half of August, I had to make a journey to Barout, on behalf of the purchase. During my absence, a young rabbi, who had already come frequently for discussion, made an open (perhaps a premature) confession of his faith in Christ. The rabbies now took alarm. He was forced to divorce his wife, and at length prevailed upon to leave for Constantinople. We still entertain hopes of him, but the rabbies have succeeded in preventing his being baptized in the Holy city as the first rabbi of this place. Our other proselytes were not previously residents in this city. Some of them are natives of Poland and Wallachia, and one of Mogadore; and had only lately come here. The rabbies now issued a formidable ban or excommunication against all who should come near us. From the absolute despondence of the Jews here upon the resources of Europe, which are under the control of the chief rabbies, such a measure is tantamount to the punishment of starvation. All communication with them was, therefore, now completely cut off. Our hope, under God, was in the expected arrival of a missionary physician, whose influence might break the terrible spell. On the 7th of December, Dr. Gerstmann arrived, and a very few days sufficed to realize that hope. Nothing could stand before him, or rather before the need and eagerness of the poor and suffering Jews to obtain medical aid. From that time, the direct missionary work has revived with increased power. We have now all our hands full. Very encouraging tokens of good have appeared since. An earnest desire after the Hebrew bible is frequently expressed, and often also after the New Testament. Several individuals come regularly, not so much for discussion as for instruction. We have two Nicodemuses, who, holding like him, a prominent place among the rabbies, feel it necessary for the present, to act on his plan, and come secretly and by night for fear of the Jews. I cannot enter into the details of our internal arrangements; but I will now add a sketch of our ecclesiastical history. Ever since the 22d of July, we have had regular worship every Lord's day in the full form of our church, [Episcopal] in the morning in English, and in the afternoon in Arabic; and since the 23d of September, in the evening, in German. So you see I have to preach three times every Lord's day, in three different languages, and to read the service too. On the 5th of August, I administered the sacrament of the Lord's supper, for the first time it has ever been administered in Jerusalem in the order of our Church. We were then only four communicants. Since that time I have continued to administer it every first Sunday in the month, and our numbers have increased since. Last time, the first Sunday in the present year, we were six, and next time, perhaps, we may hope to be eight, being joined by our still expected Consul and his lady. At Easter, and thence forward we shall, please God, have an accession of communicants from among our present candidates for baptism. Ever since the 25th of July, we have had daily morning and evening prayers in Hebrew, in a room set apart and fitted up for that purpose, in my own house, till it shall be superseded by a regular church. At this service, our full and regular attendance amounts only to ten persons as yet. We have occasionally, but rarely a stranger (Jew) to join us. Thus you will see that I am pretty fully occupied with ministerial work already. To this is to be added daily instruction to candidates for baptism in German and Hebrew, besides the secular work of purchase, building, renting, repairing and the general correspondence of the mission and its accounts. I trust that these hasty sketches will tend to engage your interest, and call forth your thanksgiving on our behalf. Allow me now to try to enlist your sympathies with us and your intercessions for us, by attempting an account of our two grand difficulties.

The first and chief, that of finding employment or rather support in the way, and by means of employment, for proselytes and enquirers. This is a most pressing difficulty. The Society's means must not be touched, and our own resources are already overcharged. Simeon and family fall to my share, two others to Mr. Pieritz's, and one to the Doctor's; but it is a growing, as well as a pressing difficulty. Unless we leave the place, we shall have more to provide for. We dare not stop preaching to the Jews, and arguing with them from fear of their becoming convinced of the truth; and yet we are almost driven to it, for what shall we do with those thus convinced? It is absolutely impossible that they can live here without our assistance, and whither shall they go? Shall we bid them deny Christ again, yea curse him, and return to the Synagogue? or shall we exhort them to resign themselves to starvation? But how can we do this so long as we have bread ourselves? On this principle, ought we not to starve with them? Another alternative surely must be found if possible. It is indeed the intention of the Committee, in the course of time, to place the mission here on such a footing, that much might be done to furnish employment; but this lies far off yet in the distant and uncertain future, and our wants are immediate and pressing. A special fund must be raised for furnishing the means of support by employment to proselytes and decided inquirers at Jerusalem in immediate connection with the mission. I have written to Mr. Cartwright on the subject, and would earnestly beg that you too would lend us a helping hand. If this measure is brought fairly and fully before the Christians in England, it will operate as a practical test to prove whether the church is being prepared for the conversion of the Jews. It will then appear whether the fulfillment of St. Paul's prophecy, "By your (Gentiles) mercy, they (Jews) shall obtain mercy," is at hand, at least in its beginning, or yet afar off; it will bear in the same way upon that other sign of the time in the 102d Psalm. But as all are not prophets, nor even students of prophecy, let the simple fact be pressed home upon all Christians, that the mission at Jerusalem must either be broken up just now, when the work is fully opening to us, and exactly because it opens too rich promises of success, or else a fund must be raised for the purpose as stated above. Christians will then have to make their choice between these two alternatives. If they choose the former, we shall need no church here either, unless the wish is to establish a regular convent, that shall firmly bolt its iron doors against both Jews and Gentiles, and take care not to let its light shine before men, lest they should see the truth and embrace it.

We have another, less vital indeed, but still important difficulty. The medical department, is intimately connected with, nay essential to the practical bearing of the mission on its direct object, as the link of connection between it and the Jews. It ought, therefore, to be rendered as efficient as possible; but here our next material difficulty meets us. The abject poverty and absolute destitution of the poorer classes of the Jews here are such as to threaten to defeat, in a great measure, the professional labors of the doctor among them. I accompanied him lately to about a dozen of his poorer patients, (and these not the very worst either, he says,) and such was the appalling misery I witnessed among them, that I immediately resolved to lend the Doctor every possible assistance to obtain some relief at least for these sufferers, so as to render their recovery often from very loathsome diseases, brought on by absolute destitution, possible at least. We want a hospital then for this purpose. But be not alarmed at the notion of a London hospital; our idea is this:—If, by making application to Christian friends on this subject, we can obtain £1, or £5, or £10, or £15, we will apply these to procure a little broth for one, a little linen for another, &c. If we could obtain £20, we could then begin by taking a clean and airy room, and remove the most destitute patients into it.

Some native christians, both of the Latin and Greek church, being regular attendants at the Arabic service, are anxious to fully join our church by admission to the Lord's supper; I have hitherto succeeded in putting them off, and shall endeavor to do so until we get properly organized, and have a location of our own; but then they remain unconnected with any Church; as they have for a time broken off all connection with their own churches. I shall need a clerical assistant by and by. During the winter months I have vigor enough both of body and mind; but during the relaxing summer months, which make up at least two thirds of the year here, I know not how I shall get on. Luther used to say, "Deus providebit," and I will endeavor to say the same.

I hope dear sir, that this scrawl may serve to make you abound still more and more in your prayers and intercessions for me, for us all, and for our work."

REVIVAL RECORD.

For the Register.

MESSRS. EDITORS—The interest which I have felt while reading in the Register accounts of revivals of Religion in different parts of our country, and a desire to promote, and cause to be more general, such *revivals*, prompts me to write a few lines, which, if worthy of a place in your paper, you will confer a favor by inserting them.

After having lamented the apathy which has characterized some proffessing to be disciples of Christ—and having mourned over the "desolations of Zion," and deeply regretted the want of that love which constitutes the genuine child of God; what can possibly create in the bosom of the truly humble, pious and devoted soldier of the cross greater joy than to witness a revival of the cause and spirit of Him who has said "learn of me"! It is truly delightful to witness the manifestations of the Holy Spirit in the exercise of that union and christian affection which operate as a powerful *evidence of revealed religion*, being in reality a pure principle which has power to prepare the church to be the "light of the world," and the "salt of the earth." Would not such a state of the church militant be a cause of rejoicing among angels as well as good men?—Would it not cheer the drooping spirits of the aged veterans, who have long been walking "as pilgrims and strangers on earth?" Would it not animate the dear youth to walk in wisdom's ways, and prove that they are "pleasantness and peace?"—If then the happiness of men is in exact proportion to the amount of religion or love to God and his creatures possessed, who that is a christian but will pray and act in accordance with his prayer for the out-pouring of the spirit of God; which alone can, as the great and glorious *cause*, produce these blessed *effects*?

Last Sabbath I had the happiness of meeting with the church at Otselic, where our beloved brother Curtis was instrumental, under God, of *gathering* into the fold, and as a faithful shepherd *feeding* the sheep and lambs who were purchased by the blood of the blessed Christ. We had a feast on earth, but *he*, (we trust,) in heaven receiving his reward among the just, while we enjoyed the means of gospel grace in the capacity of worshipers here. This church has enjoyed the labors of our beloved brother Wescote, which have been those of love and zeal for the interest of the church and the salvation of sinners.—God has been pleased graciously to awaken, revive, and water, this branch of his Zion. After trying to preach the gospel to them, last Sabbath, I baptized, and received into the Otselic Church, four persons to whom, with the other members of that and sister churches, I administered the communion. There are yet more waiting for an opportunity to follow the example of Christ in Baptism. O may the truth prevail, the peaceable kingdom of God be established, revivals be extended in the world till Christ shall reign triumphantly!

Yours, in christian affection,

S. M. B.

Lincklaen, 28th May, 1840.

The pastor of the Frewill Baptist Church in Batavia, writing to a brother clergyman of this town, gives some interesting particulars of a revival of religion, which has been in progress in his church for some time past, and remarks: "The work is now progressing with great promise at Bushville, three and a half miles west of Batavia village. One of the converts at that place is a Mr. Perkins, a rum tavern keeper, who since he submitted to God, has committed his sign to the flames, and put up a TEMPERANCE SIGN, cleared his bar of the poisonous stuff, and declares he will go to the poor house, rather than engage in the business of rum selling again."—*American Citizen.*

Lowell, May 1st, 1840.

"In all the evangelical churches in this city, there is a powerful revival of God's holy work. By an estimate as accurately made as it can be, it appears that there have been about *one thousand* conversions in this city since the 1st of January last, and there is no apparent abatement of the interest in any church; indeed, I am rejoiced to say, that it is daily increasing, and to be able to state that there has probably been a greater number of conversions within the last ten days, than during the same time since the revival commenced.

Barkhampsted, Ct.—A revival of uncommon power exists in this place, extending to most of the population of the town, silencing the cavils of objectors, and embracing errorists of every description.

North Guilford.—The work of grace continues with but little abatement. Many young people, and some in middle life, are indulging hope. Most of the unconverted in the congregation have manifested much anxiety for their salvation. The pastor, has been assisted, in some special efforts, by Rev. Mr. Granger.

North Haven.—116 were added to the church in this place, Sabbath before last, as the first fruits of the revival.

North Bradford, Ct., is now enjoying a season of very strong religious interest.

INTELLIGENCE.

FOREIGN.

LATER FROM CHINA.

By the Eben Preble, Capt. Crocker, advices from Canton to the 28th of January have been received. The Courier of this morning gives the following summary.

The blockade of the port which had been declared by the British, had been raised on the following day, in consequence of the liberation by the Chinese of the British subject, whose detention was the alleged cause of the blockade. Several American vessels then hurried to Canton without cargoes, a circumstance which puzzled the Chinese, the previous arrivals having brought full cargoes, and they in consequence issued a chop, forbidding the Ann McKim, Valparaiso and Lintin, taking away more cargoes than each had brought specie to pay for, requiring that the specie be in the first instance placed in the possession of the hong merchants.

The British superintendant had received despatches from his government, conveying to him their approbation of the course of conduct he had adopted, and announcing to him the approaching arrival of a large British force. One of the British ships of war had sailed from Canton, in search it was given out by Capt. Elliott, of the remains of an English ship which he alleged he had heard was wrecked on some part of the coast, but it is supposed the real object was to put herself in communication with the British vessels as they arrived.

The Chinese were endeavoring to purchase three or four foreign vessels to convert them into floating batteries, and anchor them, within the Bogue, to resist the expected attack from the English. The general belief among the foreign residents, however, was that the Chinese would submit on the arrival of the British forces.

The high commissioner Lin had been sent to the province of Tong as viceroy, and another officer had taken his place at Canton, who the Chinese merchants apprehended would be still less favorably inclined toward them than his predecessor.

There was no change in the market at Canton when the Eben Preble sailed, and the quotations for exports were entirely nominal.

From the extracts copied from the Journal of Commerce, we learn that on the 1st of January Captain Elliott applied to the Portuguese governor of Macao for leave to deposite British cargoes at that port, on payment of the regular duties—not for sale, but merely to enable the ships to discharge and take their departure. The request was not granted, the Governor deeming it incompatible with his engagements to the Chinese government.

On the petition of Mr. Snow, the American consul, an edict was issued on the 27th of December, declaring the port open to American ships with cargoes taken in at Manilla, Singapore and other places, actually purchased there by American merchants. The edict is in nature explanatory of a former one, which, the China authorities say, "was pointed at goods transhipped from English vessels." American vessels are also permitted to go up to Whampoa before being examined by the consul.

The Canton Register affirms the sale of the American ship Helen Douglas, late armed British ship Cambridge, to the Chinese authorities; and some other vessels are named for which they were in treaty.—*N. Y. Spectator.*

SUMMARY.

FROM THE PACIFIC.

Lima, Peru, Feb. 11, 1840.

There is a report rife in the city to-day that Peru has declared war against Bolivia; certain it is that transports are now sailing for the South—one has already sailed with troops. The report states that the Bolivians are on the frontiers of Peru, with 9000 men. If this be true it is a larger force than Peru can bring into the field against them. It is further stated that revolutionary movements are going at Payta and Truxillo; Gen. Abrajosa is at the latter place to quell the disturbances. The President, it is said will soon leave Lima to take command of the army in the South, against Bolivia.

I give you these reports as we hear them. It is a difficult matter to get at the truth of anything that is going on, until demonstrations are made; things are done in secret session—none but the immediate friends of the President are, it seems, in the cabinet secrets. It is the impression, generally, that Santa Cruz is again growing stronger here, and that he is now preparing himself to pounce down upon President Gamarra and his party, with 10,000 men, from Bolivia and Upper Peru. I shall not be surprised if there is a general revolution in Peru and Bolivia, within the next six months and at the end of twelve months, or less, if we find General Santa Cruz, the late President of Peru and Bolivia, again at the head of affairs here.

This is a sad state of things. These intestine wars and revolutions are bringing misery upon the country; poverty is staring the Government in the face at every turn; the soil is neglected; commerce and trade are at a stand. Under this aspect of affairs, how can the country prosper, and the people be even tolerably comfortable?

News reached here to-day that Chili is in great excitement; that the "patriots" have routed the late President and his administration "horse, foot, and dragoons," and that Chili is now under the direction of a provincial government.—*Phila. U. S. Gazette.*

STEAM BOAT EXPLOSION ON THE CONNECTICUT.

A fatal explosion of the boiler of a steam boat took place on the 18th instant, on the Connecticut, a few miles below Northampton, Massachusetts. The Northampton Republican of May 20th, gives the following account of the disaster:

Calamitous Steamboat explosion in Northampton.—Steamboat disasters in the quiet waters of the Connecticut river, are of very rare occurrence, none having ever happened north of Hartford until the catastrophe which it becomes our painful duty to narrate. The steamboat Greenfield, which runs in the Conneticut, between Montague and Hartford, for the purpose of towing the flat boats, was blown up last Monday afternoon, near Smith's Ferry, occasioning much damage and loss of life.—She left the city of Hartford on Monday morning, and came through South Hadly Canal, with four boats in tow. When near Smith's Ferry she stopped her machinery for the purpose of taking in tow two more. The boat of Mr. Strong, of this village, was in the act of dropping astern when the explosion took place, which literally blew the Greenfield into atoms, and stove in the side of a flat boat abreast of her, loaded with salt, so that both sunk immediately.

The engineer, Mr. Wood, of Brattleborough Vt., was killed, and Mr. Crawford, the captain. and Mr. Lancey, a Merchant of Springfield, were both so much injured that it was thought they would not long survive their wounds. Both were shockingly bruised and mangled. Mr. Ebenezer Morse, of this town, who was standing on Mr. Strong's boat, was blown into the water, and taken up senseless, but was found not to be seriously injured. The fireman was also slightly injured. There were thirty hands attached to the boats, but those only hurt, we believe whom we have mentioned. The goods in the flat boats, are supposed to be owned in Greenfield. The steamboat Greenfield was new, and this was her seconed trip. The boat was owend by Allen, Root & Co., of the town from which the vessel was named.

P. S. Since the above was in type, we have learned that Captain Crawford and Mr. Lancey are dead.

A Tragedy.—The New York public no doubt recollect a very expert juggler who long exhibited his legerdemain tricks here under the name of Monsieur Adrien, the great magician. Attracted by his father's fame and success, his son afterward visited us and performed here a short time under the name of Monsieur Adrien, Jun. Letters received from Montgomery, Alabama, mention that the latter had there met his death, and give the following detail of the circumstances attending it.

It appears that the younger Adrian, in the pursuit of his calling, arrived at Montgomery, and that in the course of his exhibitions there, he attracted the attention of a lady, who, under the influence we should say of some potent spells and incantations dire, but not poor Adrien's, seems to have cast herself into his arms, and forced him, nolens-volens, as the letters subsequently discovered abundantly show, to connive at her elopement. She was found on board a steamboat by her friends, and carried home.

Adrian, who was lodging at the Montgomery Hall, hearing of the circumstance, immediately fled, and took to the woods, where he wandered about during the night in a miserable state of alarm, able to hold intercourse with no one, as he scarce spoke a word of English, and in fact imagining that every one he saw was a murderer. In the morning, however, he got to a place called Hine's ferry, about 12 miles from Montgomery, and had embarked on board the ferry boat in the hope of getting across the river, when he was overtaken by three individuals who had set out armed in the morning in pursuit of him. They were Dr. M'Leod, the lady's husband, her father and uncle, Mr. Robert E. Coxe. They called to the ferryman and threatened to shoot him if he did not stop the boat. On hearing this, Adrien jumped into the river, and was on the point of sinking when he was shot dead by Dr. M'Leod. The body was then carried to Montgomery, a jury held over it, and as a letter writer says, a verdict returned of the "severest character possible."

The letters add that general commisseration was felt by the people at large for the fate of Adrien, from a conviction that he was innocent, but that the character of the parties implicated would prevent any serious inquiry into the subject, and indeed any publication at Montgomery in relation to it. A hope was expressed that Mons. Adrien, Senior, would arrive there, and that, with the aid of counsel from another state, he would certainly be supported by the people in obtaining justice on the perpetrators of the death of his son.—*Courier.*

Loss of the Ship Poland.—This was struck by lightning on Saturday, the 16th inst., in latitude 41 35, longitude 58 30, at 3 P. M., during a severe shower of rain, wind about southwest. The lightning struck the foretop gallant yard on the larboard side, and ran down the ties to the foreyard, thence along the foreyard to the head of the foremast, where it knocked off a piece of the fid of the topmast. It ran down the mast into the lower hold, where it is supposed she set fire to the cotton which was stowed near the mast.

After an ineffectual attempt to get at the fire to extinguish it, the men being driven from their work by the smoke, the hatches were closed about 8 o'clock and the males and children, with as many men as thought proper, were put into the long boat, and moored astern, where they remained all night, and the next day at night, until Monday morning—the ship being hove to, in order to be easy, and in hopes of being discovered by some passing vessel.

On Monday morning—the wind having very much increased, with a rising sea, and the fire not appearing to have increased much, the boats were hoisted in again and sail made to the northeast. About one o'clock, P. M. a sail was discovered, and the ship was put before the wind to speak her.

At 3 P. M. spoke the ship Clifton, and Captain Ingersoll immediately complied with their request to be taken off, and assisted in saving all hands with his boat.

The ship was abandoned about 10 o'clock, A. M., at which time the fire was very fast increasing. And the decks were growing hotter every minute. The passengers and crew saved but little except the cloths they had on, and a few light articles of small value.

The Tornado at Natchez.—The number of persons ascertained to have been killed at Natchez in the tornado on the 13th inst. was 41, viz. 37 whites and 4 blacks; and fifty-six persons were lying at that time wounded in the hospital. The number lost by drowning, or who still remained buried under the ruins was variously estimated from 200 to 400. The committee delegated by the citizens of New Orleans to visit Natchez, estimate the whole number who perished at 400. The aggregate loss of property in buildings and goods, according to the most careful estimate, is stated at $1,069,360. Some other wholesale estimates carry it up to five millions. The Presbyterian and Methodist churches, it is said, are so much injured, that it will be necessary to rebuild them. The Episcopal church escaped with little damage.—The Natchez theatre is a pile of ruins. Porker's the Planters' and the steamboat hotels were blown down, but the City hotel was not much injured. Among the deaths is that of Judge Keeton, of Concordia, who was instantly killed in Vidalia, while at dinner.

Murder in Philadelphia.—A villain of the name of Rox, was some time since arrested for a murder committed in Philadelphia—tried, found guilty, and sentenced to the penitentiary on a verdict of manslaughter. He was subsequently pardoned out by the Governor—the plea of *insanity*—caused as usual by intoxication—inducing the jury in the first place to save his neck from the gallows, and the Governor to set him at large. As may be expected in such cases, the murderer has tried the same game over again—and on Thursday night, murdered a man of the name of Thomas, in a drinking house, at Kensington. They were both partially intoxicated. The murderer has been arrested.

St. Augustine, May 8th.

Indian Fight.—Capt. Rains, of the 7th Infantry, is in command of Fort King, and with the most laudable ambition of doing effective service, has been employed in efforts at the destruction of the enemy. But a short time since, some of his men were killed, as they left the garrison; and he determined on placing shells under cover of a blanket, in the hope that their cupidity might induce them to appropriate the articles, and thus fire the fuse, sending death among them. During the night he heard an explosion, and on repairing to the spot in the morning, with eighteen men, he discovered traces of blood and scattered clothing, as well as pony tracks. Captain Rains immediately charged upon the Indians, who took shelter among trees, and continued the discharge of rifles at his little band.—The fight was kept up with great spirit, until the leader of the enemy, Alectustenugge, fell, when he was immediately borne off, and the Indians retreated. Captain Rains was mortally wounded by the chief—when the command devolved on Serjeant Jackson, who behaved in the most gallant manner, and revenged the fall of his captain by shooting Alectustenugge, after being severely wounded himself.

The loss of the whites was 2 killed and 3 wounded—that of the enemy 4 killed.—The enemy numbered 93.—*News.*

A scout, in the neighborhood of Micanopy, a few days since came upon a party of Indians, who made a charge upon them. They broke and fled. The serjeant, in attempting to bayonet one of the number, was shot through the body, but made every effort to kill the enemy, until he fell from his horse, and immediately expired.—*Ibid.*

The Vicksburg Sentinel of the 7th contains this alarming paragraph:

The news down the river yesterday is one of the most gloomy character. We had for some time indulged in a faint hope that the high waters, which, for some weeks, have threatened us with an overflow, would subside, before the summer floods would reach us. But we regret to learn that the rivers above are rising with unexampled rapidity, and that an overflow is now inevitable, such as has not been known since 1816. It is believed that the whole valley of the Mississippi for upwards of one thousand miles will be a perfect sea; and that the present crops of sugar, cotton, corn, and vegetables, in alluvial lands, will be entirely destroyed. Such a calamity could be badly borne at any time; but under the present circumstances it will destroy the last hopes of a large portion of our planters.

Slavers Captured.—We learn from the American Consul at Zanzibar, that her H. B. Majesty's Sloop of War, Protest, arrived at Majunga about the 20th of December, from a cruise, having captured the Spanish Brig Scorpion, a slaver with 670 slaves on board, which were purchased at Quilamane, and the Portuguese brig Andie, with six slaves on board, bound from Mozambique to Quilamane. The sloop of War sent them both to the Cape of Good Hope. The Protest left Majunga the 10th January for Quilamane river to arrest the sailing of several slave ships which were loading with slaves at Quilamane, and which the Protest was expecting to capture.—*Salem Register.*

More Murders by the Indians.—Three Families Murdered.—By the steamer Hyperion, which arrived last evening, we have received the melancholy intelligence of the murder of three more families by the Indians, since that of Mr. McLane noticed in yesterday's paper. The name, however, of but one has been ascertained by us, that of Mr. Lamb, about 8 miles from Blountstown and within a few miles of a military post. They attacked his house on Friday evening and shot him while endeavoring to escape. There were in the house at the time of the attack several other persons two of whom were severely wounded. After they had killed and driven from their homes the family, they pillaged the house, and set it on fire, with several outhouses.

The other families that were attacked lived in the neighborhood, several of whom were killed, but we have not been able to learn their names.

The Indians who committed these depredations are said to number about fifty or sixty, and conceal themselves in the hammocks between the Apalachicola river and Tallahassee until a favorable opportunity offers for them to commit such deeds. This forms the fourth family which has been murdered in that vicinity since the 22d ult.—*Apalachicola, Gaz. May* 10.

Coroner's Inquest.—In the afternoon of yesterday, the coroner held an inquest in an alley at the back of the Edwin Forrest Tavern, in Market street, close to McArano's garden, on the body of George Cathcart, aged 56 years. It appeared from the evidence, that the deceased hung himself out of the attic window of his house, exclaimining "I am gone!" His wife hearing him, ran up stairs and cut the rope with a knife, when he fell into the street. He lived some hours afterward. He was a man of intemperate habits. Verdict, death caused by hanging.—*Phila. Amer.*

Melancholy Accident.—On Saturday, a lad named John Hodge, an apprentice to William Caswell, in Charlestown, went on board a schooner lying at Caswell's wharf, and after conversing some time with a young man on board, expressed an intention of going into the cabin to get some ship biscuit to eat. The young man, in a playful manner, told him he should not go—and took up a gun which he presumed was not loaded—cocked it, pointed it at him—telling him, in a laughing way, that if he persisted, he would shoot him. Hodge, however, pressed on, and the trigger was drawn. The gun was charged with buck shot—and the contents lodged in the upper part of his face and forehead. One of the shot entered the eye, and probably penetrated to the brain. He was living yesterday—suffering great pain—but no hopes are entertained of his recovery.—*Boston Journal.*

A Fatal Mistake.—We learn from the Chambersburgh Repository, that on Friday last, two young men by the name of Alfred Cronan and William Thomas of that place, took, through mistake, a quantity of Cedar oil, the effect of which was so powerful as to prostrate both of them. Medical aid was promptly applied, but it was too late to save the life of Cronan, who lingered till Monday morning last, when he died. The other is yet alive, but very ill, and will probably recover. The cedar oil was mistaken for peppermint—bottles of each standing together. Be careful.

Fatal Accident at Hempstead Harbor.—A little girl, adopted daughter of John Seaman, aged about 8 years, was caught in the machinery of the mill and so much injured that she survived the accident only a few hours.—*Jamaica Farmer.*

The Flood Below.—We have the most distressing account, from a gentleman who left New Orleans on the first of May, in the Steamboat Gen. Brown, of the flood in the Mississippi. *Nearly the whole country from the Ohio to New Orleans is under water.*—The town-plat of Cairo is completely submerged, and great fears are entertained of the destruction of New Orleans.—*Cin. Gaz. May* 12.

Speculation and Suicide.—James Quick, a store keeper in Belvidere, Warren co., N. J. committed suicide on the 3d inst. by cutting his throat. He was between 60 and 70 years old, and had been engaged with his son in some grain speculations which left the two indebted to an amount exceeding one hundred thousand dollars.—Their liabilities were falling due, the means to meet them were not possessed, the son ran away, and the father despatched himself as above stated.

Marrying by Wholesale.—A curious ceremony lately took place at the church of St. Germain l' Anxerrisois in Paris, where three brothers married three sisters. The same service did for the whole party.

Mr. Parsons has a second time renounced the stage, and again been received into the fellowship of the Methodist Episcopal church at Louisville, Ky.

Hon. Aaron Vail has been appointed Charge d'Affairs at the Court of Spain, and the Hon. A. H. Rogers to Sardinia.

Colleges.—The Christian Review states that there are 95 Colleges in the United States, containing about 9,500 students, 27 medical schools, with about 2,750 students, and 8 law schools, with 350 students.

London is said to comprise an æra of 70 square miles, and has a population at this time of 1,950,000.

It is said that the Rev. Mr. Newton, during the session of the great Conference recently held at Baltimore, stated that he had been a Wesleyan Methodist minister about 40 years; during that time he had traveled nine thousand miles a year, and on an average had been engaged in about twelve public exercises a week during that whole period.

It is said the slaves in Canada who ran away from the southern states, has petitioned Parliament for a naturalization law, by which they will become citizens—as in the event of a war with the states they may be re-captured, and again held as slaves.

NOTICE.

The annual meeting of the Seventh Day Baptist Central Association, will be held at the Seventh Day Baptist Meeting house in Scott, on the fourth day of the week before the 2d Sabbath in June next, at 10 o'clock, A. M. pursuant to adjournment.

EPHRAIM MAXSON, Sec'y.
West Edmeston, May 11, 1840.

NOTICE.

A course of Lectures on Chemistry, by A. L. SAUNDERS, M. D., will commence on Tuesday next, at 6 o'clock, P. M. The villagers are respectfully invited to attend.

De Ruyter Institute, May 29, 1840.

DIED,

In this town on the 30th ultimo, Mrs. HANNAH CARPENTER, relict of the late William Carpenter, deceased, in the 77th year of her age. Mrs. C. has left a large circle of relatives and friends to deplore her sudden exit from this world of pain and sorrow.

H.

In Genesee, Allegany County, N. Y, on the 25th of April, Sarah Elizabeth, infant daughter of George and Maria Irish, aged 5 months and 3 days.

"Sleep on, sweet babe,—securely rest,
Nor pain, nor sorrow, can molest.—
Though our fond hopes and schemes are crush'd,
And with thee—laid beneath the dust;
Yet still we would not dare complain,
Our loss is thy Eternal gain." Comm.

Letters received at this office for the week ending June 2d.

Rev. J. R. Irish, H. Willson, P. M., G. Tracy, Edwin Stillman, Rev. W. B. Maxson, Miss Submit Grimes, (yours of 28th April duly rec'd, and noticed in No. 10.) Joseph Goodrich P. M. (5 subscribers; thank you sir. papers forwarded, as directed.) H. Irison, jr., William Hagar, S. N. Sweet.

RECEIPTS.

Of Israel Tripp, 50 cts. Otis P. Eldredge, & co. $1. Of John Whitford, $10. cr. self $4, Sylvanus Carpenter, J. B. Maxson, B. F. Randolph, each $2. Of Solomon Carpenter, $2. Of Peter Burdick, $2, cr. Orlando Holcombe. Of Sophronia Burdick, $4, cr. Richard Stillman, Frances Crandall, each $2. Of H. Willson, P. M. $22. cr. Wm. P. Langworthy, John A. Langworthy, Asa A. Langworthy, John Maxson, Ansel Stannard, Benj. S. Hall, George Potter, John Edwards, Edwin Stillman, P. M. Vincent, each $2, Samuel Wells, Benjamin F. Potter, each $1. Of James R. Irish, $10, cr. Widow S. Coon, Geo. S. Coon, Elijah Lewis, Dea. N. Lanphear, Dea. Charles D. Langworthy, each $2. Schuyler Olin, $1

ADVERTISEMENTS.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2.

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.
June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.
June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER.
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,
at the STONE STORE.
12tf DE RUYTER, N Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods Artificials, Band boxes, and Palm Hats just received and for sale low at the
May 20. STONE STORE.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840. 12tf

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

FASHIONABLE
Millinery & Dress-making,

WILL be executed with neatness and taste by Misses C. P. MAXSON & M. M. WILLCOX, two doors west of I. Smith's Store, Albany street.
De Ruyter, May 7, 1840. 10tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

NOTICE.

A FIRST rate lumber two horse wagon, fo sale by the subscriber.
1tf S. G. WALKER.
De Ruyter, March 10, 1840.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-8
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co. Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	8 to 9
Kentucky	"
Illinois.	"
North and South Carolina.	5
Georgia	9 to 10
Tennessee	15 17
Mississippi Notes	50 60
Missouri	
Bank of the State of Missouri at St. Louis,	5
Louisiana.	
At New Orleans,	7 to 8
Michigan	no sale
Detroit,	no sale
Canada	
Bank of Montreal,	5
City Bank do.	"
Union Bank do	"
Upper Canada	7 to 8
New Brunswick	15 to 20

PRICE CURRENT.

Fish.—Mackerel No 1.	12,25
" No 2.	10,00
" No 3.	5,75
Flour.—N. Y. super. canal,	5,12
Richmond City Mills,	6,00
Rye Flour,	2,75
Indian Meal,	2,81
Grain,—Wheat, N. R,	1,08
" , Western,	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	16,00
Molasses	29
Oils.—Whale,	33
Sperm. Fall,	1,05
" Winter,	1,12-2
Provisions.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh. per cwt..	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
Salt.—Turks Island,	37
St. Ubes.	33
Liverpool, ground,	28
Tallow,	8
Wool.—Saxony,	55
Merino,	45
American,	35

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot,
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

POETRY.

NOT ON A PRAYERLESS BED.

We have often seen, and if we mistake not, have given the following in some former volume, but at this moment, not being allowed time to ascertain the fact, we are glad to be indebted for it to a late number of the Banner of the Cross.—*Ed. Mess.*

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For they alone are blest,
With balmy sleep,
Whom angels keep.
No! not though by care oppress'd,
Or thought of anxious sorrow
Nor though in many coil perplexed.
For coming morrow,
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly care and woes
To thee may e'er return—
Rouse up my soul,
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern,
Things pure and sightly;
Taught by the Spirit,
Never—on prayerless bed
To lay thine unblest head.

Bethink thee, slumb'ring soul, of all that's promised,
To faith in holy prayer,
Lives there within thy breast
A worm that gives unrest;
Ask peace, from Heaven,
Peace will be given;
Humble self-love and pride,
Before the Crucified,
Who for thy sins hath died;
Nor lay thy weary head,
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer!
Has thy day been so bright,
That in its flight,
There is no trace of sorrow?
And, art thou sure the morrow
Will be like this, and more
Abundant! Dost thou lay up thy store
And still make place for more!
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou wak'st and weepest?
Seek there the covenant ark of prayer;
For he that slumbereth not is there,
His ears are open to thy cries—
Oh then! on prayerless bed,
Lay not thy thoughtless head.

Hast thou no lov'd one than thyself more dear
Who claims a prayer from thee!
Some who ne'er bend the knee,
From infidelity?
Think, if by prayer they're brought
Thy prayer—to be forgiven,
And making peace with Heaven,
Unto the Cross are led!
Oh! for *their* sake on prayerless bed,
Lay not thy unblest head.

Arouse thee, weary soul—nor yield to slumber.
Till on Communion blest,
With the Elect thou rest,
Those souls of countless number!
And with them raise
The note of praise,
Reaching from Earth to Heaven;
Chosen, redeemed, forgiven,
So lay thy happy head,
Prayer—crown'd—on blessed bed.

MISCELLANEOUS.

From the Passion Flower.

THE VIST.

In one of the freezing days of our climate, a young physician but recently married, invited his wife to accompany him on a visit to one of his patients.

'You are romancing, James; what!—visit a family without an introduction or invitation; or exchange of cards?'

'In this family, my dear Amanda, there is no ceremony of cards,' said James, 'but they will not be less pleased to see you.'

'I never used to go to see poor people,' said Amanda thoughtfully; 'but,' continued she after a short deliberation, 'I'll go with you any where.'

They passed from the handsome street of their residence to a public square, and crossing over entered a small alley, in which Amanda saw a row of houses built in a manner that showed they were for the laboring class. Crossing the whole range they entered the last house, and the first door Dr. Ledson gave a gentle rap. A plain woman opened it, and welcomed them.

Two chairs were immediately set out, one with the back broken off, the other rickety and unstable.

Before the fire were two little children seated on the hearth, making a noise which the attendant female vainly endeavored to quell. A girl about ten years of age came out of a small pantry bed-room, and smiled as she spoke.

In a large rude chair sat a thin female. She rocked herself incessantly. She looked up when Dr. Ledson addressed her, but neither smiled or spoke. Her complexion was sallow by illness, her lower jaw had fallen from its socket, and her teeth chattered with the vain endeavor to close her mouth.

At receiving some nourishment at the hand of her companion she seemed revived.

'I am glad to see you, doctor, though I half-hoped to have been released from my wretchedness before now. I do not complain, but my bones have started through the skin, and I suffer,'—she shivered and stopped an instant. 'I thought it very hard when I lost my baby last summer; I see it was kind; what would have become of it now? I must leave these, young as they are, to take care of themselves, and my husband is none of the steadiest.'

She did not weep; she was past that human feeling. Amanda looked on in silence. She had learned more of life's state from this scene than she could have acquired from volumes.—She felt now a wiser woman at eighteen, than she would otherwise have been at thirty-five.

It brings down all our vanities and little repinings—a spectacle of such woe. Even the almost insensibility of the sick, was more touching than ordinary sorrow. It gave a feeling of so much that must have been endured before.

'Is this your sister?' said the woman.

'No,' said James, and Amanda smiled as he replied, 'It is my wife.'

'Is it your wife!' said she, showing some vivacity. 'How sweet she looks. Can she sing, O, can she sing, 'I would not live always?'

How often had Amanda sung that carelessly before. She felt awed and humbled now by every syllable that floated on her soft rich tones around the narrow apartment.

The dying looked up so thankfully, that she even looked pretty. A light hectic relieved her vivid countenance. She said audibly, 'I hear the angels singing around me,' and then relapsed into a monotonous groan of weariness.

The little girl shook hands beseechingly as the young couple left, and in a subdued voice Amanda whispered, 'We will take care of you.'

Who like the physician, save indeed the minister, is called upon to see human nature in every shadow of a tint? The rich and the poor, the delicate and the coarse, the learned and the ignorant come before him without disguise.

Amanda thought before, that she loved her husband; but luxury is a dead sea atmosphere, in which the noblest passions sicken and lie motionless. She clung to James' arm as he returned home with a feeling of devotion to him, that she had never imagined before; and in the pleasure she experienced in softening the horrors of her fellow creatures' poverty, she found every day new cause to rejoice in having shared her fortune with one who, if he brought her no addition of the earth's wealth, had taught her that there is a way of employing it that will awaken delight.

THE JEWS.

A writer in Blackwood, in the course of an eloquent article on the Jews and Jerusalem, states that the population of Judea, in its most palmy days, did not exceed 4,000,000. The numbers who entered Palestine from the wilderness were evidently not much more than three; and their census, according to the German statistics, who are generally considered to be correct, is now nearly the same as that under Moses—about three millions they are thus distributed:

In Europe. 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 5,700.

If we add to these about 15,000 Samaritans, the calculations in round numbers will be about 3,180,000.

This was the report in 1825—the numbers probably remain the same.

The writer remarks:

"This extraordinary fixedness in the midst of almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive, that a people thus preserved without advance or retrocession; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential; without a nation, yet united as no nation ever was before or since—has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of filial benevolence, universal good, and divine grandeur?"

He observes further:

"The remarkable determination of European politics towards Asia Minor, Syria, and Egypt, within these few years; the not less unexpected change of manners and customs, which seem to defy all change; and the new life infused into the stagnant governments of Asia, even by their being flung into the whirl of European interests, look not unlike signs of the times. It may be no dream, to imagine in these phenomena the proofs of some memorable change in the interior of things—some preparative for that great providential restoration, of which Jerusalem will yet be the scene, if not the centre; and the Israelite himself the especial agent of those high transactions, which shall make christianity the religion of all lands, restore the dismantled beauty of the earth, and make man, what he was created to be—"only a little lower than the angels."

Power of Association.—Our happiness greatly depends on our forming pleasant associations. We are told that "no people are more national or patriotic than the Scotch," and we honor them for it; for the man that does not love his country, will not be likely to love truly any thing else.—Even the bleak cold hills of Caledonia have a charm for her children; for they are associated in their memory with some noble historic tale, song or legend, learnt in infancy, and clinging round their hearts to the latest period of existence—from the first dawn of childhood, down to the last lingering twilight of old age. The affecting and touching earnestness of Scott, when returning to his native land from Italy—a dying man—and gazing with the fondness of a child upon the misty summits of his much loved, and well remembered hills—even as a child would look languidly and wistfully, in a fond and affectionate mother's face—is one of the most pathetic passages in his whole life. We admire and respect a country that cherishes such feelings, or that possesses any talisman whatever within her boundaries, to draw forth such testimonies of love from her children. —*Watchtower.*

A good wife exhibits her love for her husband by trying to promote his welfare, and by trying to administer to his comfort.

A poor wife 'dears' and 'my loves' her husband, and would'nt sew a button to his coat to keep him from freezing.

A sensible wife looks for her enjoyment at home—a silly one abroad.

A wise girl would win a lover by practising those virtues which secure admiration when personal charms have faded.

A simple girl endeavors to recommend herself by the exhibition of frivolous accomplishments, and a mawkish sentiment which is as shallow as her mind.

A good girl always possesses the respect of others.

The hatred of the vicious will do you less harm than their conversation.

A New England merchant who had accumulated a vast property by care and industry, yet still was as busy as ever, in adding vessel to vessel and store to store, though considerably advanced in life, being asked by a neighbor how much property he supposed would satisfy a human being, after a short pause replied, 'A little more.'

Money is his servant who knows how to use it as he should; his master who doth not.

A bad agreement is better than a good law suit.

Give neither counsel nor salt till you are asked for it.

The fool never thinks higher than the top of his house.

FOR THE FARMER.

From the Newark Sentinel.

CULTURE OF INDIAN CORN.

Careful observation has satisfied the writer, that the present system of cultivating Indian corn, is generally very defective, and can be greatly improved. Not more than *half a crop* is obtained upon an average, except on new or very strong land.—We also see this valuable crop frequently destroyed by autumnal frosts.

The following is an outline of the plan which has been tried by the writer, with entire success. Good crops have been obtained—75 bushels to the acre—and the corn invariably ripened before the frosts of autumn could injure it.

Spread upon the ground before ploughing, 20 to 30 ox cart loads of good, long, or unrotted stable manure: when the corn is planted, put into the hill one half of a shovel full of well rotted manure. This will give the corn an early and vigorous growth until the roots are long enough to derive sustenance from the long manure. By thus giving it an earlier start, it will ripen two or three weeks earlier than it otherwise would the long manure will carry it out, and make more corn and less stock, than when all rotted manure is used. Let the manure, which has kept until it has rotted, be piled up and covered up, so as to protect it from rain and sun, and it will lose much less of its strength than when exposed. Some may say, that the quantity recommended per acre, is more than can generally be afforded. Unless the land is very strong, or in high tilth, *less cannot be afforded.* As a general rule, 5 acres, with 100 loads of manure, will produce more corn than 10 acres with the same quantity, besides the great saving of labor and ground. It is very clear that farmers generally do not manure their land high enough for Indian corn. Upon sward land, rotten manure is indispensable to give the corn a start, and insure an early and full crop.

Poudrette is a good substitute for rotten manure, when it can be had.

No farmer should be satisfied until his average crop is at least 75 bushels to the acre.

A Lover of Good Husbandry.
New York, March, 1840.

From the Genesee Farmer.

TO PREVENT SMUT IN WHEAT.

Messrs Editors—As many farmers are slow to believe in the efficiency of brine and lime in preventing smut in wheat, I am induced to give additional testimony in confirmation.

As our winter wheat is rarely smutty to any extent, we have never prepared that seed by brining and liming. But our Spring wheat having formerly been more or less smutty, we now prepare our seeds in the following manner; after putting our seed into water, to separate the light kernels and oats, if there should be any amongst it, we put into a tub, and pour strong brine, about blood warm, on to it till it is completely covered. After it has steeped three or four hours, we take it out in baskets, in which we let it stand until it is sufficiently drained; then we spread it on a barn floor, and rake in fresh slacked lime until the wheat becomes dry, when it is fit for sowing.

The past two seasons, we have prepared our seed wheat in this way, and not a kernel of smut has been found in the crop raised from it; while our neighbors who neglect this preparation, are generally troubled with smut.

We sow our spring wheat about the first of May. Cassander.

Hume, March 14, 1840.

From the Farmers' Monthly Visitor.

To Cure a Sick Cow.—Mr. H. a neighbor of mine, came to my house in January last, and informed me he had a valuable cow that was apparently well in the morning, and when he put her up at night, she would not eat, and for three days, had neither ate, nor drank, nor chewed the cud. Her belly was full and somewhat swollen, and no excrement had passed off; he had given her two strong cathartic portions. I told him I once had a sheep in like condition, and that a lady happened at my house while I was preparing medicine for it, and said the sheep had lost its cud, and if so, to make one of the inner bark of sweet elder scraped fine and mixed with unmelted hog's lard would cure it. I soon made a couple of balls and put them into the sheep's mouth; the sheep chewed and swallowed them, and immediately commenced chewing the cud, and was well. Mr. H. gave his cow a like cud, that evening at 6 o'clock, and found her well in the morning.

N. W.

Temple, February, 1840.

ADVERTISEMENTS.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number: illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts; and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WILLIAM W. SNOWDEN, 109 Fulton street, N. Y.

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveling agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Illustrations of Prophecy.

BY DAVID CAMPBELL.
No. 9, Washington Street, Boston.

THIS work of above 400 pages 18 mo. just published, embraces many of the views of distinguished writers on the prophecies of Daniel and John, together with some of no small value, found in no other work. It is prepared as the reader will see, with unusual advantages of imparting to the eye the resemblance of the natural emblems used by the prophets. These will interest many of the young, especially to investigate the prophecies, which they have hitherto regarded as a sealed book; and, with the geography of the prophecies, and chronological calculations peculiar to this work; it will afford much help to understand these parts of the Bible.—It also shows the erroneous ground of some modern propagators of an old but startling theory, that the 'end of all things is at hand.' Should the reader fail to find that fulness desirable, yet from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written with a good spirit, giving sober common sense views on matters of great interest.

The work contains 150 pictoral illustrations colored according to the description of the prophets: price $1.00. An Appendix in form of an Atlas, is prepared to accompany the work, which gives a view of countries, in which predicated events have taken place, and which are to take place; also large diagrams and chronological tables, entirely original in their arrangements. One of these plates, throws the entire chronology of the apocalypse upon one square, to page with the seals, trumpets, and vials arranged in the most skilful manner exhibiting symmetry and beauty, as well as harmony of numbers.

☞Editors who insert the above notice, will be entitled to a copy of the work and atlas, by ordering them from No. 9 Washington street, Boston; 126 Fulton street, New-York.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it the *best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "Illustrations of the Bible," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments, also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Mayer, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle, MAPS, &c. The Advocate is published every Saturday, on a large imperial sheet, fine paper, at 122 Nassau st., New York city.

Terms $2 50 per annum in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $40,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merits.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3.50
In the Languages and higher English branches,	5.00
In Drawing,	2.50
In Painting,	2.50
In Drawing and Painting, where both are studied at the same time, or during the term,	4.00

Tuition in advance.
March 17, 1840. 2tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN
De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.
LOTHIAN & HAGAR.

TYPE FOUNDERS, No. 74 Fulton Street N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents per lb.
SMALL PICA	40	" "
LONG PRIMER	42	" "
BOURGEOIS	46	" "
BREVIER	54	" "
MINION	66	" "
NONPAREIL	84	" "
AGATE	108	" "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.
New York, March, 1840.

R. HOE. & CO.
Press Makers and Machinists,

No. 29 & 31 Gold-Street-Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following.

The Smith Printing Press, Imperial No. 5, 3, 2, 1, price ranging from $300 to $250; Super Royal, do. price $240; Medium do. price $220; the Washington Printing Press, Imperial No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240. Medium $220. Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300. Iron Lithographic Presses $125 to $325. Hoe's patent iron Copper Plate Presses $125 to $350; Saddler's Presses $100. Book Binder's Presses and Ploughs $8; Plough Knives each $1. Patent Ruling Machines, to rule one side $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Type.—Fourteen and ten lines Pica, per lb. 22 cts. Seven lines do. 28. Six lines do. 30. Five lines do. 32. Four lines do. 34. Cannon 36. Double Paragon do. Great Primer do. English, and Double [illegible] Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 41. Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 54; Brevier, 64; Minion, 46, 54, 66; Nonpareil, 84; Pearl, $1.40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March 1, 1840.

Agents for the Register.

NEW-YORK.

Scott—[illegible] G. [illegible], Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville* Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Hosey H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Amos Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
[illegible]—Elisha Stevens.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lanphear.
Bolivar—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Rev. James Bailey.
New Salem—Dea. Jonathan F. Randolph.
[illegible]—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—John Swinney, Isaac D. Titsworth.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers free of postage.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JUNE 0, 1840. NUMBER 14.

COMMUNICATIONS.

For the Register.

THE ORPHAN.

In one of the beautiful villages situated in Western New York, a family not long since resided, consisting of three in number; the father and mother, and a beautiful daughter. They had found their way across the wide Atlantic to this land of freedom to seek an asylum far from the hand of the oppressor. They were strictly Roman Catholics in sentiment, and strove with assiduity to instil their pernicious principles into the mind of their only child; and their efforts hitherto had proved successful. She had arrived at the age of fifteen, and had never read the Word of God, or even seen a Bible; but the chains that bound her were to be loosened. She was sent to a Protestant school, kept in the village where she resided, and by mingling in the society of others, she learned something about those truths of which before she had but a faint idea. Being of an inquisitive mind, she watched every opportunity for gaining information; previous to this time, however, she had often doubted the truth of her own religion.

One day, during the intermission, she took up a book and began to read; it was a Testament. She read about Jesus Christ; and that we must confess our sins to Him, and worship Him "in spirit and in truth;" and when she came into the presence of the priest again to confess her sins, she felt that it was degrading to human nature to bow the knee to a created being like herself. She made some remarks on the subject, for which he made her perform some light penance for her unbelief, and patted her cheek and said, that "he should have to send her to the convent in Montreal to finish her education." This was the design of her parents, and she had ever been pleased with the idea; but now it seemed unpleasant to her, for not long before she had read a book entitled "Six Months in a Convent," and she feared her fate would be even worse than death.

We seldom glide along the stream of time uninterruptedly without something to mar our happiness, and thwart the plans which we have laid to pursue. It was thus with the family to which our heroine belonged, whose name I shall call Caroline. She had never known sorrow; her spirit was as buoyant and free as the air she breathed. But, alas! her cup of bitterness was almost filled, and she was about to drink of it even to the dregs. Sickness enters her dwelling, and her mother was thrown upon a bed of languishing. Consumption, that slow disease, but sure, seated on her vitals. Day after day Caroline watched beside her couch, and ministered to her necessities, and heeded little else that was passing around her. But the kind attentions of a dutiful child, and the skill of eminent physicians could not stop the ravages of disease. The hectic flush, which glowed on her cheek, told that she was fast hastening to the tomb. The mother was sensible that she must soon go the way of all the earth, and only regretted that she must leave her child in a strange land, far from her kindred and the land of her nativity. She said she was not afraid to die—that her faith was strong in the doctrines she professed, and expected to be saved through the intercession of saints.—She did not depend upon the merits of Jesus Christ alone for salvation, and therefore could experience none of the consolations which are offered in the gospel. No ray of light irradiated the passage through the "valley and shadow of death!" All was dark and cheerless. The priest visited the sick-room daily, and performed the ceremony of anointing the body of the sufferer.—Tapers were kept burning nightly in the apartment, which gave to the scene an unearthly appearance, and was well calculated to fill the mind of a young and timid girl with horror. Caroline felt that her heart was truly desolate, and that she needed something more than an earthly arm to lean upon. Where now could she find a mother's tenderness! and to whom could she unbosom her sorrows with such perfect confidence and feelings of security!—A dark cloud hung o'er her future prospects—sometimes some of the words she had read in the Testament stole into her mind, such as "Come unto me all ye that are weary and heavy laden, and I will give you rest," yea, rest unto your souls. She ardently desired to find some one to direct her; but dare not make known her feelings to a fellow being.

The mother continued to waste away gradually under the influence of disease.—The lamp of life was flickering in its socket, and the deathless spirit seemed unwilling to leave its frail tenement, and enter upon the untried realities of another world. But the messenger of death at length arrives and performs his work—there is no delay when GOD requireth the soul.—The following day the priest performed the funeral services, and the night that preceded, prayed that the soul of the deceased might not suffer the pains of purgatory, but be admitted into Paradise, and roam free in its elysian fields. Caroline and her father truly felt that their "house was left to them desolate." The voice that had so often welcomed them after absence was now hushed in death—and would never again be heard in tones of sympathy.

Caroline remained for a time inconsolable, but as time wore away she became more reconciled to her loss; she knew that she lived for another beside herself—that she had a parent left who needed her society, and that it was her duty to do every thing in her power to render his life comfortable.

It is said by a certain writer that "time will blunt the edge of keenest sorrow"—and certainly it does in most cases. The wounds which had been made in Caroline's bosom were healed in some degree; she being of a volatile disposition she sought to assuage her grief and drown her serious impressions by mingling in the society of the gay and fashionable. She was often seen amid the joyous throng, and her heart beat quick at the sound of the viol, and she hastened to join in the mazy dance—but there were times when feelings of sadness came o'er her spirit as well when in festive hall as when lone and solitary, and she was reminded that the pleasures in which she delighted were evanescent, and she often heard a "still small voice" whispering in her ear the words of our Savior,—"*Be ye also ready, for in such an hour as ye think not, the Son of man cometh.*" At times she was inclined to listen to the heavenly monitor; but the phantom-pleasure would again beguile her, and she would say, like Felix, "Go thy way for this time, and when I have a more convenient season I will call for thee." Could the veil which hides the future have been drawn aside, or her fate been made known to her by some prophetic pen, she would have turned with disgust from all so "seeming fair," and the facinations of pleasure would have ceased to charm. But that God who orders all events in just such a manner as He sees fit, sent her calamities in an unexpected hour.—The sun, which arose in all his splendor and shed his effulgent beams upon her, ere his setting rays gilded the mountain tops, she was a most wretched being. Her father was seized with sudden illness, which baffled the Physician's skill, and in a few hours he was a lifeless corpse. His sufferings were so intense that he could not even bestow a parting blessing on his child—he could only clasp her hand in his and say—"Farewell!" The struggle betwixt life and death was hard—but it was soon over. The destroying angel executed his commission, and Death stamped that countenance with livid paleness, which a little time before indicated nought to the eye of the beholder, but that the possessor might enjoy long life.

The same ceremonies were performed that were at her mother's burial; but, alas! her condition was very different. That father, on whose arm she had leaned, and whose tenderness mitigated the poignancy of her grief, was now no more. Where now could she find a human being that would shed the tear of commiseration over her misery! Where now could she find a protector that would shield her from the insults of a cold and unfeeling world!—Ah! she well knew into whose hands she would fall—the priest had given her intimations of his designs concerning her, and this was what she dreaded. It was soon settled that she should go and reside with the priest, and that he should take care of her temporal affairs, and have the disposal of her property.

It was mid-summer when she was about to leave her once loved home. The flowers which she had reared would shed their fragrance to the evening breeze, and bloom fresh to delight and regale the senses of another; but she regretted it not, for all that made life to her desirable, and that home a place of happiness, had passed beyond the bounds of time.

"And she was left a lonely orphan'd one;
For, like a twig, torn from its parent stem,
And cast upon the roughly heaving wave,
The wanton sport of each inconstant gale,
So was she thrown upon life's dark boist'rous seas.
Scarce the wild rapturous burst of youthful glee
Broke from her joyous lips ere it was changed
For the low, moaning, chilling tones of grief."

As soon as practicable Caroline left her former home, and arrived at her new place of residence where she found every thing fitted up for her accommodation, and surrounded by the luxuries of life. But the blandishments of wealth had lost their power to charm. The family with whom she boarded were unwearied in their exertions to minister to her necessities, and soothe the anguish of her mind. But her wounds were now too deep for any earthly remedies. Every day she was obliged to attend to the formalities of her religion.—Her actions were strictly watched, and she was not permitted to mingle in the society of any but Roman Catholics, which to her was a great privation. She saw every day more of the hypocrisy of the priesthood, and desired to get away from the thralldom in which she was bound.

Spring had again returned, and spread its green foliage over the decayed face of nature—vegetation was starting into life in all its varied hues and forms, from the towering monarch of the forest to the lowliest flower that decks the fields. Time passed away rapidly, yet the days and hours seemed long to Caroline. She knew that she must have some employment to interest her and arouse and quicken the sleeping energies of her mind. She had for some time wished to ask permission of the priest to attend school, but feared to lest he should send her to some place where she would not like to go. She ventured, however, to make known to him her wishes. He told her that he had been thinking that it was best to send her to some convent where there was a school kept, and had consulted some of his friends on the subject. For some time she made him no reply; at length she asked him if he would not permit her to go to what school she pleased; he made her no answer, but left the room abruptly. She saw plainly that she must comply with his wishes or be treated harshly. She knew not what to do, but concluded that she would never enter within the walls of a convent.

A few days after the conversation with the priest he entered her apartment again, and asked her if she had concluded to go to Montreal to school, and spoke of the benefits that would arise to herself provided she would go. She told him plainly that she would prefer to stay at home.—He seemed much displeased, and left her to indulge in her own gloomy reflections.—Not long after this last conversation a number of priests visited the one with whom she resided. She was left alone during the day, and at night sat up much later than usual. When she retired to her chamber to rest, she had to pass by the room where the priests were in conversation; the door was left ajar and she heard her name mentioned, she stopped and listened for a moment. She heard one of them say that if she was not willing to go they would take her by force; another answered that they would invite her to take a ride into the country. This was enough. She hurried to her own apartment, and tried to compose her mind that she might consider what course to pursue. She knew that it was in vain to indulge in useless grief, and therefore she called to her aid all the fortitude she was master of, and concluded that she would tell the priest that she was willing to comply with his wishes, and appear as cheerful as possible when in his presence, and pretend to make preparations for her departure. When she met the priest again she tried to appear as though nothing had happened, and told him that she had tho't much of what he had said respecting her going to school, and that she presumed that he knew what was best for her, and therefore would go where he might be pleased to send her. He seemed satisfied with what she had said, and in a few days he gave her permission to go to a neighboring village, in order to purchase some articles of clothing. She went accompanied only by a servant. When she arrived at her place of destination, she told the servant that she should not be ready to return until late in the afternoon. She went immediately to the hotel; the stage-coach was just ready to start; she procured a seat, and in a few moments was conveyed rapidly forward. Her mind was so agitated that she had no time for reflection. She knew not the place of her destination.—She only knew that she was going in a direction far away from those beings whom she feared. She felt that she was a "lone wanderer," without a friend to direct what "snares to shun or what path pursue."—Her fellow passengers were courteous and treated her with marked attention. But their kindness could not allay the feverish excitement of her mind. The third day after she had eloped, when the coach halted for the passengers to dine, she was so exhausted in body and mind that she could take no refreshment. She seated herself by the window, and was musing on her forlorn condition, when she was aroused from her reverie by the sound of carriage wheels. She started with sudden fear—looked out of the window and a carriage stood by the door—a gentleman and lady had alighted. The lady was handed into the room where Caroline was sitting, and as she cast her eye upon her, she thought she had seen that countenance before.—She looked again—they met each other's glance.—It was a look of recognition.—Yes, truly, they had met before. It was a school mate of her happier days! An explanation took place. The reader may imagine the scene that followed. Oh! if there is a period in the existence of mortals when we forget the ills that throng us round, it is when helpless and overwhelmed with grief we find unexpected relief, and can pour the pent up sorrows of the heart, without restraint, into the bosom of a faithful friend, "and tears have room to flow."

"Oh! is there aught can heal the spirit's wounds
When the lone heart is strip'd of all it'cherished dear?
Ah! thou alone who wondrous framed that heart,
Who knows each spring of joy—each fount
Of anguish knows—yes, He can heal its wounds.
His searching eye ne'er sleeps, and nought escapes
Its piercing view. He watched the orphan's steps.
He left her o'er the world to roam, to sip
At pleasure's honied cup, and sought to quell
Immortal thirst—to drink its bitter dregs."

After Caroline had told her friend her misfortunes, she wiped away her tears and at her request accompanied her to the residence of her parents, who gave her a cordial reception. They were distinguished for their philanthropy and benevolence, and *their* house was the ORPHAN'S home; and I trust their "names will be had in everlasting remembrance."

A few weeks after Caroline had found a refuge, the Roman Catholic priest and some of his followers arrived at the same place and tried every means to get her into their power—but her interesting history had gathered friends around her that would protect her from the wiles and malice of the Roman Catholic priesthood. She now thought seriously about the salvation of her soul, and that she was a sinner in the sight of God. She went into the sanctuary and there she learned the end of the wicked. The Psalmist says "I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places: thou castedst them down to destruction." Caroline sought and found "the pearl of great price," and united herself to the church of Christ.

* * * * Years passed by,—a gentleman distinguished for his learning, piety and talents, who resided in the village where Caroline found a home, was traveling through her native village, and met a friend of his. During the conversation, his friend inquired after the "orphan girl;" he had never heard the particulars of her history, but learned them of his friends, and felt strangely interested in her welfare, and when he returned home he sought out the fugitive—they met! There are beings whose souls are assimilated, and who only need to become acquainted with each other and their hearts will beat in unison. It was thus with the stranger and the "orphan girl." She appeared to him to be just such a being as he had pictured in his imagination as one whom he could love. Sorrow had tinged her intelligent countenance with a look of melancholy—but now it was animated with the Christian's hope. Some of those passions which play around the heart, but had lain dormant in the bosom of Caroline, were brought into action by the kindness of the benevolent stranger; and, at his solicitation, she gave him her hand.

* * * * * *

There may be seen in a delightful part of the country a beautiful and commodious cottage—white as the driven snow—noted by the traveler for the natural and artificial beauties with which it is surrounded, and for the commanding view which is had from its site of the picturesque scenery that is seen in the distance; and the simple decorations without exhibit the good taste of its inmates. The beloved and happy wife of the proprietor of that mansion has not forgotten the hour when in the last extremity of her sorrow, she sat by the window of the hotel, musing over her sad fate and doubting the goodness of that Being who sustained her, when she was startled by the noise of carriage-wheels, and the impulse of the moment was that her enemies had pursued her—but lo! it was a friend. And she now recognizes that Being who watched over her through all the intricate windings of her path and who has ultimately made her the happy recipient of such inestimable blessings. S. G.

Gibson-Ville, May 16th, 1840.

RELIGIOUS.

THE CHRISTIAN'S LOVE FOR THE HOUSE OF GOD.

Mr. H——— had been for several years in feeble health, having in his own view, though not in the opinion of his physician, indubitable symptoms of pulmonary disease. For some months before his decease, he was confined almost entirely to his house; consequently was denied the privilege, invaluable to him, of attending public worship. A few weeks before he died, he said to his wife, "If I live till next Sabbath, I must go to meeting once more." She replied that he might be unable to endure the exertion. Said he, "I cannot be denied the pleasure of visiting the sanctuary once more, if it be possible for me to get there." Mrs. H——— who tenderly sympathized with him in love for the sanctuary, said no more. When the Sabbath came, he requested her to make him ready for meeting.—Aware that he could not endure the fatigue of riding from home and attending meeting the same half day, he rode during the morning service to my house, situated but a few rods from the meeting-house, where he sought some repose. Here I found him on my return from the morning service.—He said, as I entered the room, in a tone which betokened the depth of his emotions, "I am come once more to attend meeting before I die." In the afternoon, "we walked to the house of God in company." During the service, the deep solemnity of his aspect, not less than his extreme debility, attracted the attention of those around him. At the close of the service, after the congregation had mostly retired, I noticed him standing near one of the doors, and surveying the interior of the house with great deliberation. After he come out, he took a similar survey of its exterior, and of the adjacent grounds. I was affected by the proceeding, but knew not how to explain it, though I suspected its meaning. Next morning I called upon him, and after a few remarks about his feelings, he said, "I had great enjoyment yesterday at meeting, and before I left, I took a final leave of the pulpit, and the walls, and the seats. I never expect to enter the sacred place again, but I thank God for the opportunity afforded me yesterday; and I shall thank him, even though the effort should hasten my departure."

Whether he was unfavorably affected or not by his exertion, from this time he failed rapidly, manifesting however, cheerful submission, and unwavering confidence in his Redeemer; and in about five weeks, exchanged, as we trust, hope for fruition, and earthly for heavenly worship, in concert with saints and seraphim.

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.—A day in thy courts is better than a thousand.—I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness."—*Pastor's Journal.*

GOD SEEN IN HIS WORKS

TALE FROM THE GERMAN.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.—About forty years ago, there lived in that castle, a noble gentleman, whom we call Baron ——. The baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened, on a certain occasion, that this young man being from home, there came a French gentleman to see the baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood; on which the baron reproved him, saying, 'Are you not afraid of offending God who reigns above, by speaking in such a manner?'

The gentlemen said that he knew nothing about God, for he had never seen him.

The baron did not notice at this time what the gentleman said, but the next morning took him about his castle and ground, and took occasion first to show him a very beautiful picture that hung on the wall.

The gentleman admired the picture very much; and said, 'Whoever drew this picture, knows very well how to use his pencil.'

'My son drew that picture,' said the baron.

'Then your son is a very clever man,' replied the gentleman.

The baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

'Who has the ordering of this garden?' asked the gentleman.

'My son,' replied the baron; 'he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall.'

'Indeed,' said the gentleman, 'I shall think very highly of him soon.'

The baron then took him into the village, and showed him a small neat cottage, where his son had established a school, and where he caused all young children who had lost their parents, to be relieved and nourished at his own expense.

The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the baron, 'what a happy man you are to have so good a son.'

'How do you know I have so good a son?'

'Because I have seen his works, and I know that he must be both good and clever if he has done all you have shown me.'

'But you have never seen him.'

'No, but I know him very well, because I judge of him by his works.'

'You do! and now please to draw near this window, and tell me what you observe.'

'Why I see the sun traveling through the sky, and shedding its glories over one of the finest countries in the world, and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; and cattle and sheep feeding in green fields; and many thatched cottages scattered here and there.'

'And do you see any thing to be admired in all this? Is there any thing pleasant, or lovely, or cheerful in all that is spread before you?'

'Do you think I want common sense?—or that I have lost the use of my eyes, my friend?' said the gentleman, somewhat angrily, 'that I should not be able to relish the charms of such a scene as this?'

'Well, then,' said the baron, 'if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handy works as are now before you? Let me never hear you, my good friend, again say that you know not God, unless you would have me suppose that you have lost the use of your senses.'

From the [illegible].

ENQUIRY.—The spirit of enquiry is a noble spirit, and the more so, as our enquiries are directed to subjects glorious and sublime. To know and understand our being, end, and aim, is, or should be, the great purpose of life. Man's most degraded enquiries into that which is uppermost in his mind, and no exertions spared to accumulate that for which he practically lives and labors; groveling through life with no other object, but to gratify his sensual appetite; he experiences in the worst sense "how little man can know." But the man who is desirous of becoming what he ought to be, wiser and better, will find on wisdom's road many who will and can give him profitable advice on enquiry. No man should be ashamed to enquire when he knows he is lost, when others are at hand who know the way, and understand the best method of traveling on that way which we purpose to pursue.—In all cases we should enquire of those who are most fitted to give us information and best understand the subject to which our enquiries are directed. All will acknowledge the truth of this proposition in temporal affairs, how much more will it apply to things sacred and profound? Religious Enquiry has long agitated the Christian world, and great and glorious has been the result. Many have found the truth as it is made plain in the Old and New Testament; and the great reason why more have not found it, is, that they have enquired of man, instead of the Lord.—They have slaked their thirst for truth, from the stream, instead of the fountain—consequently they have sucked in much error and delusion, that has floated down the stream, incorporated and commingled since it originated from the fountain.

The enquirer must go to him who is the "way, the truth, and the life," the only source of light and knowledge. If any man lack wisdom let him ask of God who giveth to all men liberally, and who has no respect to persons—but in every nation they who fear him and work righteousness are every where accepted of him. J. A.

A DEIST.—A correspondent of the Christian Observer says, "Some years ago, I occasionally met with a disciple of the late Dr. Darwin, he had drank so deeply into the system and spirit of his master, as to consider him the very first philosopher of the age. I have heard him expatiate with enthusiasm on his writings and character, and revile the holy Scripture with all the rant of vulgar blasphemy. A few months after my last interview with Mr. ———, I was informed that he was no more. Struck with the event, I was solicitous to know how he died. The account I received was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and deep horror seized his mind. A short time before his departure, supposing himself alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with Dr. Darwin, whom he now reproached as his deceiver; and after loading his name with execrations, which I dare not put to paper, he closed the horrid remonstrance in some such terms as the following: 'Monster! wretch! Is this the end of your boasted philosophy! Have you brought me to this!'"

Conscience is that *something* within us, which approves when we do right, and rebukes when we do wrong.

POWER OF PARENTAL FAITH.

A Clergyman, some time since, concluding a sermon to youth, took occasion to press upon parents the duty of parental faith, and illustrated its power in the following manner:

"About two and twenty years ago, a little circle were met around the apparently dying couch of a male infant; the man of God who led their devotions, seemed to forget the sickness of the child, in his prayer for his future usefulness. He prayed for the child, who had been consecrated to God, at his birth, as a man, a Christian, and a minister of the Word. The parents laid hold of the horns of the altar, and prayed with him. The child recovered, grew towards manhood, ran far in the ways of folly and sin. One after another of that little circle ascended to heaven; but two at least, and one of them the mother, lived to hear him proclaim the everlasting gospel. It is,' said the preacher, "no fiction; that child, that prodigal youth, that preacher, *is he who now addresses you.—N. Y. Evangelist* 1833.

GOING TO CHURCH.

'What is the use,' said a pupil of a medical friend of ours one morning to his master, on their way to a place of worship, 'what is the use of going to church, when you only hear the same thing over again?'

'What is the use,' replied his master, 'of breakfasting, dining and supping every day, when you only eat the same things over again?'

'I do not see,' said the youth, "as the cases at all resemble each other. I must eat to support my life, and nourish my body, which otherwise would languish and die.'

'The cases are more parallel than you are aware,' rejoined the master. 'What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and decay, unless our passions be regulated by the influence of grace.'

'How does it happen then,' inquired the young man, "that all have not the same relish and religious exercises, while all have the same appetite for their bodily food?'

'There,' answered the master, 'you again mistake the matter. It is very true, that if our bodies are in health, we desire and relish our daily bread; but when we are sick it is widely different: we have then not only no relish for our food, but even loathe it, and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes these exercises of devotion, and cannot exist without them; but while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, and avoids the society of his people. Nor does the resemblance stop even here: for as bodily diseases, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of the spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death which consists in that everlasting exclusion of the soul from the presence and favor of its all-wise Creator.

SENSUALITY THE GROUND OF UNBELIEF.

Now the sensual man is, of all men living, the most improper for inquiries after truth, and the least at leisure for it. He is sedate and cool, and therefore not able to fix his attention to a point, and go through with it. He is never disinterested and impartial; and therefore, not capable of deliberating freely. He is already under the dominion and power of his own lusts, and perhaps likes to be so, and is very unwilling to shake off his chains. Now such a man, so disqualified, is no doubt a very incompetent judge of divine truth, and very unfit to consider the pleas that are brought for it. His search into these things is like to be with no great evenness and fairness. How can it, when it comes with strong wishes that he may find it all a mistake?—Indeed, when a man allows himself in all sorts of impurities, and is determined to go on in them, he finds himself under the troublesome restraint of principles, and the dread of religion, which hangs continually over him, the only way for him to pursue his enjoyment, and yet be easy, is to set his face directly against the doctrines of religion, that give him any check or disturbance, and resolve to get rid of them as soon as he can. And he may put the thoughts which rise in him upon this occasion, together, and make a book of them if he pleases; and then tell us that this is a sober inquiry after truth, and a free discussion of a point in debate; but there is nothing of that in it. He thinks of truth just as a man doth of his enemy, with spite and anger, and a design only of finding out what may blast and expose it. This is a strange, contumelious way of treating divine things, and would tempt even a good man to return the affronts due to piety and virtue, by opening the characters of those who do them; in which we should commonly find, that sensuality and looseness of life had a very great and particular share. But some men who write pretended histories of religion, are beholden to the real religion of others, that their histories are not written.—*Bishop Atterbury.*

The devout Christian, whom in perilous times, and towards the close of life, a gracious Providence has thrown ashore in some sequestered corner, from whence he views those peculiar tumults with which he hath no farther concern, is, perhaps, arrived at the next degree of happiness to that of just spirits made perfect.—*Bishop Horne.*

A faithful child of God will be prompt to perform any duty, simply, because the Lord enjoins it.

THE REGISTER.

De Ruyter, June 9, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

AS A MAN THINKETH IN HIS HEART SO IS HE.

That this saying of Solomon is by some persons misunderstood, is evident from the wrong exposition frequently given of it.—We often hear it so expounded as to justify a person in the belief of *any* doctrine, providing he is sincere. These latitudinarians appear to think if a man is sincere in his sentiments, [no matter what those sentiments are,] he should be acquitted from all blame, justified and saved; 'for, as a man thinketh in his heart so is he'—that is, he is right. If this be true, then Paul was not to blame, and ought to be justified in persecuting the church of Christ, for he did it in all good conscience, and verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. And the Jews are not to blame, and ought to be justified in rejecting Christ, for they are undoubtedly sincere in the belief that they ought not receive him; and who indeed may not be acquitted of blame, and consequently justified and saved, if the above exposition be correct. Such a sentiment strikes at the foundation of all truth, of justice, and of right—overturns the whole fabrick of moral obligations, and throws wide open the flood-gates of error, and if the sentiment should be generally believed and carried out it would deluge the world with the most loathsome and soul-polluting corruptions. This sentiment leaves frail, erring man like a ship at sea in a starless night without a rudder, compass, or chart, driven by fierce winds, and drifting about until dashed upon unseen rocks it is lost forever. It leaves man to believe what he chooses, and to renounce what he dislikes—in short to follow out the leading propensities of his nature on what is vainly supposed to be justifiable grounds; whereas we are required to believe the scriptures; to know the truth; and we can only be right, as we think, believe, and do right. The passage under consideration means just what it says—'As a man thinketh in his heart so is he,' that is, whatever may be a man's conduct, appearance or profession, his character is determined by the thoughts and sentiments of his heart. Nothing is more evident than that this is the true meaning of the text.—'Eat not thou,' says Solomon, the 'bread of him that hath an evil eye; neither desire thou his dainty meat: for as a man thinketh in his heart so is he; eat and drink saith he to thee, but *his heart is not with thee.*' The meaning is, covetous men, notwithstanding, to save appearance, at some times may appear to be liberal; yet they are covetous still, and will grudge to part with what they may seem willing to give.—The passage thus explained harmonizes with the whole tenure of the scriptures, while it fixes upon man the obligation to listen to the voice of truth, and to incline his heart to obey the laws of righteousness.

CONVERSION.—During the recent revival in Pulaski, N. Y., a tavern keeper by the name of Lynch, under a solemn conviction of the sin of selling intoxicating drinks, came out a thorough temperance man—discontinued the traffic, and since declares his determination never to resume it, let the consequences be what they may. Mr. Lynch keeps good accommodations, and is reasonable in his charges. We hope such houses will be patronized by temperance men, and that their devotion to right principles will be no disadvantage to them even in a pecuniary sense. Those are not the most consistent men who advocate temperance principles at home, and evince little or no interest in sustaining them abroad.

By a letter just received from Rev. Job Tyler, we learn that a gracious revival of religion has been experienced in Centreville, St. Josephs co., Michigan, within a short time past. The number of converts not stated. The prospects are said to be very flattering in that vicinity. Brother Tyler makes a strong appeal in behalf of destitute societies in Michigan for missionary aid. He thinks much good might result from the employment of an efficient laborer in that state. Similar requests reach us from Wisconsin, Indiana, Ohio, and other places. We hope it will be in the power of the Executive Committee of the Missionary Society to answer these Macedonian calls.

Brother Tyler further says that a number of persons have lately embraced the Bible Sabbath in that vicinity, and that the question relative to the requirements of the fourth commandment is considerably agitated. He sends us the names of four subscribers for the Register, and promises to obtain more soon. Will not other ministers go and do likewise?

"PRACTICAL ELOCUTION," *by Professor S. N. Sweet.*—This work which was recently put into our hands appears, from the partial attention we have been able to give it, to be a highly useful work, and well adapted to secure the important purposes for which it is designed. It is accompanied with the best of recommendations from several highly distinguished gentlemen in this state. This, together with the fact that Mr. Sweet is extensively known as a popular lecturer and teacher of Elocution, entitles the work to the consideration of those who wish to acquire a knowledge of the principles upon which good reading and speaking are founded.

Mr. Sweet is now giving a course of ten practical lessons on Elocution in the De Ruyter Institute, which promise here, as elsewhere, to have a highly beneficial effect upon the young gentlemen who belong to the class.

NEW PAPER.—We have received the first number of the *American and Foreign Anti-Slavery Reporter*, published at New York. It is to be the organ of the American and Foreign Anti-Slavery Society; whose objects are 'the extinction of slavery, and the slave trade, and the equal security, protection, and improvement of the people of color.' The number before us breathes a mild and good spirit, and is neatly executed. Terms $1, for a volume of 24 numbers to single subscribers. Ten copies to one direction $5. Payment always in advance.

UNION.—The "Olive Leaf," published at Providence, R. I., and the "New York Weekly Messenger," have been united under the supervision of Mr. L. D. Johnson. Judging from the former character of the papers thus united we expect a valuable paper. We wish the publisher success.

The Eastern Seventh-day Baptist Association convened at the meeting house of the first church in Hopkinton, R. I., on the 22d ultimo. Rev. Daniel Coon was chosen moderator, and brethren Joseph Potter, and C. C. Lewis, secretaries. Their circular letter is on the subject of union among christians.

In a communication from Mr. J. Sutten, of Smyrna, we are informed that there is a society of Seventh-day Baptists in the vicinity of Mount Pleasant, Maury co., Tennessee. We send this week a few copies of our paper to that place, and respectfully request the Post Master to act as agent in obtaining subscribers in that neighborhood.

☞ To those subscribers who wished the back numbers of the Register we are obliged to say, that we are unable to furnish one of the 13th No. We work off, however, a sufficient number this week to meet the increase of our subscription list for the present, which, we are happy to say has been very rapid of late.

Cheap, Cheap enough.

☞ Good Board can be obtained at the Boarding House of the De Ruyter Institute, for $1,25 per week. Who is to blame if children are not well educated when such facilities are offered?

ENLARGEMENT.—The "Republican & Eagle," published at Cortland and Homer villages by Rufus A. Reed, has been enlarged and very much improved. It now assumes the name of the *Cortland County Whig.*

CORRESPONDENCE.

The following communication is from a young Jewess in the Island of St. Croix to sister S——, who passed the winter there. Our sister had been informed that Miss B——, the writer, had become a disciple of Jesus—and being anxious to obtain an acquaintance with her, called upon her; but not finding her at home—and being about to leave the Island—she wrote on the blank side of one of the tracts upon "*the prophetic character of the Messiah,*" and left it for her—and since her return to New York has received a letter of which the following is an extract. Being favored with the perusal of it; I have, with the permission of sister S—— transcribed it for the Register; believing that it will afford some others the pleasure in reading it that it has me,—and that by the blessing of God, it may "*prove useful to some poor individual.*"

WM. B. MAXSON.

St. Croix, April 24, 1840.

DEAR LADY—Although not personally acquainted, yet the manner thro' which you have requested a letter from me, makes me feel a peculiar interest in commencing a correspondence, which I trust may be continued. Your kind address, together with the treatise, I received the day after your departure, and I regretted much my not having made your acquaintance. I should have been most happy to have conversed with you on so important a subject as the salvation of Israel, in which we, as the followers of the Lord Jesus Christ, must be equally interested. As you have requested a statement of the change of my sentiments, I will, with the assistance of the Holy Spirit, endeavor to do so, hoping through my humble means, to be useful to some poor individual.

I cannot say that I was brought up in a strict observance of the Jewish laws, and not altogether among my own persuasion, in which I continued until I was 18 years of age, when I began to feel that there was something wanting for the mind to dwell upon. The set form of Hebrew prayer which I had been accustomed to repeat without understanding it, no longer afforded me any comfort or consolation. Perhaps I was aroused to this by my situation, which did not accord with my love of peace and quiet. O, how good is God! How unbounded is his love! All things will work together for good to them that love him. He has been a merciful Father to me, and now am I enabled to approach Him whom I so grievously offended, as a blessed Savior. But I have digressed, feeling that all praise is due to Him who deals with us not as we deserve.

Two or three years passed without my giving any serious reflections to my state; yet there was a something that often caused me to feel that all was not right. At this time God saw fit to allow an intimacy to commence with a pious and beloved young friend, who was every way calculated to aid me in all that my heart desired. I saw, admired, and loved that which made her so happy; but I dared not enquire, fearing to be drawn away from the state of suffering which I thought was right for me as a Jewess. A sister of mine having married at this time, my friend and myself accompanied her to one of our Islands for a few weeks, and here occupying the same room with my beloved friend, I saw, after I had retired to bed, that she lingered to read God's holy word, and bend her knees to him who loves prayer. I reflected on this, and sighed to think I was not encouraged to do this by my church, yet from this, I determined to introduce the reading of the scriptures on my return home, which I was enabled to do, confining it to the Old Testament, but I found no rest for my wearied soul. My mind being in this state, a general debility took place, and I was reduced to such a state of weakness, that a change was necessary. But previous to my departure for the United States, I had a singular dream, which will never be forgotten by me. I thought two figures appeared by my bedside, one was Jesus and the other Moses. I extended my left hand to Moses; when a still small voice whispered, "Believe on me." I immediately turned round and gave my other hand to the Lord, when I awoke with very pleasant feelings. I told this dream to several persons, for I could think of nothing but my dream. Soon after this, I sailed for the U. S. to visit my brother and sister who had removed there. Since their union, they had become members of the New Jerusalem church. I attended every Sunday, and several times heard my dear brother, who had a few years previously lived without God in the world, preach Jesus Christ, the Way, the Truth, and the Life. Yet my unbelieving heart refused to assent to what my understanding could not but be convinced of. I had believed that God was one, & the Trinity was my stumbling-block. During my residence with my brother, many truths were revealed to me, and laid the foundation of anxious inquiry on my part. In this state I joined my dearest earthly friend, who was about to leave the United States for the West Indies, our home. Unitedly we commenced the responsible office of teaching children. Here I had daily an opportunity of being advanced in the truths of christianity. The happy result of its divine influence were practically made manifest in all that my friend said and did; yet I must be convinced, as a Jewess, that God was one. I prayed to be convinced. Swedenborg's works with my Bible were my constant reading, and gradually did the Holy Spirit unfold to my view the blessed Savior,—the Jehovah of the Old Testament—Jesus of the New. I found that it was He who said in Isaiah xliii. 11: "I even I, am the Lord, and beside me there is no other Savior." Again in the xlv. 22: "Look unto me all the ends of the earth; for I am God, and there is none else." Again he said in John iii. 11: "That whosoever believeth in Him should not perish, but have eternal life." If I were to enumerate all the passages that convinced me that our Creator himself had redeemed Israel, I should fail in the attempt. When I felt this, I was quite willing to bow submissively to the mystery of the incarnation as centered in the person of the Lord Jesus Christ. "Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." "But now thus saith the Lord that created thee, O Jacob! and he that formed thee, O Israel! Fear not for I have redeemed thee, I have called thee by thy name, thou art mine." "Jesus saith unto him, have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, show us the Father? Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "In the beginning was the Word, and the Word was with God, and the Word was God." "And now O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was."

I now felt that in acknowledging Jesus Christ, to be God of Heaven and earth, I did not divide the indivisible God; but that I approached him as a Savior, which is the only manner in which our finite minds can conceive of God, or approach him in love. Then will we be led to view him risen from the sepulchre, eternally one with the Father. Oh! what love for sinful man? that our Creator should have torn the veil which separated us from him on account of our sins,—taken on himself our corrupt form, bore our infirmities, carried our sorrows, and at last was glorified in being a sacrifice for sin, by the spilling of his own precious blood. O that all would exclaim, May I be washed white in the blood of the Lamb!

I am now a member of the Episcopalian church, but I have no sectarian principle, and I look forward to the conversion of the great part of the christian world, it being merely nominal christianity; and in proportion as this advances; so much we trust and pray that our oppressed brethren will arise and exclaim, "What must I do to be saved!"

I hope dear lady, that this [illegible] tion may commence a correspondence [illegible] will be mutually beneficial to us, and perhaps to others.

I am your friend in christian love,

H. B. BENJAMIN.

For the Register.

[illegible] 28.

On this passage, Mr. Barnes remarks thus: "He returned early to the Mount of Olives, and taught in the temple. [illegible] Savior did not waste his mornings in idleness or sleep. He rose early, and repaired to the temple. The people, also, flocked to the sanctuary to hear him. This example is at once an encouragement to early rising, and to the early worship of God. It is a reproof of those who spend the part of the day best fitted for devotion in unnecessary sleep. And it shows the propriety, where it can be done, of assembling early in the morning for prayer, and the worship of God. Early prayer meetings have the countenance of the Savior, and will be found to be eminently conducive to the promotion of religion. Let the day be begun *with God*, and the work of piety is easy. Let the world have the ascendancy in the *morning*, and it will be likely to have it also at noon day, and at evening." I hope that these suggestions of Mr. Barnes, will increase our interest in the morning meetings, which have been such precious seasons to some in this village for a few weeks past.

May 26th. J. R. J.

For the Register.

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.—BIBLE.

I have long been in the habit of associating the cause of temperance with that of religion; and considering that whatever directly advances one, indirectly promotes the other. Hence I infer that a few short articles touching the former will not be unwelcome to the columns of a religious editor, nor the eyes of his readers.

The immense evils entailed on our land by liquor-selling-taverns, have led to inquiry in my own mind, whether the dire calamities may not be averted without robbing the traveller of a comfortable home.

Some tell us, "indoctrinate community in the principles of doing right, and the evil is no more." In this, however, a difficulty as serious as the former is manifest: for it has long been established that "because sentence against an evil work is not speedily executed, the heart of man is fully set in him to do evil." Hence the necessity of a motive aside from the intrinsic excellence of virtue, to induce men to abandon a lucrative traffic, because it is fraught with evil. Till such a *motive* can be seen; or till "Temperance Houses" are made popular and profitable, the cause of Temperance must beat against wind and tide, ere it is safely moored in the haven of security.

Should it meet your approbation, I propose in some future numbers to present to the consideration of your readers a few facts and inferences in relation to this subject.

SOLILOQUIST.

REVIVAL RECORD.

Lynn, Mass.—During the last month, says the editor of the Puritan, the indications of a revival have been more decided. There have been a number of hopeful conversions; and the meetings are attended with deep solemnity. All the appearances promise an interesting revival.

Malden Centre, Mass.—In this place thirty-three have been hopefully converted, and others are anxious. Twenty-seven have been received to the church (Methodist) on trial.—*Puritan.*

Charlestown, R. I.—This town has been remarkable for a destitution of religious privileges. There never was a house of public worship in the town except the one owned by the remnant of the Narragansett Indians. In February, a revival commenced of unusual power. The solemnity of the judgment day seemed to reign in the assemblies. Many cases of conversion have occurred. A church has been organized with twenty-six members. In March, nineteen were baptized. The people are now making efforts to build a house for public worship. *Eighty* have signed the Temperance pledge since the revival commenced.—*Ibid.*

Maine.—The following accounts are condensed from the Christian Mirror:—

In *Sumner* there is the beginning of a revival.

Industry.—Several individuals have recently indulged hope, and many more attend inquiry meetings, and appear deeply impressed with a sense of their need of an interest in Christ. Christians are greatly revived.

New Sharon is now sharing in the good work.

New Gloucester.—The work of grace is still gradually advancing. New cases of awakening and hope occur weekly. Twenty-six persons have united with the Congregational church.

Bangor and Vicinity.—The work of grace still continues.

[illegible] have been a considerable number of conversions.

[illegible] is commencing.

[illegible] Mirror re- [illegible] the difference between the past and present habits of our citizens appear more obvious than in this:—

[illegible]

[illegible] immortality and a world to prepare for it."

[illegible]—This country is new, having been settled but about five years. The village contains about 600 inhabitants. In the spring of 1837, a small meeting house was erected, and Rev. Cyrus L. Watson settled as pastor of the Presbyterian church; besides which there are Baptist and Methodist churches. In February last, meetings of six or seven days continuance were held in the Presbyterian and Methodist churches. The church was revived and stirred up to prayer and effort; and there was a general awakening among sinners, and a disposition to go the house of prayer, such as had never before been witnessed in that region. Opposition was disarmed; infidelity silenced; backsliders reclaimed; and dead professors from the East, who had left their religion behind them, were brought to light. As the result of this work, 54 have united with the churches; and about twenty more are regarded as converts. Most of the converts were young persons, between 18 and 36. One young woman came alone fourteen or fifteen miles over the prairie, saying she had heard that God was there, and she wanted to find out for herself.—She went home, rejoicing in the Lord.—The work still progresses; and the house, which it was supposed would be larger than would be needed for a number of years, is now to strait for them.

Wisconsin.—A gentleman in Wisconsin writes to his brother in New Haven, that revivals are prevailing extensively there, exceeding in power and interest any thing he ever saw in New England. In a neighborhood not far from Southport, about a dozen infidels banded together in a club, to oppose the work, but, in a short time, every one of them was converted. Surely the Lord *has* designs of mercy for this guilty land.

INTELLIGENCE.

FOREIGN.

LATER FROM FRANCE.

By the packet ship Burgundy, Captain Lines, Paris and Havre papers to the 30th of April inclusive are received. By the British Queen we had Paris advices to the 28th, evening.

It was reported in Paris that the King of Naples had refused the mediation of the King of the French, between himself and Great Britain, and that he was determined on resistance. It was reported also that Austria had offered him assistance to the amount of 30,000 men. The English steamer Hydra had captured five vessels (merchantmen) on the coast of Sicily. Dispatches had arrived at Toulon in answer to the King's offer of mediation, but their tenor was not known, save by rumor. There is no truth, probably, in the Austrian part of the story, and the rest is rather doubtful.

The U. S. sloop of war Cyane arrived at Toulon on the 25th of April. On the some say another instalment of 3,000,000 francs, of the Haytian debt, was landed at Toulon.

A squadron of three vessels was about sailing from Toulon for the China seas, to look after French interests during the strife with England.

The commissioners appointed to regulate commercial intercourse between England and France have finished their labors, and their report may be expected soon.

There is no later news from Algiers.

From the East the intelligence is still ominous of coming trouble. The resolution of Pacha remained unshaken, and he had given a new proof of it by appointing the traitor Captain Pacha, to the command of the united Egyptian and Turkish fleets. This had caused great irritation at Constantinople. The Pacha's military preparations, in Syria as well as Egypt, were on the most extensive scale. In the former he is said to have 80,000 men.

From Spain we have again intelligence of the death of Cabrera—announced as positively as before, and perhaps as truly. —*Com. Adv.*

SUMMARY.

The Crops.—From Ohio we have discrepant statements in relation to the growing crops. The Ohio State Journal has the following:

The Wheat Crop.—In many parts of the State, we hear of ravages by the fly among the growing grain. This is said to be the case in Clark, Champaign, and Hamilton counties. In this county some damage has been done.

The Michigan papers speak of a most promising harvest. As a general rule, the extent of mischief to crops is overrated.—We hope it may prove so in the present case. Our accounts from the North represent the prospects of the farmer as fair.

The Zanesville, Ohio Republican has the following:

Crops.—Accounts from all directions give the most flattering prospects of the growing crops—they will be even more abundant than last year.

Drowned.—The body of a woman floated ashore near the South Ferry, Brooklyn, yesterday afternoon about 3 o'clock. She had on a dark colord dress and no stockings. Her clothes were very much torn, and her head was dreadfully broken and shattered.

The body of a drowned man was picked up in the North River, opposite Hoboken, by some fishermen, day before yesterday, and taken to Hoboken, where an inquest was held upon it by Mr. John G. Spear, Justice. His name was Christoff Mayer, and was one of four who were drowned near Canal street on the evening of the 10th inst.—*Journal of Commerce.*

Wonderful Escape from Death.—Three or four weeks ago a Mr. Ladd, who was traveling on foot in Iowa territory, near Fort Madison, was fallen in with by three other men, to whom, in the course of conversation, he imparted the knowledge of his having four or five hundred dollars about him, which he was going to pay in at the land office. The three strangers instantly determined to obtain the money, and on their reaching a broken part of the country attacked Mr. L. with clubs and knives, killed him as they thought, robbed him, threw him into a ravine, covered him with brush, and then continued on their journey.

A rivulet of water flowed down the ravine in which Mr. Ladd lay buried, and the refreshing element coming in contact with his wounded head, had the effect of cleansing the wounds and restoring him to life. Knowing the route of the robbers, he instantly set out in pursuit of them—reaching Fort Madison, where he heard they had descended the river—procured a skiff—reached St. Louis, and in an hour or two apprehended two of the ruffians. The third had not yet reached the city, and was arrested on landing a short time afterward. The villains were the next day taken back to Iowa, and the court being in session, were instantly tried, convicted, and sent to the penitentiary, one for 5 years; another for 10, and the third for 23. How much of the money Mr. L. was able to recover we have not heard.—*Peoria Register.*

Latest from Texas.—In the New Orleans papers of the 20th ult., we have news from Texas to the 16th ult. General Canales and Colonel Carbajal, of the Mexican Federal army, have arrived in Houston, but report no late movements of their party.—Their army of the frontier numbers eight hundred Mexicans, independent of foreigners. The whole population of the frontier States is ready to co-operate with them. The Centralists are about three thousand strong, stationed at Matamoras, Monterrey, and Laredo.

General Canales, in his official report of the encounter with Arista on the Rio Grande, estimates the number of killed, wounded and missing, on the part of the Federalists at eighty-four, and on the other side at six hundred.

MALIGNITY EXTRAORDINARY.

ALTON, Thursday, May 21, 1840.

About 12 o'clock last night some person or persons with fiendish intent to destroy the town, blew up the magazine containing nearly 600 kegs of powder. This depot was placed a few years since in a notch below the high mound on the brink of the precipice of rocks three or four hundred yards above the mill and Penitentiary.—The stone, of which it was built, was driven through all parts of the town, and vast numbers of descending rocks broke through roofs and floors, and were buried in the cellars and in the earth through every street. The concussion has destroyed most of the glass, sash, doors, &c. On the side and ends of the buildings fronting the direction of the magazine, many houses were much shattered, and a few materially injured. It will require, several thousand dollars to repair damages. It is singularly providential that not a life was lost or a single individual injured. There were, however, many hair-breadth escapes.

A slip from the office of the Ithaca Journal gives an account of a most disastrous fire which occurred at that flourishing village on the 28th ultimo. The best built part of the place is in ruins. The number of buildings burnt is not given. The amount of property destroyed is stated at sixty or seventy thousand dollars, only about twenty thousand of which is covered by insurance. Few villages in our state have suffered more severely from this all devouring element, within a short period than has Ithaca.—*Bapt. Register.*

North River.—A new line of steamers, the Rochester and De Witt Clinton, commenced their regular trips upon this river on Monday the 1st inst., leaving Albany every evening (sundays excepted) at 8 o'clock.—By this arrangement, passengers arriving in the cars from Syracuse at half-past 8 in the morning, can remain in this city four hours for the transaction of business, and then take the train which leaves for Albany at a quarter before 1, P. M., and arrive in New York the next morning from 5 to 6, A. M., early enough for most business engagements.—*Bap. Register.*

Destructive Freshet in the Savannah River.—A passenger in the cars from Aiken of May 29, brings the melancholy intelligence of a most disastrous freshet in the Savannah river, by which the town of Hamburg has been almost entirely submerged, attended by the destruction of the upper bridge and also of that connecting Hamburg with Augusta, with an immense amount of property, and it is feared many lives. The cars from this place had not been able to reach within several miles of Hamburg, and the upper portion of the Rail Road has, it is to be feared, sustained serious injury.—*Patriot.*

Col. Crockett.—The Texas Sentinel pronounces the story about Col. Crockett being alive and prisoner in the Mexican mines to be a hoax. The rumor never rec'd any credit at Austin. It is a mistake that the President was ever imposed upon by the trick, or that he ever contemplated writing to the friends of Crockett. The facts of the case are simply these:—For many months the Federalists have been trying their utmost to get the Texans embroiled in their quarrel with the Centralists, and have resorted to every artifice to effect the purpose. Among other things, the Crockett humbug was tried. The expectation was that when the rumor got abroad, thousands of volunteers from Tennessee and other states would flock to the standard of Federalism to liberate their countryman.—*N. O. Bul.*

Mysterious.—The dwelling of a respectable citizen of Aiken, S. C. was entered on the 24th ult. by a stranger, while the family were all out with the exception of two little girls. The lady of the house shortly afterwards came home, and finding a stranger there, ordered him out, when he drew a pistol and shot at her, but without effect. He was pursued by a number of citizens, who, after receiving several shots from him, managed to capture him, after having mortally wounded him. Before he died he stated that he was the son of Judge Sherman of Connecticut, and was determined never to be arrested alive.—*Phila. Paper.*

Rencountre.—We learn from the Tennessee Sentinel of this morning, that in an affray between Rev. Wm. C. Brownlee and Col. L. C. Haynes, in the street at Jonesborough, yesterday morning, the former was shot in the thigh. The wound is not considered dangerous. The Sentinel says,—"We forbear to make any comment upon this transaction, as we understand it will be the subject of legal investigation." —*Abbingdon Virginian.*

Fatal Duel.—The Toronto, U. C. Transcript of the 21st. reports the fatal issue of a duel which was recently fought at Montreal, between Lieut. Col. White, of the 7th Hussars, and Mr. Grant, late of the 79th Regiment. The Colonel fell from the fire of his opponent. The cause of the quarrel had reference to the conduct of Colonel White towards a young lady related to Mr. Grant.

Honesty.—An individual, whose name we believe is Spears, stopped near the Raccourci bend, the wreck of a flat boat, which it is supposed was floating down the Mississippi from Natchez, and found in it upwards of $5,000, principally in Louisiana money, and immediately delivered all to the Parish Judge of Pointe Coupee.—*Baton Rogue Gaz.*

The Rebuilding of Natchez.—Our poor desolated city, says the Free Trader of the 16th, begins to teem like a bee hive with the clatter of hammers, and the bustle of repairs and rebuilding. Something is being done to almost every dwelling which can, by any possibility, be repaired. If the dry weather should continue ten days longer a considerable part of our population who remain in the city at that time, will be so sheltered, that they will be protected from the rain in their beds.

Carpenters are asking $5 a day at Natchez.

A violent shock of an Earthquake, accompanied by a roaring noise, was experienced at St. Louis on the night of the 21st ult., a little before twelve o'clock.

The oldest man in the house of Representatives is J. Q. Adams; the youngest, Edward Stanley, of North Carolina; the largest, Dixon H. Lewis, of Alabama—who weighs over four hundred pounds—the tallest, Aaron Vanderpoel; the shortest, J. A. Bynum.

A Veteran.—An English paper mentions that W. Buck, boatswain of the Plymouth dock-yard, the person who nailed the British flag to the mast-head of the Royal Sovereign, at Lord Howe's great engagement in 1794, has been superannuated with a pension of £160 a year.

A Race.—Mr. Steven's celebrated Yacht, sailed this morning for England, in company with the packet ship South America. Considerable amounts have been staked on the speed of the two vessels.

Running away with a Steamboat.—The Cincinnati News states that the mate and crew of the steamboat Osceola, cut her loose from the wharf, while the Captain was asleep in his berth. It is added that a fracas took place on board of her after she departed, and that the mate lost his life.

A very old Ship.—The St. John's Herald of the 27th inst. says, "the curious in naval architecture, may have an opportunity of gratifying their curiosity, by a sight of a vessel now in our harbor, the 'Volunteer,' of Hull. This antique specimen of British oak, is 110 years old, and was employed as a transport prior to the taking of Quebec. She is the identical ship in which the immortal Wolfe came to this continent. Should she come in contact *now* with one of our province built vessels, she would be found a hard nut to crack.

Imported Stock.—In the packet ship Philadelphia, Captain Morgan, which recently arrived from London, there were brought out a large number of the most valuable English cattle and sheep. The cows are of the best breed of the Herefordshire, and the sheep are the Cotswold cross of the Bakewell Linconshire, all of an extraordinary size, and, notwithstanding the effects of a sea voyage, in fine condition. They were imported by W. H. Southard, of Jefferson County, in this state, on his own account, and for Erastus Corning, of Albany.

Hail.—A violent storm lately visited some parts of Kentucky. In Herring county it was so severe that it stripped the trees of their leaves and young fruit, beat down grain, corn and grass; window glass was broken and birds, fowls, lambs, and even calves and colts were killed.

Arrest of the Murderer.—Nowlan, the person who murdered his wife at No. 64 Centre street, was yesterday arrested by officer McGrath. After a brief examination by the magistrate, he was fully committed for trial.

Seizure of American fishermen.—An extract from the Halifax Times of May 26, forwarded to Messrs. Topliff by the steamer North America, from St. John, N. B. states that the Brit. schr. Victory, Capt. Darby, siezed two American fishing schooners, the Papineau, and the Mary, of Maine, on Tuesday morning, May 19.

Another Mysterious Re-Appearance.—The Pennsylvanian says,—"Fry, the drover, who a week or two since disappeared so mysteriously from the hotel of Mr. Thompson in Callowhill street, was seen a few days ago in Lewiston, in this state, on his way to Pittsburgh."

Methodist Episcopal Church.—It appears from a Baltimore letter in the Commercial Advertiser, that the increase of the Methodist Episcopal Church, during the four years ending in September last, was 515 ministers and 89,781 church members.—Since the accounts were made up in Sept., the ascertained increase is 14,000, making a total increase of upwards of 100,000 members. At the general conference of 1836 the number of ministers belonging to the Methodist Episcopal church was 2,781, and of members, 650,597. In Sept. 1839, 3,390 ministers, and 740,459 members.

St. Petersburg has a population of 476,386 inhabitants. The number of houses is, 8,665, a majority of them being built of wood. There are 92 taverns and 191 bakers.

There are 12,000,000 barrels of flour consumed yearly in the United States, which, at $5 a barrel, is $60,000,000.

Steamer Troy.—This magnificent boat now finishing off in New York, says the Troy Mail, "will doubtless be the largest and most commodious steamer afloat in any country. Her entire length is 220 feet, something like thirty feet longer than any of the British steamers. Her width including guards is 51 feet, probably not exceeded by any other boat."

The peculiar feature of this boat, is her horizontal engines placed with her boilers upon the guards, leaving the whole centre of the boat from stem to stern, for the comfort and accommodation of the passengers.

We learn that orders have been transmitted to Pensacola, for the whole of the West India squadron, with the exception of the Warren, to return to the northern ports during the hurricane months

The General Conference of the Methodist Episcopal Church convened at Baltimore, have created five new annual conferences, to wit: Providence, R. I., North Ohio, Memphis, Rock River, and Texas.

The Hon. Francis Granger has, we understand, returned to Canandaigua, much enfeebled in body from a severe and protracted illness. It is thought he will not be able to resume his seat in Congress, the present session.

The New Orleans Bee of the 25th ult., announces the sudden demise of JAMES B. ANDERSON, Editor of the New Orleans Sun. He was seized with a paralytic stroke while in his office early in the morning and died about 11 o'clock, A. M. Mr. ANDERSON will be deeply regretted by all who knew him.

The New York semi-weekly Express says, "JAMES B. ANDERSON served his apprenticeship in the New York Daily Adv. office in this city, and was, perhaps, the swiftest compositor in the world, having composed frequently in that office, during his apprenticeship, 16,000 ems in 10 successive hours."

The Quebec Gazette of the 18th inst., announces the death by suicide, on the Monday previous, of Sir Wm. Thornton, Col. of the 85th regiment of infantry.

The Congregational meeting house at Milton Falls, Vt., was destroyed by fire on the 14th ultimo.

In Rochester, a few days since, the body of a man was found in the fields near the northern limits, who was supposed to have been dead about three weeks. He was about sixty years old, and probably died drunk, as a whiskey jug was found beside him.

His Excellency, the Governor General of Cuba, has issued an order, directing the public officers to arrest all beggars and other vagrants found in the streets of Havana, and to convey them to the house of refuge, where they are to be fed and clothed, and taught some useful branch of industry.

Rev. Professor Whittingham has been elected Bishop of the dioceso of Maryland.

The Steam Ship British Queen sailed on the first inst. for Portsmouth Eng. She had full freight and one hundred and seventy passengers. More than fifty applications had been refused for want of room.

A Missionary.—Rev. Otis Batcheler was ordained to the work of the ministry, at the Free Will Baptist church in Lowell, on the 7th ult., and expects to embark in a few days to join the Orissa Mission, Hindoostan.

Rev. Adoniram Judson has been invited by the Baptist General Convention, to visit this country for a short time for the purpose of recruiting his health. Perhaps no man would be more welcome among christians of different denominations than Mr. Judson.

Celebration.—Arrangements are being made in Philadelphia, Boston and other places, to celebrate the 21st of this month, the four hundredth anniversary of the discovery of the ART OF PRINTING.

The Flood on the Mississippi we are happy to learn, is abating, and the apprehensions of extensive damage are relieved.

The steamer Albany, plying between Albany and New York, is said to be the longest steam vessel in the world. Her extreme length is 289 feet.

Flour.—There is thought to be flour enough in the city of Buffalo, to supply the whole state of New York till next harvest; and yet cargo after cargo, are hourly arriving from the west. Flour in Buffalo, is worth $4 per barrel.

George Hempleman, of Madison co. O., lately presided at a political meeting having reached the very advanced age of 108 years. One of the Vice Presidents was 99 years of age, another 81, and a third 79 They were all revolutionary soldiers.

Butter has been sold in Columbus, Ohio, recently, for six cents per pound. How will farmers like it?

Sergeant Samuel Winchester, of North Danvers, Mass., is now in his 101st year. He was in the French war and at the battle of Quebec when Wolf fell. He fought also at the battle of Bunker Hill.

Presbyterians.—There are said to be attached to the Presbyterian church in the United States, from 160,000 to 180,000 communicants.

Ex-Governor Jeremiah Morrow, of Ohio, has been nominated as a representative to Congress, from the district now represented by Mr. Corwin. He is spoken of as a very popular man.

J. K. Hassinger, formerly President of the Norristown and Valley Road Company, has been indicted by the Grand Jury of the General Sessions of Philadelphia, for perjury, and fraudulent insolvency.

The New York, Albany and Troy Steam Boat Line have reduced the fare on all their boats to *one dollar* between the cities of New York and Albany.

Exploring Expedition.—The exploring expedition, consisting of the ships Vincennes and Peacock, brig Porpoise, and Schooner Flying Fish, sailed from Sydney, New South Wales, on the 26th December, to the southward. Officers and crew well.

The 'severe earthquake,' which the papers say occurred at St. Louis on the 20th ult., turns out to have been the explosion of the powder mill at Alton, Ill., which contained about 500 kegs of powder.

A Change.—A British ship has lately been engaged to take 15,000 bushels of wheat from New York to Antwerp. Last year large imports of the same article were made from Antwerp.

NOTICE.

The annual meeting of the Seventh Day Baptist Central Association, will be held at the Seventh Day Baptist Meeting house in Scott, on the fourth day of the week before the 2d Sabbath in June next, at 10 o'clock, A. M. pursuant to adjournment.

EPHRAIM MAXSON, Sec'y.
West Edmeston, May 11, 1840.

MARRIED,

In this village, on the evening of the 4th inst., by Rev. Orson Campbell, Mr. ALANSON COON, and Miss ERVILLA, daughter of Jared Crandall, all of this town.

DIED,

In this village, on the 31st ult., Miss PERMELIA CLARK, aged 27 years.

At the residence of Joseph Taber, in Lincklean, on the 29th, Mr. PELEG SHERMAN, in the 99th year of his age. Mrs. Sherman had departed this life a few weeks before the death of her husband. They had lived together seventy years. Mr. Sherman possessed a very firm constitution, having never received medical aid in but two instances during his life. He was a soldier of the Revolution, and served his country nearly seven years during the struggle for Independence. He has left a number of children and one hundred and forty grand-children, and great grand-children.

Letters received at this office for the week ending June 9th.

J. Sutleff, R. D., Rev. Job Tyler, John Spencer, Abel Ward, Adin Burdick, S. S. Streeter, two (money credited in No 6) C. H. Maxson.

RECEIPTS.

Of G. P. Maxson, $16,50, cr. David White, Chauncey Phelps, L. Dwight, Peleg C. Burdick, each 50 cts. John C. Rogers, Prudence Rockwell, Justus Crandall, Franklin Angel, Nelson Bowen, each $1. Joseph Dwight, 2d $1.50, Kellogg & Barnes, $3, Samuel Cruttenden, $5. Of Amy Hazard, $2. Of Dea Joseph Potter, $5, cr. self $2, Abel G. Burdick, $2, Clark Satterlee, $1. Of Adin Burdick, $2, cr. Nathan Burch. Of Ira Gage Barnes, $2.

ADVERTISEMENTS.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2.

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot. June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot. June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga, Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER.
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,
and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe.
WHOLESALE AND RETAIL,
at the STONE STORE.
12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the STONE STORE.
May 20.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840. 12tf

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	10
Calais,	—
Stillwater Canal, St. Croix, Washington Co Westbrook,	10
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do.	35
Lafayette do.	broke
Middling Interest Bank do.	30
Nahant, at Lynn	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do	broke
Burrillville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond.	6 to 7
Indiana,	5 to 9
Kentucky.	..
Illinois.	..
North and South Carolina	5
Georgia	9 to 10
Tennessee	15 17
Mississippi Notes.	50 60
Missouri.	
Bank of the State of Missouri at St. Louis.	8
Louisiana	
At New Orleans,	7 to 8
Michigan.	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do	..
Union Bank do	..
Upper Canada	7 to 8
New Brunswick	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	12,25
" No 2.	10,00
" No 3.	5,75
FLOUR.—N. Y. super. canal,	5,12
Richmond City Mills,	6,00
Rye Flour,	2,75
Indian Meal,	2,81
GRAIN.—Wheat, N.R.	1,08
" Western.	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	16,00
MOLASSES	29
OILS.—Whale,	33
Sperm. Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,00
" Prime,	9,75
Pork, Mess	15,00
" Prime,	12,75
" Fresh, per cwt.,	8,50
Butter, Orange	20
" Western,	12
Cheese,	8
Hams,	11
Rice,	3.12
Potatoes,	—
SALT.—Turks Island,	37
St. Ubes,	33
Liverpool, ground,	-28
TALLOW,	8
WOOL.—Saxony,	55
Merino,	45
American,	35

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to 'just drop in' the Ware Room ☞One door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.
M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.
DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the STONE STORE.
May 20.

POETRY.

THE SWALLOWS.

An American poet, named SPRAGUE, of whose history we know nothing, is the author of the following beautiful poem, suggested by the incident of two swallows having entered a Church during Divine Service. It is a production of great feeling and happy thought. See Psalm lxxxiv. 3. The Arabian Poch Nabegi has some magnificent verses on the same subject.—*The Churchman Magazine.*

Gay, guiltless pair,
What seek ye from the fields of heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven.

Why perch ye here,
Where mortals to their Maker bend?
Can your pure spirits fear
The God ye never could offend?

Ye never knew
The crimes for which we come to weep;
Penance is not for you,
Blest wanderers of the upper deep.

To you 'tis given
To wake sweet nature's untaught lays:
Beneath the arch of heaven
To chirp away a life of praise.

Then spread each wing,
Far, far above, o'er lakes and lands,
And join the choirs that sing
In yon blue dome not rear'd with hands.

Or if ye stay,
To note the consecrated hour,
Teach me the airy way,
And let me try your envied power.

Above the crowd
On upward wings could I but fly,
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

'Twere heaven indeed
Through fields of trackless light to soar,
On nature's charms to feed,
And nature's own great God adore.

MISCELLANEOUS.

From the Magazine and Advocate.

WILLIAM COURTNAY.

A SKETCH.

"Well, Jane, 'tis as I expected: George Graham has failed to the amount of 30,000 dollars, Harry Wilberton, his other endorser is involved to a still larger sum; so you see the whole burden will fall upon me which will ruin us. The officer will be here to-morrow to execute our whole estate, and turn us out pennyless, to drag out a life of destitution and misery."

These words were spoken by Mr. Courtnay to his young wife, as he entered his comfortably furnished parlor late one evening. Five summers had passed away since they stood at the marriage altar, and happiness had been richly shared by them. Their handsome estate, through care and economy, had increased rapidly, and two interesting children were added to their domestic comfort.

Charles Courtnay, although a persevering, saving man in business, and among the best of husbands and kindest of parents, was too confiding, and unfortunately often permitted his *fellow feelings* for others, to be extended to a hazardous indulgence He had however up to this period, suffered but little injury. Being a warm friend of Mr. Graham's he had become responsible for several debts, not dreaming that it was possible for a man of Graham's reputed capital, and professed honesty, to fail. In this he had been disappointed. Having entertained fears of this kind for some time, and finding them true, he gave his wife full information of the worst. Jane Courtnay was prepared for it, for both had long expected it. When she heard it she tried to alleviate, rather than increase her husband's distress.

"They may sell the property, Mr. Courtnay," replied she, "and I may be pennyless and destitute, but as long as I am with you, sharing the love and sympathy of your heart, I shall not be unhappy."

"Ah! Jane, you are not aware of the stern reality of the case. You have been brought up in ease and affluence, and have been taught to regard poverty, if attended with love, as Poets have penciled it—a flowery vale with no thorn to pierce; but 'tis time now to strip it of its ideality, for alas! you must too soon realize its painful reality."

"No, Mr. Courtnay, you mistake me: I know the picture of rural poverty, as drawn by many romancers is often exaggerated, especially when such a state is attended with ignorance and mental stupor; but what is there to allay our happiness, even should your estate, which is the result of care and industry, be sacrificed on account of the wild spirit of speculation in others? Happiness does not consist in the pageantry of wealth, nor the vain trappings of fashion; it is of higher origin, and imparts to its possessor a more tranquil enjoyment than these can give. Cannot we be as happy then—yea, happier than heretofore, when secluded from the trouble and parade of this place—divested of the cares and perplexities we now have, we can commune more devotionally, with the great author of all good; and have no bitterness to obtrude upon our rural quietude."

"No bitterness to obtrude! Where will be the bitter remembrance of your beautiful, but lost home—your ornamented rooms—the merry laughing throng of fashionable visitors—the pomp—luxury—and all you have been accustomed to in your earlier years! Oh, Jane! it is too much. I wooed and won you from your childhood home—you shared your fortune with a destitute orphan, and now at a period, when he was happy in the reflection, that instead of lessening that fortune, he was increasing it, to have all swept away, you beggared, and our little Louisa and Sarah reduced to a state little less than orphanage.—Oh, it is too hard."

"William, do not suffer yourself to indulge in such melancholy feelings. Think not, because I am a woman, I cannot suffer with you, were it necessary. I could be happy any where with you and under any circumstances, did I know I was banishing gloom from your mind. But in this case we have no need of suffering. We will sell our carriage—furniture, and all our gay equipage—pay all, and enough will be left to procure a little home. We will have it in the shady wood, surrounded by flowery vales and lovely landscapes. I will adorn my rooms with green wreathes and wild flowers. My merry throng will be composed of my dear husband, and our little girls. I will plant woodbines, and jessamines around our cottage door; and underneath its thick foliage, we will sit at evening, and watch the setting sun, and the wild flowers, as they bow their heads, and sink to their dewy nest. We'll gaze on the moon as she wanders through shapeless clouds, and clustering stars. We'll listen to the low music of the distant water-fall, and the quiet murmurings of the green banked rivulet, and think of the sweet repose of our happy home, and the unagitated tranquility of our own bosoms. Oh! William we will be so happy, that I scarcely regret this change of fortune."

Jane Courtnay's eyes filled with tears, as she concluded, and her husband, throwing his arms around her, exclaimed, "Yes, Jane, we will be happy—can I be any thing else, while you are mine? We will sell all,—repair to the country—and spend our days in preparing for that better home, where disappointment and changes are unknown."

Mr. Courtnay did not forget his determination, he immediately made such sacrifices as satisfied all claims against him, purchased a pretty farm in a retired part of the country, where he is now living in seclusion, and happy in the enjoyment of the society of his wife and two lovely children, Louisa and Sarah. Why be wretched then on account of the sad reverses we meet with here? We should *use*, and not *abuse* them; for if sanctified by the hand of heaven, and submitted to cheerfully by us, a design may be accomplished very essential to the consummation of our bliss in that land beyond the grave. MUNFORD.

Penultima, Williamson co. Tenn. 1840.

From the N. Y. Evangelist.

TO THE THINKER.

DEAR SIR:—I was much interested in the anecdote which you gave us, illustrative of the character of Dr. Cautus. I was formerly somewhat acquainted with the Dr. myself. I have often been amused to notice how he would manage to express an opinion concerning any proposed enterprise in such a manner, that if it proved successful, he would claim to himself some share of credit, as one of the projectors, but if it proved a failure, he could say with a significant motion of the head, "Well, you know what *I* told you."

A young gentleman, Mr. Experiment, who had been solicited to take charge of a weekly religious periodical, asked the Dr. to be so kind as to give him advice on two points:

1st, "Is it best for me to accept the proposal? and 2nd, If I accept of it, in what manner shall I proceed to discharge the duties which will devolve upon me?"

Perhaps it is scarcely necessary to say, that the reply to the first question was so constructed that should the gentleman become a far famed editor, the name of *Dr. Cautus* would be emphatically whispered in all the knowing circles, as the man who gave him the impetus which secured his celebrity; but if he should furnish proof that the editorial chair was no seat for him, it might be said, "If he had only taken heed to the wise counsel of good Dr. Cautus, he might have made something."

What the Dr. said in reply to the second question, ought not to be lost, and I send a record of it to you, Mr. Thinker, that you may preserve it. I cannot stay to write the Doctor's long and sensible discourse about the importance of the undertaking, until he came to specifications as follows: "Be careful and not get in advance of public opinion. Let your paper be the news-gatherer; let it tell what is done, but do not so involve it in *doing*, that it shall get a pioneer character. In recording passing events, you must be constantly on your guard, or you will get yourself unhappily committed. Sometimes events of great moment may transpire at your own door, under your own eye, and they may be of such a character that you cannot even mention them, without seeming to advance some opinion of your own relative to them, or in reference to some enterprise of philanthropy or reform, with which they may be intimately connected, or at least, may thus be associated in the public mind. In such a case, let them pass in silence; and fill up your paper with the most interesting foreign news that you can find. Into that throw your soul with all its energy.

When those that have espoused some unpopular cause, wish you to give them aid, withhold; and if you apprehend that the more godly portion of your readers will be dissatisfied with you, immediately seize your pen, and write a powerful article against some sin, some flagrant act of injustice, some palpable wrong, being sure that your selection will be such as shall secure the popular favor. While I think of it, I will just hint to you, that if you should find a complaint rising from any quarter, that you fail to manifest sufficient philanthropy, and love of equity and liberty, your course must be to attack, most boldly and resolutely, some unjust proceeding in some foreign country. Upon such an occasion you can give yourself full scope to speak out as strongly as you please in favor of liberty and equality, and none of your subscribers will be offended.

In theological contests, keep clear of being found on one side or the other. If any venture to suggest that you are deficient in decision of character, tell them that you are a peace-maker—that you mean to leave all to judge for themselves, without attempting to bias the opinions of any." Here the editor elect interrupted the Doctor, saying, "Sir, there may be some subjects of theological controversy, on which I shall feel strongly inclined to say something, enough to let my readers know that I have a mind about such matters." "That will be easy, and you need not commit yourself," said the Dr., smiling. "Here," said he, taking up a manuscript sermon, I will show you how I managed with my people on the question about the extent of the atonement.—The excitement became strong among them on the question, 'Was the atonement made for the elect solely, or for the whole human family?' Here is the brief conclusion to which I came, after one hour's discussion of the subject, viz:—*The atonement is sufficient for all who will come.* Both parties claimed me, and all seemed satisfied except a few who had been strongly tinctured with New England divinity in their youthful days."

"But Dr." said Mr. Experiment, "I may think it my duty to write an editorial on some question relating to the conduct of professed Christians, or the polished among the world." How shall I meet such an exigency? "After the manner in which I met a question of that kind," said the Dr., taking up another manuscript. "Some of the most genteel families of my parish encouraged a dancing school. Several pious persons were much troubled about it, and came to me with an earnest request that I would preach against the evil. Now I will read you an extract from a sermon which I preached on the next Sabbath. 'My beloved hearers! I exhort you to avoid all such amusements as are of an injurious tendency. Remember how precious is your time. Spend it as you ought.' Thus I went on, page after page. The next day, one lady who sent her daughter to the dancing school, desired me to inform her whether I meant to be understood as affirming before the whole congregation, that dancing was an injurious amusement? I had only to reply, that in performing my pulpit duties, my care was to state general principles, and my discerning hearers must make the application in accordance with the dictates of their own consciences. All became quiet; the dancing went on, its advocates being grateful that I had not openly denounced it as an injurious amusement, and the pious gave me many thanks for being so ready to comply with their wishes.'

"There is one item on which you have not touched, Dr.," remarked the gentleman, "concerning which I feel a great degree of anxiety; I allude to ecclesiastical controversies, those that respect the government, rights, privileges and decisions of the church, and possible even civil decisions respecting ecclesiastical interests and claims." "Keep to your rule," replied the Dr., "simply to tell what is done; come what will, stand neutral; both parties will claim you, also both will alternately accuse you of leaning to the other side; the accusations of one party you must show to the other, and thus you will keep the balance tolerably even.'

"Keep the balance tolerably even," were the words which Mr. Experiment often repeated in an under tone, and taking his leave of Dr. Cautus. The query which afforded him much mental discussion was this: As it costs the thief more pains-taking to avoid detection, than it would to be an honest man, will it not cost me more perplexity to conduct a paper after the plan of Dr. Cautus, than one promulgating principles which shall be fully known, and clearly understood of all men? "And then, how is it about *doing good?*" whispered conscience. "And that day, when deeds done in the body shall be examined," echoed the Bible. Y. W.

FOR THE CHILDREN.

THE PRAYING CHILD BEST PREPARED FOR DYING.

A TRUE STORY.

'GOOD NIGHT, good night, dear mother,
For I am sleepy now:'
His mother took his little hand,
And from his infant brow
She turned aside the silken curls;
Then solemnly she said,
'WILLIE, you have not said your prayers,
And can you go to bed?'

'No, dearest mother no;
Indeed I did forget;
But I will pray with all my heart,
For God's my Father yet.'
Then, as he lisped his evening prayer
Upon his mother's knee,
He kissed her cheek, and whispered low,
'God will take care of me.'

When little Willie laid
His weary head to rest,
He said that with the rising sun
He would be up and dressed;
And, running o'er the fresh green grass,
Till near his favorite tree,
He'd stop to listen to the birds
That sung so merrily.

Before the morning came
A flush was on his cheek;
He could not raise his heavy eye.
But once he tried to speak:
'Father, I love to say my prayers,'
Were all the words he said;
And, ere another sun had set,
The lovely boy was dead.

Over his early grave
His sorrowing parents wept;
But not with bitter tears, for there
His body only slept;
His happy spirit was in heaven:
And that's your mansion too;—
Morning and evening pray to God,
And He'll take care of you.

THE BROKEN CRUTCH.

One hot day in the month of June, a poor sun-burnt sailor, with but one leg, was going along the road, when his crutch broke in halves, and he was forced to crawl on his hands and knees to the side of the road, and sit down to wait till some coach or cart came by, whose driver he could ask to take him up. The first that passed was a stage-coach; but the man that drove it was a surly fellow, and he would not help the sailor, as he thought he should not be paid for it.

Soon after this, the sailor fell fast asleep upon the ground, and though a thick shower of rain came on, yet still he slept; for sailors, when on board their ships, have to bear all sorts of weather. When the wind blows, the waves of the sea often dash over the deck of the vessel, and wet the poor men to the skin, while they are pulling the ropes, and shifting the sails.

When the lame sailor awoke, he found a boy's coat and waistcoat laid on his head and shoulders to keep him from being wet; and the boy sat by in his shirt, trying to mend the broken crutch, with two pieces of wood and some strong twine. 'My good lad,' said the sailor, 'why did you pull off your own clothes to keep me from being wet?'

'O,' said he, 'I do not mind the rain, but I thought that the large drops that fell on your face would awaken you, and you must be sadly tired to sleep so sound on the ground.—See! I have almost mended your crutch which I found broken; and if you can lean on me, and cross yonder field to my uncle's farm-house, I am sure he will get you a new crutch. Pray do try to go there. I wish I was tall enough to carry you on my back.'

The sailor looked at him with tears in his eyes, and said—'When I went to sea, five years ago, I left a boy behind me, and if I should now find such a good fellow as you now seem to be, I shall be as happy as the day is long, though I have lost my leg, and must go on crutches all the rest of my life'

'What was your son's name?' the boy asked.

'Tom White,' said the sailor, 'and my name is John White.'

When the boy heard these names, he jumped up, threw his arms around the sailor's neck, and said, 'My dear, dear father, I am Tom White, your own little boy.'

How great was the sailor's joy, thus to meet his own child, and to find him so good to those who wanted help! Tom had been taken care of by his uncle while his father was at sea, and the sun-burnt lame sailor, found a happy home in the farm house of his brother: and though he had now a new crutch, he kept the old one as long as he lived, and showed it to all the strangers who came to the farm, as a proof of the kind heart of his dear son Tom.

ADVERTISEMENTS.

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS,—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilliam, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete, and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveling agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 21 of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper* in America. We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morner, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated CARTOONS, of Raffaelle, MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Music.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

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In the common English branches,	$3.50
In the Languages and higher English branches,	5.00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
March 17, 1840. 2tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

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BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage—Terms easy. Enquire at this office.
March 10

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The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.
LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz.:

PICA	38 cents	per lb
SMALL PICA	40	"
LONG PRIMER,	42	"
BOURGEOIS	46	"
BREVIER	54	"
MINION	66	"
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AGATE	108	"

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.
Press Makers and Machinists,

Nos 29 & 31 Gold-Street-Factory, New York,

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250, Super Royal, do price $240, Medium do. price $230, the Washington Printing Press, Imperial No 5, 3, 2, 1, price from $300 to $250, Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $500, Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350, Saddler's Presses $100, Book Binder's Presses and Ploughs $8; Plough Knives each $1; Patent Ruling Machines, to rule one side, $125; do to rule both sides $250; Chases $2 to $18, Imposing Stones $25 to $50; Composing Sticks $2 to $4 50, Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do 28, Six lines do 30, Five lines do 32, Four lines do, 34, Cannon 36, Double Paragon, do Great Primer, do English, real Double Pica, and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38, Pica, on Small Pica body, 44, Small Pica, 44; Long Primer, 39, 40, 42, Bourgeois, 64,; Brevier, 64; Minion, 46, 54, 66, Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Asa Purdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Henry H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Camden—Elisha Stevens.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lanphear.
Bolivar—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Wilson, P. M.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandell.
New Market.—Rev. W. B. Gillett.
Shiloh.—John Swinney, Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

HODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage*.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JUNE 16, 1840. NUMBER 15.

COMMUNICATIONS.

For the Register.

THE FAMILY ALTAR.

In one of the towns in the State settled by those fathers whose hearts burned for the enjoyment of that religious liberty they could not enjoy in an adjoining state, and in a retired part of the town where no thoroughfare rolled its continuous noise and tumult by the house to disturb the quiet or the devotion of its owners, you might, day after day, at the regular return of the hour of devotion in that abode of peace and comfort, behold a little circle bend the knee before the common Father of all mankind; and hear the sire, ripe in years, his countenance giving indication of manly toil and experience, pour forth his ardent supplications to Him who rules and directs in the affairs of men. But hark! His voice trembles in deep emotion. Why those rising, half-suppressed sobs from the bosom of the matron? Has sin disturbed their quiet, and goaded conscience to its work? Poverty of spirit—deep humility reigns in their breasts. Mark the empty seats of the children of their strength, now far from home! But why this emotion? Can they not trust them in the hand of the God they love? Yes! But nature, true to its trust, demands the anxious thought—the burning tear. Two frail flowers have left their home to seek for health in other climes, and one to seek in vain! And while from time to time they bow at the altar of prayer, they think, perchance, that far behind the western horizon their lovely daughter may be sleeping beneath the green-turfed mounds. Here nature yearns with anxious care, and the spirit bids it weep. But deeper thoughts than these cause the trill in the fond father's voice; for while he drinks in the spirit's inspiration with strong consolation in offering his daily sacrifice on the altar of prayer, he remembers the time when shrinking under the cross, and unable to move of himself as conscience said; this child, with the Bible in her hand and its divine principles in her heart, like a guardian angel came; pointed to the path of duty, and respectfully urged him on.

Again we look—there is no sob, nor trembling in the voice,

> But deep and calm, in all the majesty of prayer,
> Breaks his clear voice upon the evening air.

Why this change? Read in that open letter on the stand—the parents have read: Their S—— is gone! yes, gone to heaven. She walked not alone "through the dark valley," for Jesus shed a heavenly light around her dying bed and smoothed her path-way to the tomb. Why this calm? Where those deep burstings of heart, or overflowings of sorrow, that so oft await such news as this? Go ask at the altar of prayer. Listen for a moment! "O God! righteous and holy. Thou hast touched the tender cords of our hearts; but thou hast touched them with a father's hand, and we bless thy name. We thank thee for the gift, and for the length of its continuance. We thank thee for a Savior's love implanted in her breast, and reflected on us. O! we thank thee for the privilege of approaching thee at the family altar; and that through the blessed influence of our dear S—— we have been enabled to appreciate its blessings." Now son or daughter, which would you choose; a name trumpeted from the Temple of Fame? or a name perfumed with sweet memorials to be wafted o'er your grave?

E.

RELIGIOUS.

THE SICK ROOM.

If any place in this world calls for wise and well dictated benevolence, it is the chamber of sickness and death. I am aware that the subject before the reader is one of great delicacy, but it is one on which some plain hints are called for. The writer has much opportunity for observation, and has been painfully taught by personal experience. It is earnestly hoped that what may be said will be kindly received, and it is devoutly desired that the reader never will forget the admonition.

A sick room is no place for *curiosity*.—What have I said? Curiosity in a sick and dying chamber? Yes, reader, you may have gazed upon an emaciated and suffering fellow being, and used up a portion of the vital air needed by a gasping mortal, when nothing but curiosity led you to that scene of suffering. Stop and inquire if it be not so. If no good word is to be said, or kind services to be rendered in a sick and dying room, it is the *last* place to which one should go as a *mere* spectator. Every *new* face, the *tread* of every uncalled-for foot, the demands upon the air for every breath, but the breathings of such as must be in attendance, is an injury in sickness and especially when debility is great. All the protestations of physicians, and the anxiety of family relatives, cannot control this evil or cure it. Nine out of ten feel as if it was rude neglect, if they are not invited into a sick room, and a direct insult if told that they must not go. I have seen persons go into such a room, and sit hour after hour with eyes fixed on the sick person, occasionally whispering to some equally indiscreet one that may chance to be nigh.—This is absolutely intolerable. We cannot endure the fixed gaze of half a dozen persons when well, and what must it be to one sinking and dying? Others will hang about the door and peep at the sufferer as they would steal a look at some show. I have seen this so much, that I can scarcely write and possess my soul in patience.

Another practice where the patient is very sick, is that of feeling the pulse, looking at the finger nails, examining the feet, with sundry other acts, all of which are accompanied with a very wise look, a sigh and a whisper. Those things are generally done by persons who very poorly understand their own tests of approaching death, and alike mistake the good and comfort of the dying. Think not that I would have the fact of approaching death kept from any friend or any fellow being; far from this; but let the matter be wisely, kindly and distinctly stated to the patient, and not by such untimely, and I must say, unkind hints and insinuations.

A sad mistake common in a dying chamber, is that the dying person has lost perception and sensibility, because unable to speak. I seriously believe that often, if not in general, the perceptions are more keen and delicate than when in health. I have been in circumstances which I shall never forget. For four hours I was speechless; I supposed, and all supposed, I was dying. NEVER, NEVER shall I forget what was said and done around me. Always let it be remembered, in a dying room, that the departing friend may hear all, and see all, when the persons present will little suspect. I remember to have said once in a dying room, where the person had not spoken for thirty-six hours, I did wish I could know the state of the dying individual's mind, not supposing my remark would be noticed by her who was scarcely this side of death. To my surprise she whispered in an ear by her pillow, "Tell Mr. —— that Jesus is as precious as ever." As I have been in hundreds of dying rooms, I might give many examples, to show that persons do notice and understand, when it is not suspected. How important that every thing in a dying room should be made what it ought to be, for the salvation and quiet of one who is being broken away from all dear on earth, and approaching all that is serious in eternity. Most generally, persons in this situation are much inclined to commune with their own hearts and the scenes about to open upon them. The sacredness and stillness of the scene should be disturbed with great care and caution.

The only thing I have to say in addition, is that a very great mistake is often made in the length of prayers, and loud speaking in prayer, in the sick room. This is an error too common, and often the occasion of great suffering to the sick and dying.

Let none understand the above remarks as intended to keep any away from the house of sickness and distress. No, reader, go to such places, and show your kindness to the afflicted members of the family, governed by the Christian tenderness which will ever keep in mind and reduce to practice the above cautions.—*Bost. Rec.*

From the New-York Observer.

GLORIOUS IN HOLINESS.

How varied the glories of the Godhead! There is one glory of the sun, another glory of the moon, and another of the stars, but their several condensed and concentrated glories are obscured and forgotten when the majesty of their Maker appears. God is glorious in all his attributes. How his justice is revealed in the judgments that have come from his throne; in that deluge of water that buried a world and that deluge of fire that made a burnt-sacrifice of the guilty cities of the plain; in that law that came down from heaven amid the thunders of Sinai, and in the revelations of that world of woe which he has prepared for the wicked! How his mercy shines in the rich provisions he has made for the salvation of his enemies; how it breathes on every page of his holy word and in every line of his works; how it sounds in the dying sighs of Calvary and the songs of redeeming love that go up from earth and come down from heaven. But the glory of his holiness is the glory of all his attributes combined. This is the fountain whence each and every stream of justice and mercy, of goodness and truth, flows forth. This ascription to God, "Who is like unto thee, Oh Lord, glorious in holiness," was made, not when the *holiness* of Jehovah, in its abstract purity, had been displayed, but when his *mercy* had been revealed in saving his people from the hand of their enemies and from the dangers of the sea. And when these delivered Israelites looked back over all the way through which the Lord had led them, they admired his *holiness* as the source of his goodness. So the soul, delivered from hell, looks up to God, and adores, not merely the mercy that snatched him as a brand from the burning, but the *holiness* that would have been magnified and honored had he perished forever. So the redeemed in glory veil their faces, and cast their crowns in the dust at the feet of the great Eternal, adore the holiness of Jehovah that burns and shines "like light condensed" in the habitation of his throne. Angels and sanctified spirits love to gaze on the holiness of God not through a glass darkly. Sinners, and even redeemed sinners sanctified but in part, sometimes shrink from this uncovered exhibition of God. They love to dwell on his benevolence, his wisdom, his faithfulness, his condescension, but the noon-day brightness of his spotless purity fills the heart with fear. The wicked feel "how awful virtue is" even in a frail fellow worm. But Oh, *how* awful is that virtue before which the heavens are unclean! No wonder that sinful man needs a Mediator between him and such a God! No wonder, when Moses asked the Lord to show him his glory, that God answered, "Thou canst not see my face: for there shall no man see me, and live."

Nevertheless we shall be like him; for we shall see him as he is. What a prospect for the saint! Like God! Like him in holiness; and like him because we shall see him as he is. There is a majesty, a moral grandeur beyond expression in that conception. Seeing God shall make the saint like God. Dwelling in his society, communing directly with the Father of Spirits, shall lead the saint upward through one degree of glory to another, until he is like the all holy Jehovah! The saint shall be glorious in holiness. The image of God which man lost by sin is the image to which he will be restored. "I shall be satisfied when I awake with thy likeness."

IRENÆUS.

From the Christian Witness.

MORNING.

BY WILLIAM H. BURLEIGH.

Up Sluggard, from thy pallet! Lo the East
Heralds the coming of another day!
The burning sun advanceth, like a God,
To fling his wealth of light upon the world;
And the gray mists that in the vale have slept
Through all the solemn night, are curling up,
Slowly and silently, as if to steal
The golden splendor from the Fount of Day,
And weave it in their undulating folds!
The conscious earth is blushing in the light,
As a coy maiden, when she meets the glance
Of an impassioned lover—and the streams,
Leaping aad sparkling in the morning ray,
Send gaily forth their gurgling melody,
As if they knew another day was born.
The breezes, fragrance-laden, have awaked
From their brief slumber, and are flitting now,
On their light pinions, over hill and plain,
Wooing the perfume from the opening flowers,
And dallying with the leaflets. Every tree
Is vocal with the melody of birds;
And the awakening herbage flings abroad
Its dewy incense on the odorous air,
As conscious that its Maker will accept
The grateful offering—and many a voice,
From vale and mountain, and from shady grove,
Joins in the general anthem.

From the American Wesleyan Observer.

SIN.

Sin is the enemy of God, the disorganizer of the moral universe, the murderer of the soul, and the destroyer of angels. It is a dismal cloud surcharged with angry lightnings. It is a moral volcano, belching forth quenchless fires from its gaping crater. It has assaulted God, crucified his Son, violated infinite love, transformed angels into devils, and thrust devils down to hell. It has broken the chains of moral gravitation which bound our world in its orbit around the throne of God. It has effaced the image of God from the soul of man, cast the crown of glory from his head, and blasted the paradise of his being. It has cursed the earth with its thorns and thistles and blasted it with mildews. It has waked the hurricane, swollen the flood, clothed the tempest's brow with terror, surcharged the thunder cloud with fiery death, kindled the volcanic fires, poisoned the atmosphere, commissioned the pestilence, sent death into every dwelling, and strewed the earth with the bones of its slain. It has woven every shroud, fabricated every coffin, dug every grave, erected every tomb-stone, and written every epitaph. It has invaded the precincts of the domestic sanctuary, sundering the tenderest ties and poisoning the fountain of conjugal and filial enjoyment. It has stalked abroad in society, "scattering fire-brands, arrows and death" among mutual friends. It has envenomed the tongue of slander, opened the eye of jealousy, and swollen the heart with envy and pride. It has enervated the powers of intellect, obscured the mental vision, corrupted the fountain of thought, and poisoned the source of moral action. It has robbed the good of their innocence, and the virtuous of their purity. It has trampled on the claims of honor, and broken the laws of justice. It has scoffed at sacred things, and poured contempt upon dignity, truth and love. It has corrupted the soul with avarice and plundered the widow and orphan. It has ground the face of the poor, and trodden humanity in the dust. It has erected the tyrant's throne, nerved the despot's arm, quenched the fires of freedom upon her holy altars, chattelized the human soul, and fastened upon divine immortal man, the yoke and manacles of slavery. It has bribed the officer of justice, perverted the acts of legislation, kindled the fires of ambition, pointed the assassin's dagger, violated national faith, sounded the tocsin of war, drawn the devouring sword, arrayed embattled hosts in deadly conflict, drenched the earth with the blood, and strewed the earth with the bones of the slain. It has subverted governments, devastated kingdoms, and blotted whole nations from the face of the earth. It has produced in the bosom every pang of sorrow, armed the conscience with a scorpion sting, blasted the prospect of hope, covered the soul with the night-gloom of despair, clothed death with terror, enveloped the grave in darkness, kindled the quenchless fires of perdition, and banished innumerable millions "from the presence of the Lord and the glory of his power."

O enemy! thou art the personification of all evil in earth and hell! And should man fold thee to his bosom? No, never.

D. PLUMB.

Wesleyan University, April 6, 1840.

SELF COMMUNION.—In your retirement, make frequent colloquies, or short discourses between God and thy own soul. "Seven times a day do I praise thee: and in the night season also, I thought on thee while I was waking." So did David; and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition, every return of the heart in these intercourses, is a going to God and appearing in his presence, and representing him present to thy spirit, and to thy necessity. And this was, long since, by a spiritual person, called "a building to God, a chapel in our hearts." It reconciles Martha's employment with Mary's devotion, charity and religion, the necessities of our calling, and the employments of devotion. For thus, in the midst of the works of your trade, you may retire into your chapel, your heart; and converse with God by frequent addresses and returns.—*Bishop Taylor.*

SOURCES OF EVERY DAY HAPPINESS.—Occupation and a clear conscience, the very truant in the fields will tell you, are craving necessities. But when these are secured, there are higher matters which, to the sensitive and educated, at least, are to happiness what foliage is to the tree. They are refinements which add to the beauty of life without diminishing its strength; and, as they spring only from a better use of our common gifts they are neither costly nor rare. Many have learned secrets under the roof of a poor man, which would add to the luxury of the rich. The blessing of a cheerful fancy and a quick eye come from nature, and the trailing of a vine may develope them as well as the curtaining of a King's chamber.

Learning can only adore religion, but religion only can bless learning; so that learning is more beholden to religion than religion is beholden to learning.

The more free mercies are, the more acceptable they should be to us, and we should be more thankful for them to God.

Delays are not denials, and denials are not always refusals of prayers. Sometimes God's No is no negative; God may delay long, and deny often, yet grant at last.

FOR THE MINISTER.

The following is extracted from a sermon by the Rev. WILLIAM I. KIP, of the Episcopal church, Albany.

VARIOUS KINDS OF PREACHING WHICH FALL SHORT OF A MANIFESTATION OF THE TRUTH.

How much is there heard from the pulpit, which even wins for a time the applause of the crowd, but which in the light of the volume of inspiration, would not be considered as "a manifestation of the truth!" For instance, there is a style of preaching *which commends itself to the worldly.* It falls softly upon their ears, and they love it because it awakens no fears. It announces no awful truths, which could break up their repose, and startle them into attention. It utters no threats in the plain and unequivocal language of the Scripture, for fear they might grate harshly upon "ears polite."—It brings forward nothing which can trouble the conscience, or make the hearers humble themselves before God, feeling that the "remembrance of their misdoings is grievous unto them; the burden of them is intolerable." If it gives any view of the Gospel, it is that which is confined to its promises. It dwells upon the hopes and joys of the Christian, yet with so little discrimination, that all who hear, feel justified in appropriating them to themselves. The preacher does not deliver his message, as one who is conscious that he is standing among the dying—that on the right hand and on the left, they are passing into eternity—while he is the commissioned messenger to warn them of their coming doom. And the result is natural. The consciences of those who listen are soothed by the thought that they have week after week fulfilled their duty by attending the sanctuary. They have heard nothing there to alarm them, and therefore suppose they have no cause for fear. Even while sitting in their seats, and the preacher is uttering in their hearing, the harmless, pointless truths he weekly doles forth, the worldly man in his pew is planning out his schemes for the coming week. The coveteous are rejoicing in the remembrance of their gold and their merchandise—and the frivolous are sending their thoughts far over the mountains of vanity. And thus they go on through life—the earthly become more earthly—the giddy sons and daughters of pleasure devote themselves more deeply to their vain pursuits, and yet on the Sabbath, meet with no rebuke, to warn them that they are treading in the ways of death.

Again: there is another style of preaching which we may call *the intellectual.*—Chaste, yet cold, it is addressed entirely to the reason. It possesses a wide range of topics, all of which are included in some way within the pale of Christianity, yet the consideration of none of which will oblige the speaker to make any vigorous attack upon the citadel of the heart. From among the abstrusive, speculative points of our faith, he can choose many a theme on which to dwell, and as he reasons upon it, his hearers may be delighted with the varied learning he displays, or the weighty arguments he is heaping up; and yet, in all this, there is perhaps nothing to minister to their spiritual growth, or to build them up in a knowledge of the truth. His instructions fall upon his congregation like the cold rays of the moon, shedding abroad light indeed, yet light alone. They possess not the life-giving energy of the beams of the Sun of Righteousness. They neither warm nor quicken into fertility. His hearers are furnished with an hour of mental recreation, and they wish nothing more.—But for all the religious benefit they have received, they might as well have sat in the schools of Athens, and listened to the teaching of Socrates, or mused over the glowing reveries of Plato.

But again: there is a third style I would mention, which is equally ineffectual in producing any beneficial results. It is the preaching *addressed to the imagination.* And this is generally that which is most attractive to an audience, who have no love for the spiritual doctrines of our faith, and no wish to comply with its stern and self-denying precepts. Their taste is gratified by a gorgeous display of language. Their minds are excited by scenes pictured before them in which the fancy can revel.—They rejoice in sending their thoughts forward, and dwelling on the splendors of the coming world; and he who can best minister to this gratification, is the one in whose preaching they delight. But in what terms of reprobation can we speak of one, who for the sake of popularity lends himself to foster a taste like this, converting God's holy temple into a place of mere amusement—who strives to dazzle the mind, when he should impress the heart—who is gathering flowers to charm, when he should be sending forth the solemn warnings of the gospel—who is arraigning before his audience a series of pictures, when he should be bidding them flee to the cross for refuge—who, in truth, is preaching himself, when he should be preaching Christ Jesus? With regard to such an one, we may well ask, in the indignant words of the christian poet,

> "—will he seek to dazzle me with tropes,
> And play his brilliant parts before my eyes
> When I am hungry for the bread of life?"

But all this can never "commend the truth to the conscience." Religion becomes an instrument for dramatic exhibition. The sensibilities are addressed, and the feelings kindled up, while all the essential ingredients of devotion are absent. The striking eloquence of the preacher arouses, perhaps, an enthusiasm similar to that which is awakened by the charms of poetry; but the emotions are fictitious, and have no deep foundation in the heart. They are like those which we sometimes see excited over the page of romance, when even the reader's tears are called forth, as he dwells upon a tale of imaginary distress; yet scarcely are they dried, when the petition of real misery will be met with frigid indifference. And thus it is, that when the preacher has been exhausting his eloquence upon some of the more awakening topics of our faith, there are those whose enthusiasm is awakened, but who yet, when they have passed from the sanctuary, evince by their worldly conduct, that their emotions were only "as a morning cloud, and as the early dew." It was but creating an idle and profitless excitement, which is rather injurious, by diverting attention from those subjects which best demand our concern. It touches not the deep springs of moral action, and therefore the inward, spiritual man is unaffected.

You will anticipate me then, my brethren in remarking, that he who is satisfied with delivering his message in either of these three ways, can never hope, "by manifestation of the truth, to commend himself to every man's conscience in the sight of God." No; his endeavors are worse than useless. "The hungry sheep look up and are not fed," while the shepherd, who should have ministered to their spiritual wants, is treasuring up for himself a fearful retribution, in the day when his Lord shall demand the account of his stewardship.

And yet, I would not be understood as discountenancing all appeals from the pulpit, to the higher powers of the mind, or to the imagination. Far from it. It is only when the appeals are confined to these, that I object. When the gospel is fairly preached, both these parts of our nature may well be enlisted to deepen the impression. At the present day, indeed, when men of cultivation and science are bowing to the cross, they must be reached in some measure, through the medium of the intellect; and while our churches are thronged with those whose taste has been refined by education, their attention may at times be arrested, by an appeal to the sensibilities. But the deficiency to which I allude is, that united with these things, the grand and solemn truths of the Gospel—those which alone are calculated to move the heart—are not inculcated.

A minister should never plead spirituality for being an idler or a sloven.

FOR THE CHILDREN.

We present to our juvenile readers this week the following very touching and instructive story, in the hope that they may learn to lay up an important treasure beyond the reach and influence of the enemies of truth. The treasure to which we allude is invaluable. No child, whether rich or poor, high or low, but should possess it; for knowledge, under almost any circumstances, can be obtained so far as to answer the great purposes of life and godliness. In order to its attainment, however, there must be close and unremitted application, and time and circumstances improved to the best advantage. The knowledge thus obtained is beyond the reach of avarice or oppression. We may be deprived of the comforts of life, of friends, and of Liberty; but not of the enjoyments and comforts arising from knowledge. As the boy in the story said to his cruel and persecuting father, "You cannot burn out of me the two chapters I learned out of the Bible," so neither can our knowledge be wrested from us.

But the most important knowledge is that which we obtain from the bible respecting God, ourselves, and whatever is interesting to be known. A true knowledge of Him is eternal life, and this life is in his Son, and revealed in the word of truth.—To possess a right knowledge of ourselves and of God, is to lay up treasure in Heaven—a treasure which when possessed in connection with the good things of this life, infinitely exceeds them all in value; and when enjoyed, alone can compensate for the absence of all things else. Permit us, then, to ask our young friends most affectionately whether they are improving the morning of their existence in the acquisition of useful knowledge? Do you prize as you ought the Bible, and the means appointed by the Father of mercies to make you wise unto salvation? Are you sufficiently thankful that your parents instead of persecuting you for reading the Bible encourage you to give all diligence to cultivate an intimate acquaintance with that best of books? And do you properly appreciate the advantages afforded by the Sabbath School, and constantly avail yourselves of them? If you can answer these questions in the affirmative, though you possess none of the riches of this world, you are rich indeed. Rich because your treasure is in heaven, and your life hid with Christ in God. But if, while surrounded by these unspeakable privileges and mercies, you neglect the important things which belong to your peace, how can you meet them at the great day of reckoning? Will not privileges, and parents, and those less favored rise up there and testify to your shame and confusion? Happy—thrice happy will those children be, who, like king David, and Timothy, and the little boy in the story, with all the truly wise, have hid the word of God in their hearts, and regarded it as their best treasure.—EDS.

THE LITTLE SABBATH SCHOLAR.

I heard a minister relate the following in a speech at the anniversary of the Sabbath School Union of the Reformed Dutch Church.

A little boy of a Roman Catholic family near his church, had attended a Sabbath School. In the absence of his bigoted father, he had attended very punctually, and had made wonderful progress. He had earned a Bible by his industry and progress. He had committed to memory two chapters of the Gospel of John. At length his father having gone into his little bedroom, made the alarming discovery, that his boy had a Bible on his table. He summoned him into his presence, and with horrid imprecations, demanded where he had got that *bad book*,—that Bible!

"I got it at the Sabbath School," said the boy very meekly.—With an oath and a curse he demanded if he attended a Sabbath School. He replied—yes, and that he had committed to memory two *pretty and delightful* chapters in John.

The enraged parent declared that that Bible should instantly be *burned!* The boy did his best to prevail with his bigoted father "not to burn his own dear and precious Bible." But it was all in vain. "Well, well then, cried the boy in tears, "but you cannot burn out of me the two chapters *which I have committed to memory!*"

May we not safely say, that such men as this bigoted enemy of the Bible and divine truth, are just such men as were pointed out by our Savior, who said, that they would "neither enter into the kingdom of heaven themselves, nor allow others that would go in, to enter!" And, alas! are not the votaries of the Roman apostacies given up to this deplorable spirit.—*Protestant Vindicator.*

Nothing appears more delightful than to see children attentively perusing the columns of the Register to ascertain whether it contains a beautiful story for them.

TH[illegible]ATH AND THE HOUSE OF PRAYER.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them as in the days of his flesh, with his accustomed benedicton, *Peace be unto you.* What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our fears, to the care of God. What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangling devices of this perishable life, and to raise our thoughts to that happier time, when brother shall no longer strive with brother; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be, without its Sabbath, and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot, and desecrated, as are too often holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land; they keep alive the fire of religious feeling on the altar of the heart.—They give a respite from earthly cares, and open a glimpse of heaven to our sight.—They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the gospel. They oppose a temporary check to the foes of the soul.—They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.—*Dr. Sumner.*

From the Methodist Protestant and Family Visitor.

FORGIVENESS.

Friend of mine early days return,—
Though sorely thou didst grieve me;
For thee with fond desire I burn,
I freely now forgive thee:
How could I other than forgive,
Since I have been forgiven?
How, but the penitent receive,—
Who mercy found with heaven!

Come to my bosom once again,
And trust me now as ever;
No want of confidence shall pain,—
Distrust no more shall sever:
The tear that glitters in thine eye,
The penitent confession,
Forever purge the stain away,
Atone for the transgression.

The warm affections of the soul,
Awhile pent like a river,
Burst through impatient of control,
And stronger flow than ever;
A brother gained—united is
The tie that once was riven;—
I know no greater joy than this,
But I am loved of heaven. J. G. W.

LOSER OF SOULS.—All they who wrong others to enrich themselves; all that rob upon the highway, pick-pockets, or break open houses; all that forge deeds, forswear themselves or suborn others to do so in lawsuits; all that willingly cheat, defraud, or overreach their neighbors, in buying or selling their goods; all that pilfer and steal, or so much as withhold and conceal what they know belongs to another; all that are able, yet will not pay what they owe, but lie in prison, or hide themselves, or at least pretend they cannot do it; all that smuggle the king's customs, or corrupt his officers, and by that means keep to themselves what the law hath made due to him; all that refuse or neglect to relieve those of their relations or others, which are really in need, and so withhold from them the maintenance which God hath appointed for them; all that oppress and gripe poor workmen in their prices, or servants in the wages which are due to them; all that work upon people's necessities, and extort from them more than the laws of the land allow of; all that follow such unlawful trades as tend to the corrupting of youth, and to the nourishing of vice and wickedness in the world; all that by false weights or measure, by lying, over-reckoning, or by any trick, impose on those they deal with; and all that are conscious to themselves that, by these and such like unlawful ways, they have got other men's money, goods, or estates in their hands, and yet will not restore them again to their right owners as far as they are able: these all as plainly lose their souls for this world as if they should make a solemn contract or bargain with the devil that, upon condition they may have such and such things at present, he shall have their souls forever; for so he will, and leave them in the lurch too; he will serve them in their own kind; as they cheated others he will cheat them, and put them off with nothing but dreams and fancies, instead of the great profit and advantage they expected.

A candidate for admission to Church membership, under the Rev. Rowland Hill, being required to give some account of his first impression as to the evil of sin and the need of the gospel, related a dream, by which he had been affected, and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dream, by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake.*"

HOW LARGE IS GOD?—An atheist (one who says there is no God) seeing a little girl reading her Bible, said to her, (by way of ridiculing religion,) "well and what kind of a God is yours, is he a large god or a little god?" She replied, "both Sir; he is so large that the heaven of heavens cannot contain him, and so small that he can dwell in my heart."

THE REGISTER.

De Ruyter, June 16, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

The absence of the Editors at the time our paper goes to press, and for a few days previous, rendered necessary in consequence of the Association, will be a sufficient apology for the want of that variety which is usual in the columns of the Register. H.

"*Be ye therefore followers of God, as dear children.*"—ST. PAUL.

How consoling it must be for every true christian to reflect that he has an example set for him to follow whilst wandering through this vale of tears—beset as he is on every side with the allurements and fascinations of the world, and tossed from billow to billow on the wide wavy ocean of time! The christian, of all others, should be strong in his profession, when he reflects upon the important and responsible duties which must necessarily devolve upon him as a follower of God. "Be ye, therefore, followers of God, as dear children." How sublime the expression! How it is calculated to elevate the soul above the low, menial things of Earth! What an example that must be which a God condescends to set for his dear children! Oh, enrapturing thought! and, yet, as christians, do we "*follow God, as dear children!*" Do we follow him in his ordinances, in his statutes, and in *all his requirements?* Do we wait upon and follow him in the sanctuary, from Sabbath to Sabbath?—in the Bible class?—in the prayer circle?—in the morning and evening oblations?—Oh we fear, awfully fear, that there is a wide departure from the example given us!

If, then, we are exhorted by a no less distinguished personage than a *Paul* to "follow God, as dear children," with what deference should we regard the exhortation! It emanates from a worthy source, and we should endeavor to derive all possible benefit therefrom. God, *is the way;* and if we follow him as dear children, no harm will befall us. He will lead us to those living streams, of which if a man partake he will never thirst. He will lead us to the celestial city, even the New Jerusalem, whose builder and maker is GOD. Yes, if we follow God, he will lead us through the dark valley and shadow of death, and his brightness will mark our path-way.

And what more can the christian ask? What more can the follower of God desire? Does he ask for a crown? Indeed, it is given him, even a crown of life everlasting, which will far outvie that of the most renowned monarch of Eastern Empires. What an encouragement is here held out to us? Astonished more and more, should we be with ourselves when we reflect upon the wide difference there is between our following God *as we do*, and following him as *we ought.*

Let us, then, follow God with all lowliness and meekness; with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace, well knowing that there is but one God and Father of all, who is above all, and through all, and in us all if we truly follow him. H.

CORRESPONDENCE.

Extract from a letter of brother Paul Crandall, to one of the Editors of the Register, under date of

NEWPORT, O., May 31, 1840.

There has been a great revival of religion in this place, and many have experienced the pardoning love of God.—Twelve were baptized in the great Western Jordan [the Ohio River] in one day, and others are still coming forward to follow their Lord and Master.

The revival was the result of a union meeting, in which seven denominations were represented—the leading denominations being Baptists and Methodists; all the converts, however, with one exception, are Baptists—in all about 20.

The ill success of our Methodist society has called out their champion in defense of Infant Baptism, Sprinkling, &c., who, failing to establish the point satisfactorily, has procured Professor Allen, of Marietta College, to crush the rapid strides of Bible truth.

There is much enquiry on the subject of the Bible Sabbath, and many have been led to enquire into the evidence of a change; and some have expressed their conviction of the entire absence of such evidence.—Some have expressed a willingness to keep the Sabbath if they were living among those who observed it. There has been no open rupture upon the subject. The enquiry is mostly among the young and has been their theme of conversation. At social meetings and Bible class and teacher's meetings, the seventh-day, I understand, has some open advocates.

For the Register.

To G. M. L.

In order to test the hypothesis of G. M. L., let D=diameter of the sphere whose superfices is equal to the solidity of the shell. Then D—1=diameter of the cavity of the hollow globe by the hypothesis, and D plus 1=diameter of the hollow globe by the question.

Put p=3,14159 &c. Then (D cube plus 3D square plus 3D plus 1) p÷ 6=solid contents of the hollow globe (Young's Int. Calc. Art. 75. p. 140).

And (D cube—3D square plus 3D—1) p÷ 6=solidity of its cavity.

The difference of these expressions, viz: (6D square plus 2) p÷ 6 or pD square plus p÷ 3 must be the solidity of the shell.

Now pD square=superficies of the sphere whose diameter is D (Young's Int. Calc. Art. 71. p. 139,) therefore by the hypothesis pD square plus p÷ 3=pD square, and because the remainders are equal when equals are taken from equals. p÷ 3=0, which is absurd.

N. B. The above expression for the solidity of the shell, furnishes a ready method of finding the diameter of the cavity; for pD square plus p÷ 3=p 8000 cube by the question, from which equation D may be determined and D—1=diameter of the cavity. R. D.

Shiloh, Cumberland Co. N. J.

REVIVAL RECORD.

We learn from the Morning Star that the state of religion is yet interesting at Lewiston Falls,—25 have been baptized.

In Richmond, Me., many souls have been converted,—some of them remarkable cases—and others are inquiring the way to Zion. The prospects are said to be still encouraging.

In Saco, Me., the Lord is still smiling in mercy upon his people and the converts appear to be strong in the Lord, and advancing in the Divine Life. Quite a number have been baptized, and the future prospects appear cheering indeed, for a more powerful and extensive work of divine grace.

In Groveland, and Conesus, Livingston co., there appears to be a good degree of interest manifest in the cause, and about 50 have been hopefully converted to God.

In Zanesville, O., about 150 have been added to the two Baptist churches in that place since last December.

In Georgetown, O., 28 have been received into the church on profession of their faith; and to the different churches in that vicinity near 500 have been added.

In Wells, Me., about 40 are indulging a hope, who are the fruits of a late revival.

INTELLIGENCE.

FOREIGN.

From the New York Spectator.

FIFTEEN DAYS LATER FROM ENGLAND.

The steamboat Unicorn, the first of Mr. Cunard's line, departed from Liverpool on the appointed day, 16th of May, and arrived at Halifax on Monday the 1st of June, at 11 A. M. and departed again the same evening for Boston, where she arrived on Wednesday evening the third, after a passage of forty hours.

We are indebted to our Halifax correspondents, to the Messrs. Topliff, of Boston, and our English correspondents, for files of London papers to the evening of May 15th, and Liverpool to the 16th, both inclusive.

THE TWO SICILIES.

The quarrel between England and the King of the Two Sicilies has been happily adjusted. In the House of Commons, May 4, Lord Palmerston answered as follows to a question put by Sir Robert Peel.

Lord Palmerston said that the good offices of the French Government for the arrangement of the differences between Her Majesty's Government and that of Naples had been offered some time ago, and had been immediately accepted by her Majesty's Government. At the same time a similar offer had been made by the French Government to the Government of Naples, and it appeared from the latest despatches received, both from Naples and Paris, that that offer had been accepted by the Government at Naples.

Sir R. Peel asked if the order for reprisals had been consequently rescinded.

Lord Palmerston said that it had been agreed as soon as our representative at the Court of Naples should be officially informed of the arrival of any French diplomatist, charged to exercise the good offices of the French Government, he should immediately transmit to the officers commanding her Majesty's ships, instructions to suspend reprisals for a certain time; but from the despatches received to-day he had learned that at the moment when the French mediation had been accepted by the King of Naples, and when, according to the agreement, the reprisals would have been stopped, the Neapolitan Government had laid an embargo on all British vessels in Neapolitan ports and consequently the order for reprisals on the part of the British Government had not been suspended.

Subsequently news arrived that the embargo had been taken off, the order for reprisals was countermanded, and the Neapolitan vessels that had been taken were to be resto[illegible]

THE BOUNDARY QUESTION.

On the 7th of May, Lord John Russell gave his promised explanation, as follows:—

I have some doubt how far it is consistent with my duty to answer the question which the honorable gentleman has just put to me; but no doubt there is considerable anxiety upon the subject, and as papers upon the subject have been published in the United States, I think it would be desirable to give a general outline of the state in which the question at present stands between the United States and this country relative to the Maine boundary. The house will recollect I stated there were two very distinct questions: the one was the general question of the boundary, arising out of the treaty of 1783, and the treaty of Ghent; and the other was with respect to the interpretation of our agreement for the sake of preserving jurisdiction and possession undisturbed by the two parties, made in the course of the spring of 1839.

With respect to the former part of the subject, a proposition was made by my noble friend the Secretary for Foreign Affairs, in the name of the Government last year, and the reply to that was a counter proposition of a totally different nature being made by the Government of the United States. At the same time commissioners were appointed by the Government of Great Britain, who had surveyed the disputed country, and had arrived in this country in January last. Their report was received only a few days ago; it contains matter of very considerable importance, and is now under the consideration of the Government, and an answer will be immediately returned to the last proposition made by the Government of the United States, informing them how far we can fall in with the proposition they last made.

This is the only answer I can give at present upon that branch of the subject. With respect to the question relating to the provisional agreement of last year, it is unfortunate that it is almost entirely upon it that recent difficulties have arisen. The agreement proposed by Gen. Scott, and agreed to by the Governor of Maine, was, that Great Britain should hold the valley of Upper St. John, and Maine that of the Aroostook, without it being conceded that the right was in either. Unfortunately, the agreement did not state the exact position in which the jurisdiction of either party was to remain. That agreement was offered by Gen. Scott on the 21st of March, it was agreed to by Sir J. Harvey on the 23d of March, and by the Government of Maine on the 25th. It afterwards appeared late in the autumn, that the persons belonging to the civil posse of Maine, had advanced into the valley of Upper St. John, and had established themselves in a position where the Fish River falls into the St. John, called the Mouth or Confluence of St. John and the Fish River.

The party which had advanced into the valley of Upper St. John consisted of only twenty or thirty individuals, armed with guns and a field-piece, which they fired off in token of taking possession. In consequence of these proceedings there were remonstrances made by Mr. Fox to the Government of the United States, and it not appearing that there was likely to be any effectual check put to these proceedings, the Governor of the British North American Provinces, in connection with the commander of the forces, has advanced two companies of infantry to a place certainly within the disputed boundary. In the representation made on the part of the United States, there certainly must have been some oversight on the part of the Governor of Maine in his communication to the Secretary of State of the United States, in not adverting to that point, but merely referring to another part of the agreement, in which it was stated that they had done nothing to disturb the Madawaska settlement.

They confined the limits of the Madawaska settlement within a very restricted boundary, while we contend that it extends to the Fish River. (Hear.) However, according to the last accounts received from that country, it does not appear that Maine entertains any intention of going beyond what she has hitherto done. I have been given to understand that such is the opinion entertained on this subject by those on the spot, and I believe it is also the opinion of the Governor of New Brunswick that the two parties will remain in their present position, and there is, I will not say no possibility, but certainly no probability, of any collission taking place between the adverse parties. (Hear, hear.)

Such being the state of affairs it appeared to me to be my duty to write to the Governor of British America, and to the commander of the forces in that country, to state my opinion that it would be exceedingly desirable, if any ambiguity existed in the instrument agreed upon between the Governor of New Brunswick and the Governor of Maine, in order to avoid any collission between the adverse parties, that the exact geographical position at present occupied by each party should be distinctly ascertained and made the foundation of a fresh agreement. Gov. Thompson coincided with me in opinion on this point, and in obedience to my wishes he sent to the American government to make such a proposal, adding, which is a matter of great importance, and of which I entirely approve, a proposition that commissioners should be appointed on each side to see that such agreement should be fairly carried into effect.

Such is an outline of the state of affairs at present between the two countries—no doubt it implies that differences of an unpleasant nature have occurred between the two countries on this question of the boundary; but when I consider how much both countries are interested in the preservation of peace—(hear, hear, and cheers)—the great responsibility that will be incurred by whichever country shall unnecessarily have recourse to hostilities, (cheers,) I trust and believe that peace will not be interrupted, but that the whole will end in a formal and amicable settlement of all existing differences. (Cheers.)

MISCELLANEOUS.

The Chancellor of the Exchequer had given notice that, before the close of the session, the expense of the war with China would be brought before the house and a vote taken upon it.

The papers make no farther mention of the "maternal probabilities" of the Queen, and we perceive that her Majesty had resumed her dancing enjoyments, the cessation of which was chiefly relied on as evidence in support of the prevailing rumor.

The Rev. George Grantham, one of the fellows of the Magdalen College, Oxford, was found lying dead under the window of his room. Supposed that he fell out while raising the sash.

The papers announce the death of Judith Grisi, sister of the celebrated Julia, and herself a vocalist of some eminence.

The Queen gave her first state ball since the royal marriage, on the night of May 11. Among the company were Earl Grey, Duke of Wellington, Lord Holland, Sir Robert Peel, Earl of Ripon and Earl of Aberdeen—a curious mingling of political opposites.

The Queen's birth day, May 18, was to be celebrated as a national holyday throughout the kingdom.

The approaching marriage of the Russian Grand Duke to the Princess Mary of Hesse Darmstadt, has been officially announced.

The Spanish General [illegible] died at Lisbon on the 29th of [illegible]

Col. Pasley had fired another of his monstrous charges against the wreck of the Royal George, and with excellent effect.—Among the articles brought up by the explosion were great quantities of candles and some butter.

Among the deaths announced are those of Mr. Morrison, of hygean pill notoriety, and Count Guiccioli, husband of Lord Byron's mistress.

The *Lucca Journal* states that a petition, signed by numerous European merchants at Alexandria, has been presented to Mehemet Ali, praying that the case of the Jews of Damascus may be called before the tribunal at Cairo, and there fully gone into. It appears that the execution of the Jewish merchants at Damascus, which had been ordered, and had been said to have taken place, had not been enforced by the authorities.

MURDER OF LORD WILLIAM RUSSELL.

The murder of an aged and highly respected nobleman has created a painful sensation in London. On Tuesday morning, Lord William Russell, brother of the late and uncle of the present Duke of Bedford and of Lord John Russell, was found dead in his bed, with his throat cut from ear to ear. The circumstances were detailed at a coroner's inquest held at the residence of the murdered nobleman, in Norfolk st. Park Lane.

Lord William, who was in his seventy third year, rather infirm, and very deaf, lived alone in his house in Norfolk street; his establishment consisting of two female servants and a Swiss valet, who had only been a short time in his service. On Tuesday evening, he dined at home, and retired to his bed room at his usual hour—half past ten. The two women servants went to bed about the same time; the valet sitting up till nearly twelve, when his master's bell summoned him; and he assisted Lord William to undress, saw him get into bed, and by his Lordship's desire lighted a candle and gave him a book. There was nothing extraordinary in Lord William's appearance or manner.

The valet then went to bed. The doors and windows were all fastened. About a quarter before seven on Wednesday morning, Sarah Mancer, the house-maid, got up; and she found the papers in her master's writing room scattered about. His opera-glass, cloak, and some other articles of dress, were in the hall wrapped up as if ready to be carried off. The plate in the pantry was all "lying about," and some of it taken; so there was no doubt a robbery had been committed. She went up stairs and called the valet, who was almost dressed having only his coat to put on. He ran down stairs, and said, "Some person has been robbing: for God's sake, go and see where his Lordship is." They went into Lord William's room, and found him lying on his back, his head nearly severed from his body, and the clothes soaked with his blood.

Courvoisier, the Swiss valet was arrested, and his examination was still in progress. The facts elicited, pointed strongly to him as the perpetrator of the murder.

LONDON MISSIONARY SOCIETY.

May 14.—The annual meeting of the London Missionary Society was held today in the great room, Exeter Hall. The meeting was one of the most crowded of the season, the hall being filled in every corner with ladies, and the platform with gentlemen. Sir George Gray, Bart., took the chair. The number of the Society's missionary stations is at present 361; the number of missionaries one hundred & fifty six; & the number of assistants native and English, in foreign parts, 451. During the past year 28 new missionaries have been sent out with their wives and families. The number of the Society's churches is at present 109. The number of communicants 9,966; and the number of scholars 41,752. The receipts for the year have £91,119 12s. 10d.; and the expenditure £82,197 0s. 4d. It was announced by Mr. Garthwait that the munificent sum of £10,000 had been made over and placed in trust for the Society by a resident in the manufacturing districts, who most nobly gave this splendid donation anonymously. It was also stated by the same gentleman that two farms in Lancashire had been made over to the society, and the annual proceeds, amounting to £200, secured to the funds. Two of the directors present gave £100 each, and the treasurer the like handsome sum. The boxes were handed round during the meeting, and a very large sum collected. One individual put £20 in the box.

FRANCE

In the Chamber of Deputies on the 12th of May, the minister of the Interior announced that the King had commanded his son, the Prince de Joinville, to go to the island of St. Helena, and convey to France the remains of the Emperor Napoleon. On this event the Journal des Debates remarks as follows:—

"Who would have said 25 years ago, when England was directing against France the whole of Europe, the day was so near at hand when these two nations reconciled by a new revolution, would rely upon each other for the maintenance of the peace of the world, so long disturbed by their quarrels? Who would have thought that England, anxious to efface a sad remembrance from its annals, would have expressed its desire that the restoration of the ashes of Napoleon might become the pledge of the permanent reconciliation of the two nations? The alliance with England is still farther consolidated by [illegible]. In vain do diplomatists [illegible] they are not ratified in the hearts of the people. We may now, however, believe, to use the noble expression of the British Government, that if some sentiments of animosity still exist between the two countries, they will [illegible] in the tomb in which the ashes of Napoleon are to be deposited."

[illegible] of the most interesting articles to be found in the journals before us, is an announcement by La Presse, that the British and French commissioners had at last agreed on the basis of a commercial treaty between Great Britain and France. According to La Presse, 'France is to increase her import duties on linen and linen yarn, and to remove the prohibition now existing against the importation of fine ironmongery, stone pottery, a few articles of woolen manufacture, and various small objects of ordinary consumption, substituting for that prohibition an elevated scale of duties."

In return for these concessions, which will be duly appreciated, "England is to reduce from 30 to 15 per cent the import duties on all the articles of Parisian production, on clocks, watches, and on the stained and dyed paper. She will reduce the import duty on French wines from 5s 6d per gallon to 2s per gallon, and that on brandy from 22s to 14s per gallon." 'Thus,' says La Presse, "our wines will pay only an import duty of 8 or 9 sous in England, while the customs duty on its entry into Paris is 6 sous; and we may hope to furnish for British consumption good vin ordinaire at 1f 25c (1s) a bottle." "The import duties on silks are to be those demanded by the city of Lyons."

SPAIN.

Letters from Barcelonia state that the Carlists were flying in all directions; that Diego Leon continued to occupy Mora del Ebro with 11 battallions and five squadrons. He was engaged in re-establishing the communications between the two banks of the river, and cutting them off from the Carlist forces.

TURKEY AND EGYPT.

No change appears to have taken place in the question between these two powers, and indeed Lord Palmerston declared in the House of Commons that matters remained in statu quo.

In Turkey the good work of reform was vigorously pressed forward. A proof of the sincerity of the Sultan was recently afforded in the deposition of Akiff Pacha from the government of Nicomedia, on the complaint of the inhabitants that he was cruel and exacting.

CHINA.

Bombay letters of March 31, announce that preparations for the Chinese expedition were in progress, on a most extensive scale. Singapore was the place, and the 7th of May the time, for the general muster.

The Supreme Court of Calcutta had decided that the scrip issued by Captain Elliott, for the opium surrendered to him, was issued under constraint of a foreign power—that his acts were therefore invalid, and that his certificates were good for nothing.

It is reported that the cholera has again broken out in the East Indies. At Bombay, it is said, thirty had been attacked with it, almost simultaneously.

SUMMARY.

Another Producer.—The Great Western, Capt. Walker, returned from Chicago to Buffalo a few days since, with an immense number of passengers, 3,000 bushels of wheat, and 200 barrels of flour. The grain was taken in at Chicago and is the product of Illinois, and a portion of the flour is from Wisconsin, and is the first ever exported from that territory. It was manufactured at Perkin's Mills, Racine. A townsman writing from Racine, under date of May 29, says: "There will be a surplus of wheat this season to be shipped at this port, of from fifty to one hundred thousand bushels."

Emigration.—One hundred and eighty four Germans passed through Syracuse a few days since, wending their way to the far west.

Commodore Elliott.—The trial of Commodore Elliott has been in progress for a number of days, at the last dates, was still pending.

Two thirds of the growing Cotton on the Mississippi has been covered, and the river was still swelling, according to late accounts.

Flour.—Genesee Flour was selling in New York on the 10th inst. at $4,69 per barrel, with a good demand.

Expenditures.—The expenditures of the U. S. Government for the year 1839, were $37,129,396 80.

Benjamin Rathbun.—His Excellency, Wm. H. Seward, has refused to grant a pardon to Bejamin Rathbun, who, our readers are doubtless aware, has been confined in the State Prison at Auburn for some two or three years. The Governor, in a very lucid and able manner, gives his reasons for refusing to grant the favors of several thousand citizens of this State.

John Alexander, alias Jefferson, has been arrested at Baltimore, charged with having caused the death of Thomas Laughlin.

Patent Locks.—A Mr. Jones, of Newark, N. J., has invented and manufactured a Lock, which promises to set at defiance all the skill and efforts of Pick-Locks.

Orphan Asylum.—The Catholic Ladies of Washington held a fair a few days since, for the benefit of St. Vincents' Orphan Asylum, the receipts of which amounted to $2,257.

Census of Lowell.—The census just completed of Lowell, Mass., exhibits a population of 20,981, of whom 7,341 are males, and 13,640 females.

Rev. Moses H. Wilder was installed pastor of the Presbyterian church in Georgetown, Ohio, on the 14th ultimo, by the Presbytery of Ripley.

Spurious Bills.—The public are cautioned against receiving bills purporting to be of the GLOBE BANK, at New York—no such institution being in existence.

The Georgia Freshet appears to have been very general in the northern and western part of the state. We are happy to learn, however, just as our paper goes to the press, that the waters are abating, and fearful apprehensions of further damage are subsiding.

Fires in New York.—We learn from the Commissioner's Report that, during the year ending on the 23d ultimo, 192 fires occurred in the city of New York. Of this number 96 were caused, in the opinion of the commissioners, by incendiarism. The value of property destroyed by fire during the year is THREE MILLIONS, TWO HUNDRED AND TWENTY-FIVE THOUSAND, FOUR HUNDRED AND NINE DOLLARS!

The following is the cost per mile of several of the most important railroads in the United States, now in operation:

Boston and Worcester,	$37,000
Boston and Providence,	42,000
Norwich and Worcester,	22,000
Western Railroad,	34,000
New Jersey Railroad,	45,000
Camden and Amboy,	40,000
Columbia and Philadelphia,	40,000
Allegany and Portage,	44,000
Albany and Schenectady,	61,000
Utica and Schenectady,	19,000
Stonington,	52,000
Hartford and New Haven	20,900

The State of Connecticut is free from debt, and has in the treasury the sum of $18,514.

The Conecticut school fund amounts to $2, 040,000. The dividend made last year, was 103,345, which was appropriated among 82,676 children.

The number of convicts in the Connecticut State prison 169; and the profits of their labor beyond expenses the past year are $4500. The warden has cash on hand exceeding $9000,

The militia of Connecticut amount to 40,000. well organized and equiped—better disciplined probably than the militia of any other State of the Union.

The old custom of an annual election sermon is discontinued in Connecticut, and will be revived, only when respect for the memory of our Puritan fathers shall have triumphed over the degenerate spirit of the passing times.—*Boston Recorder.*

Auburn and Rochester Rail-Road.—We notice, by reference to the annual report of the directors, made on the 1st inst., that the completion of this road has been somewhat retarded, owing to the general embarrassments of the country. That part between Rochester and Canandaigua (29 miles) is about three-fourths finished, and is expected to be put in operation by September next; the whole road may be ready for use in July, 1841. The cost for construction is estimated at $1,124,710 26, or about $14,000 per mile; and the revenue per annum at $361,517 50. The length of this road is about the same as that of the Utica and Schenctady. Eighteen months from this time will probably furnish us with an uninterrupted rail-road communication from Portland to Buffalo.

Wesleyan Missionary Society.—The anniversary of the Wesleyan Missonary Society was held in Exeter Hall, London, on the 4th of May. The Rev. Dr. S. Bunting commenced the proceeding, and afterward introduced Sir Peter Laurie, who took the chair and made an admirable address. The annual report was read by the Rev. John Beecham. From this document we learn that—

The principle or central mission stations occupied by the society in the various parts of the world now enumerated, are about 240. The missionaries are 362, besides catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artizans, &c. of whom upward of 390 are employed at a moderate salary, and 3350 afford their services gratuitously. The number of communicants on the mission stations, according to the latest return, is 78,228, being an increase of 5578 on the number reported last year. This total does not include the number under the care of the missionaries in Ireland. The number of the scholars in the mission schools is 53,703.

Dr. Bunting presented the financial condition of the society. The total income the past year was £92,697, being an increase of £7,879—the expenditure was £104,-017.

Liberal Bequests.—Some of the charitable societies whose aniversaries have just been celebrated, says the Boston Daily Advertiser, and other benevolent Associations of this city, have recently received a liberal endowment from the will of the late Mrs. Ann Lee, the widow the late John McLean, Esq., whose munificent bequests to the Massachusetts General Hospital, and to Harvard College, are well known. The following legacies by Mrs. Lee have been recently paid by her Executors:

To the Union church in Essex street for the benefit of the poor of said church,	$3,021 41
To the same, as a provision for the families of deceased clergymen of said church,	2,000 00
To the Boston Asylum for Indigent Boys,	500 00
To the Penitent Females' Refuge,	500 00
To the Mass. Convention of Congregational Ministers,	1,000 00
To the Massachusetts Missionary Society,	500 00
To the same, as residuary legatees,	2,905 92
To the American Board of Commissioners for Foreign Missions,	500 00
To the same, as residuary legatees,	2,905 91
To the American Education Society,	1,000 00
To the Widows' Society,	500 00
To the Howard Benevolent Society,	500 00
To the Fragment Society,	500 00
To the Society for promoting Christian knowledge,	1,000 00
For the ditsribution of fuel to the poor,	2,900 00
To the Fatherless and Widows' Society,	1,000 00
To the same, as residuary legatees,	2,905 92
To the Evangelical Tract Society,	500 00
To the Society for the moral and religious instruction of the poor,	2,205 91
	$26,945 07

PRESBYTERIAN GENERAL ASSEMBLY.

The new school Presbyterian General Assembly closed their session on Friday. They are hereafter to meet but once in three years. On the last day of the session, as we learn from the Commercial Advertiser, the following preamble and resolutions were adopted:

Whereas, it appears from memorials that have been sent to this house, that several presbyteries have passed resolutions excluding slave-holders from their pulpit and from their communion; and whereas our constitution requires that no member of the Presbyterian church shall be thus disfranchised without a regular trial and conviction; and whereas this proceeding is a repetition of the exscinding acts of the new basis Assembly, against which (acts) we have taken our stand as friends of the constitution; therefore

Resolved, That the said Presbyteries be requested to recind such resolutions.

Whereas this General Assembly have had many and difficult questions to discuss, and those of an exciting nature; and whereas the Assembly has arrived at two important conclusions, viz:

1. That any subject of moral import may be discussed without necessarily producing divisions in the Assembly; and

2. That the Assembly can not constitutionally agitate or adjudicate upon any subject unless that subject shall be presented under the legitimate sanction of the constitution of our church; therefore

Resolved, That we record our thanks to Almighty God for conducting us as an assembly to the close of our session in so much peace and good will, in all the circumstances and difficulties in which we were placed.

The first of these resolutions was passed almost unanimously, and the last *nem. con.*

The old school General Assembly, on Friday, adopted the following resolution:

Resolved, That the Presbytery of Newburyport, having virtually seperated from us, are not any longer recognized as a constituent part of the Presbyterian church of the United States, and that the Synod of Albany be requested to remove their name from its roll.

An act relating to the conveyance of Land in Michigan—Passed March 31, 1840.—Section 2. That lands or tenements lying in Michigan, may be conveyed by the owners thereof, though residing in any other State or Territory, by deed, executed according to the laws of such State or Territory, with a certificate of the proper County Clerk, under the seal of his office, that such deed is executed according to the laws of such State or Territory, attached to such deed.

FROM FLORIDA.

ST. AUGUSTINE, May 24.

To-day was a sad time in our city. The funeral of two victims of the relentless violence of the Indians took place, who were murdered yesterday within seven miles of the city on the Picolata road. Mr. Forbes of the Savannah Theatre, intending to give a series of dramatic entertainments, arrived in town on Friday evening, and a carriage and wagon were dispatched that night to Picolata to forward on the remainder of his company. In these conveyances, besides a portion of the theatrical corps, was Mr. Burnet, of Savannah, and Mr. Miller, of Brunswick, Ga. The party had traveled on as far as the eight mile post in safety, when suddenly they were fired upon by a large party of Indians, who were concealed close to the road. The mules being attacked took fright, and ran with the vehicles from the road, the occupants making every effort to escape.—Messrs. Burnet, Miller, and a German musician attached to Mr. Forbes's company, fell beneath their murderous fire. The black driver, Abraham, took the road toward Fort Searle, followed by a young gentleman of the company, and succeeded in reaching the fort. Mr. Lyon succeeded in reaching a hammock, and Mr. Hagan, the white driver, effected his retreat, and secreted himself in a high growth of palmettos.

A wagon belonging to the United States had been sent that morning from the quarter master's department for Picolata, driven by a negro, and carrying out Mr. Francis Medecis, of this place, and Mr. Alonzo Ball, a carpenter, who has been some time living among us. This wagon proceeded seven miles in safety, when it was fired upon. The negro driver succeeded in escaping, running into the military station at the six-mile post, and gave the alarm. Mr Ball was killed, and Mr. Medecis ran some distance up the road and was intercepted by another party, and he was killed. A horse was furnished the negro driver, who rode into town and reported the circumstances.

A sergeant and six men only, occupying this last mentioned post, turned out on the alarm, and saw the Indians advancing upon them. They were in number 21, and, approaching within a very close range, the sergeant withdrew his men into the pickets, and the Indians retreated.

On information reaching this place, several gentlemen saddled up, and on reaching the spot, a truly melancholy spectacle presented itself. The mutilated remains of those so late in the bloom and vigor of manhood, were now discovered blackened and disfigured by horrible mutilation. The contents of the wagons were strewn in all directions, and one of Col. Hanson's horses cut in the most barbarous manner.

The gentlemen then formed themselves into a company, & placed themselves under Capt. Blake, of 2d dragoons, who had volunteered on the occasion—leaving six of their number to hunt up and gather the dead, as well as search for any who might have escaped; they proceeded on the trail. It was followed under considerable disadvantage some 15 or 18 miles, until night closed upon this scout near Turnbull's swamp, whither the trail led. It being now perfectly dark, the scout returned to town at 10 o'clock at night. Lieut Ord, in command of Fort Searle, on learning of the news, immediately proceeded to the ground with six men, and made every exertion to find the missing men—he then proceeded to his post, and taking four day's rations, started in another direction in pursuit.—The persons escaping, all succeeded in reaching town on Sunday night.—*N. O. News.*

Horrible Murder of Six Persons.—On Saturday last, within two miles of Shirleysburg, Huntingdon co., a series of murders were committed, which, for atrociousness, have scarcely a parallel on record. No less than six human beings were hurried from time to eternity, by the hand of a cold blooded murderer, viz:—a Mrs. Brown, and her five children, from the age of 21 to 10 years. The old lady was found with her throat cut—the son aged 21, and the daughter about 16, with rifle balls through their bodies—the three younger ones, with their brains knocked out with stones, in a field hard by the dwelling-house—supposed to have fled on witnessing the butchery of their mother, &c. Mr. Brown was from home, and on his return a short time after his family were murdered, was fired at twice from the barn, the last ball taking effect, ranging along the lower jaw and passing through the ear. He was stunned but did not fall. At the moment of receiving the second fire, he saw a man jump from the barn loft and make for the woods. This man he believed to be his own son-in-law, by name, Canaughy.

On this suspicion, or rather strong belief, Canaughy was arrested, and the testimony taken before the examining and committing magistrate, went to fix guilt strongly upon him. It appears Brown, the father-in-law, owns a farm worth three or four thousand dollars. Canaughy, the morning of the murders, started with his wife for the residence of his mother, some miles distant in the mountains. He had contrived, however, before starting, to procure the return to the father's residence of the son and daughter, who were absent aiding a neighbor, not far distant, in his field labors, by coining a plausible story, so that his motive for the deed might be made fully and effectually available. Had he succeeded in destroying the father-in-law, his (Canaughy's) wife, the only survivor would have inherited the estate. This was, undoubtedly the moving cause of the hellish deed. In addition, it was in evidence, he had borrowed his father-in-law's two rifles, and they were found in the barn from whence the murderer fled. Canaughy was arrested, in bed, at his mother's residence the same night. He denies but there is little doubt of his guilt. The community in the neighborhood of this transaction, is greatly excited.—*Phila. Spirit of the Times.*

A fight with an Indian.—The St. Augustine News of the 22d May, relates the following instance of bravery which was manifested a few days before, during a scout by Capt. Holmes, of the 7th infantry.

"Captain Holmes had secreted a portion of his company in such a place as it was probable the enemy might pass, and proceeded onward with the rest of his command, in order to hunt them up. The ambushed party had not lain long in their hiding place, when a few Indians were seen approaching, unconscious of their proximity to the white men. On nearing more closely, the anxiety of a recruit being most intense, was with difficulty defeating the object in view. At this moment, a deer sprang from its covert, and passing a few feet from his gun, the temptation was too great, and the recruit fired. Alarmed at the report, the enemy ran, and the Sergeant, with his command, mounted their horses and gave pursuit.

The Sergeant soon overtook a large and very athletic Indian and dismounting, deliberately levelled his gun within a few feet of his breast, and pulled the trigger. The gun missed fire, and the red skin now levelled his rifle, and lo! the flint refused its duty. Dashing his musket to the earth, the Sergeant sprang to grapple his enemy, but was felled by the club end of his rifle. Rising he used the breach of the gun with good effect; but was repeatedly felled by the greater strength of his foe. Victory hanging now in a doubtful posture, he managed while his head was receiving a succession of tremendous blows, to "fix his bayonet," and made a charge upon the Herculean Seminole. Doubt was at an end; the warrior took to his heels, and sought a tree. There dodging a direct thrust of his instrument, he managed to hold the anger of the Sergeant at bay, until the balance of the command came up; who disposed to see a "fair fight," formed a circle around the combatants. All hope was now cut off; and with a desperate valor he fought, the Sergeant thrusting his bayonet through him, leaving him dead at his feet.

PIRACY AND MURDER.

Letters were received in the city yesterday, from Havana, giving the details of a late and horrid act of piracy, and the capture of the pirates. The letters are dated the 22d inst., and they state that the British brig Vernon, commanded by Captain Cunningham, bound from Falmouth to Halifax, off Cape Antonio, when eight days out, was fired at and brought to by an open boat with a crew and seven men. These men stated they were government officers, and commanded Captain Cunningham to bring his paper and accompany them to the revenue cutter to which they belonged, which they represented to be stationed behind a distant point of the Island. Captain Cunningham ordered out his boat, and with three men followed the villians who were leading him to destruction. When out of sight of the brig, the seven pirates boarded Captain Cunningham's boat, and before their design could be anticipated, their murderous work was accomplished. The Captain's throat was cut and two of his men instantly murdered and thrown into the sea. The third man escaped and reached the Island by swimming, where for five days he wandered alone, until he fell in with Don Antonio, the Captain of a Spanish drogher, called Fauro. Upon relating his story, this captain called together his men, and by a well laid stratagem succeeded in capturing the pirates, who were found stripping the brig upon another part of the Island.

San Antonio is said to be covered with torn sails and other remnants of vessels supposed to have fallen into the hands of pirates, and the details set forth in the letters are horrifying in the extreme. The desperate men who are taken are well secured, and will be sent to Havana for trial. These are the facts as related to us yesterday, and although no confirmation of the dreadful intelligence is yet received, we fear there is little hope but the whole story is true.

The unfortunate man who wandered about the Island, states that blocks, ropes, old sails, casks, and numerous other appurtenances of sea craft, were to be seen in all directions, and the place looked like an old resort for an established gang of pirates. The men who are taken have been recognized as reckless and abandoned characters, who have been known before without occupation or resources, and one who was present at their examination, depicts the whole affair in language most terrible and appalling.—*New Orleans Picayune.*

The Freshet.—The plantations on the Ogechee, as far as we can learn, are under water. Some planters estimate the loss of their crop at two thirds. We trust that their estimate will prove extravagant. The water was on Saturday within two feet of the bridge, and the Southern stage had to be brought over on a flat.—*Charleston Patriot. June 3.*

Fatal Accident.—We are pained to learn that Miss Sarah Kennedy, daughter of Mr. Dennis Kennedy, of Lysander, and sister of Mrs. Dorastus Kellogg, of this village, aged about 22 years, was thrown from a one horse wagon on Friday last, and so seriously injured as to cause her death in about 48 hours. She was on her way accompanied by her mother and a young lad, to Fulton, Oswego county, and in descending the hill near that village, the horse became restive and unmanageable. In falling, her clothes caught fast in the forward part of the vehicle, and in this manner, with her head dragging upon the ground, and in contact with one of the wheels, she was drawn about nineteen rods. She was dreadfully mutilated, and remained insensible until she expired. Truly, "in the midst of life we are in death."—*Skaneateles Columbian.*

Narrow Escape from Lightning.—During a thunder storm in the afternoon of the 24th ult., the house of Mr. C. Butterfield, in Auburn Township, Pa., was struck by lightning, which passed down through to the basement, where a young woman, daughter of Mr. B. was engaged at ironing, having the flat iron at the moment hanging down in her hand by her side. It passed down her arm to the iron, and thence to her foot, and though severely hurt, we understand she is in a fair way to recover.—*Montrose Register.*

The Law of Love.—In 1647, the General Court of Massachusetts enacted, that if any young man attempted to address any young woman, without the consent of her parents, or, in case of their absence, of a neighboring magistrate of the County Court, he should be fined £5 for the first offense, £10 for the second, and imprisonment for the third. In 1660, Capt. D'l Blake was fined the first named sum, but let off for £4, conditionally, "for making love to Edmund Bridge's daughter, without her parent's consent."

Canal Tolls. The amount of tolls received on all the New York State Canals in the fourth week in May, is $80,964,85, and in the whole month of May, $253,954, 37.

Professor Espy has taken his departure for England.—*Post.*

MARRIED.

In Wirt, on the 23d. of April, by Rev. Zuriel Campbell, Mr. DANIEL RINO, of Cuba, and Miss LAURA WHEELER, of the former place.

In Friendship, on the 28th ultimo, Mr EZEKIEL R CLARK, of Wirt, and Miss DEBORAH COTTON, of the former place.

In Homer Village, on the 3d inst., by the Rev. Henry Gregory, Mr. AUGUSTUS M. IVES, of the firm of Burr & Ives, and Miss CAROLINE, daughter of Dr. Lewis Riggs, all of the above place.

DIED.

In Virgil, on the 9th ult. Joseph Miles, son of Mr Joseph Stanton, aged 7 years.

Letters received at this office for the week ending June 16th

Ephraim Maxson, two, Rev N. V. Hull, J. P. Livermore, Rev. Azor Estee, (alteration made) H. Willson, P. M, Wm. Hagar, Otis R. Hopkins, Rev. Zuriel Campbell, C. H. Maxson, (correction made.) Col Silas Bailey, Obadiah Lippincott, S. S. Streeter, Paul Crandall, (the paper has been mailed regular.)

RECEIPTS.

Of Ephraim Maxson, $11, cr. Manning Ayers, Benjamin Stillman, jr., Daniel Brown, each $2. Henry D. Crandall, Saunders Crandall, Samuel Ordway, Peleg Burdick, John S. Coon, each $1. Of John P. Livermore, $10, cr. Wm Reynolds, J. W. Green, Thankful Stillman, John C. Basset, John P. Livermore, each $2. Of Justus Parce, Esq., $1. Of Rev. Azor Estee, $12, cr. Zebulon Scrivens, George Crandall, Stephen Potter, Hamilton Clark, Orrin Lewis, Azor Estee, each $2. Of Maxson Stillman, $2.

Of Otis R. Hopkins, P. M. $1, cr. C. Finch. Of Col. Silas Bailey, $2.

Of S. S. Streeter, $2, cr. Winter Green. Of Daniel Knowles, $1. Of Benjamin Tripp, $1,75.

ADVERTISEMENTS.

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Delley's Store, Albany street, where they can be accommodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

777 CORDS of good Hemlock Tan bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot. June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot. June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga, Co. for Sale by the Subscriber at $5.00 per Barrel. S. G. WALKER.

De Ruyter, June 1, 1840

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the STONE STORE.

May 20.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.

De Ruyter, May 20, 1840.

AS USUAL,

The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*

De Ruyter, May 20, 1840. 12tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Banger Commercial Bank	—
Calais,	—
Stillwater Canal, St. Croix, Washington Co Westbrook,	—
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt.	
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	35
Franklin, Boston,	broke
Commonwealth do	35
Lafayette do.	broke
Middling Interest Bank do.	—
Nahant, at Lynn,	broke
Norfolk, at Roxbury,	12-2 15
Roxbury do	broke
Burrillville, R. I.	broke
New York.	
Safety Fund,	1 to 2
Notes of New Banking Law,	1 to 2
Pennsylvania	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 7
Indiana,	10
Kentucky	"
Illinois	"
North and South Carolina	5
Georgia	9 to 12
Tennessee	15 17
Mississippi Notes	50 60
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana	
At New Orleans,	10
Michigan	no sale
Detroit,	no sale
Canada	
Bank of Montreal,	5
City Bank do	"
Union Bank do	"
Upper Canada	7 to 8
New Brunswick	15 to 29

PRICE CURRENT.

FISH—Mackerel No 1.	11,50
" No 2.	9,75
" No 3.	4,50
FLOUR—N. Y. super. canal,	4,87
Richmond City Mills,	6,00
Rye Flour,	2,87
Indian Meal,	2,03
GRAIN,—Wheat, N. R.	1,08
" Western,	1,08
Rye,	,56
Corn,	56
Barley,	65
Oats	36
Beans, per tierce.	15,00
MOLASSES	27
OILS.—Whale,	31
Sperm, Fall,	1,05
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,25
" Prime.	10,00
Pork, Mess	15,25
" Prime,	13,50
" Fresh, per cwt.,	8,50
Butter, Orange	17
" Western,	08
Cheese,	8
Hams,	11
Rice,	3,12
Potatoes,	—
SALT—Turks Island,	35
St. Ubes,	33
Liverpool, ground,	28
TALLOW,	8
WOOL—Saxony,	55
Merino,	45
American,	35

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps "digging" away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furnature all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by

De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the STONE STORE.

May 20.

POETRY.

THE SABBATH.

SABBATH MORNING.

Hail, holy day! The opening light of morn
Streams up the azure sky, and clothes the east
In hues like blush of bursting rose; the lawn
Lies stretched in quiet rest—the sea hath ceas'd
Its troubled roar, and Tumult's voice is still.
Wide forests lift their heads in upright pride,
High mountains rear their lofty peaks, that fill
The void of heaven, and mighty rivers glide
Along their winding course with noiseless flow;
A spirit moves o'er earth; the deep blue sea
Gives forth its voice; the green-clad valleys know
The soft response; the mounts, cloud-top'd & free,
All join; and man—God's latest work and best,
With reverent awe replies, "Let all things rest."

SABBATH NOON.

The deep-toned organ peal is echoing loud
With rapturous swell, and solemn anthems rise
In cadence sweet, far sounding up the skies,
Sweet & more sweet as 't sinks away! The crowd
Of humble worshipers are lowly bowed,
And holy prayer and praise mount up to heaven,
As they were flames of purest incense, given
From out some angel's censer; no dark cloud
Of worldly passion fr**o**wneth there, no storm
Of angry strife; each contrite soul is warm
With Jesus' love! The Holy Ghost hath passed
Within those sacred walls, the cup and bread
Are there, and perfect peace on all is shed—
Fit type of Sabbath rest in heaven at last!

SABBATH EVENING.

How beautiful! The fading light of day
Is lingering yet on forest, field, and sea,
And now the temple's spire shines dazzlingly,
While parting sun-beams round its summit play,
As 't were a shaft of burnished gold! The lay
Of evening zephyrs comes upon the ear
So delicately soft, I think I hear
Some seraph-tones symphonious die away,
While Nature chants her Sabbath-vesper hymn!
And now the red light passes; & the skies are dim
Above the west; night's sable veils unroll,
And new born stars the sleeping waters kiss!
Oh, be like this my closing day; like this
My final rest—the Sabbath of the soul!

MISCELLANEOUS.

From the Religious Herald.

WHAT IS USEFUL EDUCATION?

We put the question in reference to the great body of American youth who are to earn their bread by the sweat of their brows, and, under Providence, to wield the future destinies of our country. Two principles should be aimed at: *To provide themselves honorably*, under any ordinary contingencies—*and qualify them to become useful to society*. The times, as well as universal experience, abundantly admonish us, that however the children of wealth may indulge in indolence and dissipation, while their means last—the great mass of American youth must, and ought, to depend on their labor for their fortunes and their usefulness. Fortune is at best precarious—patrimonial dependance is uncertain, and reliance upon the friendship or charity of the world, or upon office, is frail and often debasing.—Self-dependance is the only sure stay. We are ever most willing to help those who help themselves. Productive labor is the legitimate source of all the wealth, individual and national—and this labor is profitable to the individual and to the nation *in proportion to the measure of intelligence and scientific knowledge which guides and directs its operations.* Hence it is of primary importance that our youth should be efficiently taught to labor, and that their minds should be early imbued with that kind of knowledge which will instruct them in the principles of their business, render it honorable, and make them independent in conduct and in fortune.

We have, to be sure, colleges and academies, more than can be well supported, or than can be made economical and useful. But these are in a measure consecrated to the learned professions—to the privileged few—for they are privileged, inasmuch as they are the exclusive recipients of public bounty in the higher branches of learning. Productive labor derives little or no advantage from their teaching. Few of the youth who enter their halls, ever seek for a livelihood in the laboring arts. They learn to look upon labor as servile and demeaning, and to seek their living in what they consider the higher classes of society. They do not go to these schools to learn to work or to learn to live by work—in the common use of these terms—but learn to live without work or above work. They are virtually withdrawn from the producing classes. These young aspirants flock to the learned professions, and genteel employments, as the avenues to honor and office; and notwithstanding the laborer is taxed heavily, in one way or another, to supply their real or imaginary wants, yet the genteel professions have become overstocked, and the threshhold of power so thronged with applicants, that hundreds and thousands are thrown back, as parasites upon society, exhibiting the melancholy spectacle of men, born to be useful, but unable or unwilling, from the bias of a wrong education, to become so. Had these men been taught to look upon labor as it truly is, a necessary, healthful, independent, and honorable employment, and been instructed in its principles and practice while young, they would have cherished its interests, respected its virtues, and cheerfully shared in its toils and its pleasures. We seek not, by these remarks, to pull down that which is, but to build that which is not. It is not that we love a part less, but the whole more. We would raise the standard of labor, without depressing that of literature.

We have common schools too, munificently endowed, where all may acquire the elements of knowledge, but the rudiments only. They teach nothing of the sciences which are necessary to the success in prosecution of the arts—and give no instruction for the best models of practice. They neither learn the boy how to provide for himself, nor fit him fo: extensive usefu'ness. They lay the foundation, but they do little to build up and beautify the temple.

Who will tell us that classic schools, available only to those who design to live without labor, are made the special and exclusive objects of legislative bounty, in regard to the higher branches of instruction? Why is it, that six or seven thousand youth, which is about the number in our colleges and academies, should receive gratuities from the public treasury, till the aggregate exceed three millions, to enable them to live without work, while half a million of other youth, with like capacities, and like claims, destined to labor, and to augment the resources, the wealth, and the happiness of their country, are denied a miserable pittance in the higher branches of knowledge to qualify them for their more important duties in society? Is not knowledge as beneficial to the arts of labor as it is to the learned profession? Is it not as efficiently and beneficially applied in developing the riches of the earth, in perfecting the mechanic and manufacturing arts, and in augmenting the products and profits of labor generally, as it is in the warfare of party politics, in the chicanery of the law, and in prolonging unprofitable debate in legislative halls? May not natural science be as profitably studied and applied on the farm, where nature is constantly presenting new subjects of illustration and application, as in the town or in the closet? Is not chymistry, which instructs in the nature and properties of all bodies, as useful to farmers, in ascertaining the qualities of his soils, and their adaptation to particular crops, and in regulating the multifarious operations of husbandry—and to the artisan, in managing his various processes, as it is to the lawyer, the statesman, or the divine? There is probably no employment in life that embraces so wide a scope of useful study as that of cultivating the soil. The great use and end of science, are to improve art, to impress us with a sense of our obligations to God, and our duty to man. In truth, science belongs to, and continues an integral portion of the arts, and cannot be divorced from them without throwing us back into a state of semi-barbarianism, such as now disgraces a great portion of the population of the old continent. Why then teach science exclusively to the few, who have comparatively so little use for it, and withhold it from the many, to whom it would be a help and a guide.

We look to Europe for precedents, and blindly adopt those that are prejudicial as well as many that are good. We forget that we are a new people in government, manners and law, and that there is no country that will serve, as ours, a model in all cases. The education bestowed upon the working classes in Europe, is designed to qualify them for the subordinate stations in society—for labor and obedience as subjects. Their governments recognise a privileged class—who are the owners of the soil, and live upon the labors of the many. The working classes have very little to do with the affairs of government. Here all are professedly upon a footing of equality. All enjoy political rights, and have political duties to perform—and all should be equally favored, so far as the public bounty is dispensed in the means of obtaining useful knowledge, and of acquiring wealth and honors. We should take care to have good farmers and good mechanics, as well as good lawyers and good doctors. We want not only good subjects, but intelligent *freemen*—high-minded, independent freemen, who know their rights, and knowing, dare maintain them. We wish to keep the fountain pure, that the stream of power may not become defiled. We wish to base our political and social fabric upon a rock, steadfast and sure—upon the intelligence, industry, and moral rectitude of the great working community. When this class shall cease to exert a healthful and controling influence in political affairs, our boasted freedom will be at an end. A privileged class, whom the bounty of government has assisted to arm with exclusive power, will control and direct the political machine, as may best subserve their aggrandizing views, with regard to the common weal. Ambition is the same in all ages and countries. Man loves power, and is corrupted by it—and in its prolonged exercise the servant will ever swell into the master.—Our freedom can only be securely unguarded by the vigilance of an enlightened, independent, prosperous yeomanry.

Men have tried all sorts of expedients, for thousands of years, to obtain wealth and happiness; and after all it has become pretty evident, that there is no course that wears so well, that is so self-approving, that is so certain in its success, that gives so much health, contentment, and independence—the substantial elements of happiness—as habitual industry, tempered and directed by a cultivated mind, be it in the learned or laboring profession. The consciousness that we are not only providing for ourselves and those naturally dependent upon us, but that we are doing good to society, and thereby fulfiling one of our highest moral obligations, is a rich source of enjoyment, in which the indolent and dissipated must ever remain utter strangers.

We say, therefore, that we want schools of moral, industrious and scientific instruction, for the working classes of society, and that their establishment would conduce alike to the prosperity of the country, and to the perpetuity of our political and religious freedom.

Christian Cheerfulness.—"If good people," said Archibishop Usher, "would but make goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause."

There are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrists.

EFFECT OF SCIENCE ON REVELATION.

As long as science shall continue to influence the development of intellect, the beauty and majesty of the sacred writings must be at every perusal more appreciated. Since astronomy has opened to our vision the sunlight system of the universe, how much more sublime is that verse, "The heavens declare the glory of God, and the firmament sheweth his handy work!" Since the telescope has changed the sparkling diamonds of night into rolling spheres, where perhaps intelligent beings like ourselves send up their anthems of adoration to the Father of Creation, how much vaster, how much grander is that expression, "Day unto day uttereth speech; and night unto night sheweth knowledge." We no longer gaze on the stars as but mere ornaments on the wide arch that walls in the world. We see them as globes composing system on systems—having centres around which they fall into abysses where no eye but God's alone has glanced—and those centres, in their turn, moving around suns, whose attendant worlds only then sparkling in the "suburbs of creation." Take this thought in connection with the passage, "As the heavens are higher than the earth, so are my thoughts higher than your thoughts," and how glorious, how overpowering to the reflecting mind are the words of the sacred writer.

Since geology has opened to the gaze the shining crystal, the caverned torrents, the diamond-paved recesses and the submarine volcanoes of the world—how much more forcible are many passages of the holy writ. And chemistry, too, standing up in the great laboratory of nature, flashes light on many a sacred line.

Eloquence can do much—but science holds the brightest torch over the "*World*" of the Almighty. When she suspends her lamp over creation, we see an immense stage on which God has been acting, and performing his wonders for ages not to be computed by the most powerful of angelic intelligence—a stage whose area is infinitude, whose acts occupy eternity. How could the Chaldean shepherd, who watched the midnight stars, and thought them only objects that controlled the destinies of *poor little man*—how could the Egyptian who scanned the upper worlds from his pyramid, for the purpose of weaving, from their mystic movements, a creed by which he could govern his countrymen—how could the Greek, who made the constellation animals—we say how could these have the same admiration and soul-absorbing love and reverence for the Deity as we, who see the genius of science disclosing to the eye, by every motion of her touch, new beauty in our revelation?

Then let us ponder on our advantages—let us encourage that which will make us feel a deep awe for the Divine intelligence.

There is, I may well say, no wealth, there is no power, there is no rank, which I would accept, if in exchange I were to be deprived of my books, of the privilege of conversing with the greatest minds of all past ages, of searching after truth, of contemplating the beautiful, of living with the distant, the unreal, the past and the future. Knowing, as I do, what it is to enjoy these pleasures myself, I do not grudge them to the laboring men, who, by their honorable, independent, and gallant efforts, have advanced themselves within their reach; and owing all that I owe to the soothing influences of literature, I should be ashamed of myself, if I grudged the same to them.

FOR THE FARMER.

REMARKS ON THE GENERAL PRINCIPLES OF HUSBANDRY.

1. Whatever may be the nature of your soil, and situation of your farm, remember that there is no soil, so good, but it may be exhausted, and ruined by bad tillage, and that there is none so bad, that cannot be rendered fertile by good tillage; even heath, if it can but be ploughed and swarded.

2. The true art of husbandry consists in suffering no crop to grow upon your land, that will so far exhaust your soil, as to lessen the value of your succeeding crop, whatever profit such a crop may afford you.

3. To avoid this, suffer no one crop to grow two years successively, upon the same piece of ground, except grass and buckwheat, without the fertilizing aid of rich manures to support the strength of the soil; and even then, a change of crops will generally do best, except onions, carrots and hemp.

4. Every plant derives from the earth for its growth such properties as are peculiar to itself; this plant when followed successively for two or more years upon the same ground, will exhaust the soil of those properties peculiar to itself, without lessening its powers to produce some other plants; this fact is most striking in the article of flax, which will not bear to be repeated oftener than once in seven years, and is common to all crops, with the exception of those noticed as above.

5. To avoid this evil, arrange your farm into such divisions as will enable you to improve all the variety of crops your land may require, in such a regular succession, as to form a routine of 5, 6, or 7 years, according to the nature, quality, and situation of your farm.

6. This method will make poor land good, and good better. Try and see.—*Farmer's Cabinet.*

LUCERNE, OR FRENCH CLOVER.

Lucerne, sometimes called "French Clover," is a kind of grass, which, in some situations in Europe, is cultivated with great advantage, and has been tried in some instances with great success in this country. It is not strickly speaking a *clover*, though in some respect similar. It is perennial—in favorable soils, the roots are said to live and flourish a hundred years.—Its advantages consist in affording a greater amount of foliage for any kind of stock, than any other plant, according to the expense of producing it. Several years since while residing in the state of Maine, we made several experiments with Lucerne, which, although some of them terminated unfavorably, satisfied us that the most favorable soil for it is a deep sandy loam: and as the alluvial soils on this river are generally of this character, we last spring resolved on giving it a trial here. We procured from Boston, a small quantity of seed, which was sown on the river "bottom" the last week in May. As the soil had been badly managed for several years previous, we had feared that the great growth of weeds would check and smother the Lucerne, and to guard against this, and get a chance to extirpate the weeds, we sowed the seeds in drills. This was done very expeditiously and exactly, with one of Ruggles, Nourse, and Mason's seed sowers.

In the latter part of the month of July the Lucerne had reached the height of 18 inches on an average, and had considerably blossomed. We cut it and fed it green, partly to hogs and partly to milch cows—both ate it voraciously. In just *four* weeks from the time it was cut, it had again grown to nearly the same height as before, and was cut a second time—and the first of November it was cut a third time the crop being heavier than either of the preceding. A piece of common red clover (very flourishing) immediately adjoining, the soil precisely similar, did not yield near half as much, in proportion, as the Lucerne.

We have no doubt it may be cut five times another year, and will yield at the rate of a ton and a half of *hay* to the acre, at each cutting.

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to travelling agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it the best and cheapest religious newspaper in America. We shall continue to publish, as usual, "THE SCENERY OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3.50
In the Languages and higher English branches,	5.00
In Drawing,	2.50
In Painting,	2.50
In Drawing and Painting, where both are studied at the same time, or during the term,	4.00

Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office. March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.

LOTHIAN & HAGAR.

TYPE FOUNDERS, No. 74 Fulton Street, N. Y. are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents per lb
SMALL PICA	40	" "
LONG PRIMER,	42	" "
BOURGEOIS	46	" "
BREVIER	54	" "
MINION	66	" "
NONPARIEL	84	" "
AGATE	108	" "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., when they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

Press Makers and Machinists,

Nos. 29 & 31 Gold-Street—Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery, also Machinery and Tools of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, [illegible] price $240, Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each $1; Patent Ruling Machines, to rule one side, $125, do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28. Six lines do. 30. Five lines do. 32. Four lines do. 34. Cannon 36. Double Paragon, do. Great Primer, do. English, real Double Pica and Double Small Pica, 38; Paragon, Great Primer, English and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64; Brevier, 64; Minion, 46, 54, 66; Nonpareil, $84; Pearl, $1 40.

An extensive assortment of Fancy and ornamental types, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr—*Leonardsville*, Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Cansteo—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship—Samuel E. Lamphear.
Bolivar—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merristown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Rev. James Bailey.
New Salem—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh—John Swinney, Isaac D. Titsworth.
Salem—Rev. David Clawson.

CONNECTICUT:

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, RockCo.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage*.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JUNE 23, 1840. NUMBER 16.

COMMUNICATIONS.

For the Register.

The following extracts from a letter from an esteemed minister in London, (Eng.) to Br. E. S. Bailey, Cor. Sec. of the S. D. B. General Conference, will be perused with interest by a great portion of our readers.—EDS. REG.

244 SHOREDITCH, (London,)
April 3, 1840.

MY DEAR BROTHER—I greatly lament that our correspondence should have been so undesignedly broken off. I cannot recollect, but think I did not write you the last year. The one now before me from you is dated April 25, 1838, in which you mention preaching with (the lost Sabbatarian,) Mr. Miller. I fear he is a poor sorry Sabbatarian, or he would not have been so long without finding them out.

I hope your Literary Institution is succeeding, which you informed me had just been opened.

On the 23d of March, last year, I lost Mrs. Shenstone, to whom I had been united 42 years. Having had much fatigue in nursing her for some months, and being from home frequently during the week days in the course of the last summer, and not hearing from you, was the cause of my not writing. I dare say you have transmitted your Minutes to New York, as requested, and as you say you would, but I have never received them; although I have often enquired of my Brother Belcher. The last Minutes I have received is the imperfect copy, wanting the first two pages and the last two, of 1835. Our postage is now reduced to 1*d*. a letter however near or far distant—but I believe it has no relation to ship letters from abroad. Nevertheless, I should like to have your Minutes complete, and do hope to hear from you by letter soon. If the Minutes were newspapers they would not be charged much; but on pamphlets the charge is high.

We have at length, after seven years' contention with the Bible Society for refusing to aid our translation in India, formed a New Society. A Mr. Archibald Maclay, A. M., from the American Bible Society, is over here. He breakfasted with me a week or two back. I have an address of his delivered at the Saratoga Baptist Association, at Middletown, Saratoga Co., N. Y. June 28, 1838. I think I informed you that our church had lost three male members, one of them received since Mr. Burnside's death; and that we had a person from a General Baptist church in town, now a member with us. I became acquainted with him (W. H. Black, Esq.) some time since, in consequence of filling up a Trust Deed—and on conversing with him about the Sabbath, he was determined to examine the subject. He is, I really believe, a thorough, zealous Sabbatarian. He is an Antiquarian—a man of great ability—a good Greek and Latin scholar. He is employed by the Government on Ancient Records, and has just been through the whole of Wales examining the Records of all the Courts of Law. He has written several excellent Tracts, called Sabbatic Tracts. No. 1, Doubts on the Authority of what is commonly called the Christian Sabbath. No. 2, Reasons for keeping holy the Seventh-Day of the Week as the true and only Christian Sabbath.—No. 3, What say the Scriptures? No. 4, What saith Tradition? No. 7, Objections against the Sabbath of the Seventh-Day stated and Answered. He proposes to publish about 16 Tracts in all; these are circulated gratis, and when completed will probably be printed together, and advertized.

Old Mrs. Slater, of Mill-Yard, is dead. We have called out Mr. Black to the Ministry. I have paid one visit, and was well received by the Miss Slaters. Mr. Black is invited by them for 6 months, and has preached since his return from Wales 3 Sabbaths, and he is pleased with the reception they gave him, and I do hope that some good will be effected there. I tell him "he must increase, but I must decrease."

We have at length brought up to London a member of our church, who has been coming these twenty years. And a good man, living at Ely, Cambridge-shire, has within these few years embraced the Sabbath. He is a preacher in the Countess of Huntingdon's Connexion. He is very zealous, and as he has left business as a broker, if he could be brought to London, he might be very useful to our cause. I hope to effect this soon. He has written much, and is still writing.

There is certainly an increasing measure of light on the Seventh-day being kept as the Sabbath-day, and our Br. Black, when established at ———, will probably deliver a course of Lectures on the Sabbath, and another course on the subject of Baptism, on Sunday evenings, should the Lord spare him life and health. He is competent to argue the point with any man in the land, and would not fear to enter into public disputation with any one.

May the Lord now send prosperity.—My dear Brother, do request our American Brethren to pray for us.

Mr. Black has been employed for some years in doing for the Oxonians what they have not a man among them, I apprehend, capable of doing. He has been much at the University in the Bodleyan Library—and some of his Tracts are dated Oxford, which is a curious circumstance, as the Oxford Tracts are now making such a stir.—Some of them are Roman Catholics, or nearly so, but say their doctrines are taken from the Church of England.

Yours truly,
J. B. SHENSTON.

CIRCULAR LETTER OF THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

DEAR BRETHREN—Agreeably to custom, we address you from the place of our convocation, and it will probably be expected that some subject shall be presented that shall interest your minds, and convey important suggestions, for mutual improvement in the work of extending the knowledge of our Lord and Savior Jesus Christ. With this view we shall address you. There is nothing, perhaps, that will more sensibly interest and profit you than an inquiry on practical subjects which affect us in our individual capacity.

A few years since the propriety of devoting a stated season to prayer, as a holy concert of the denomination, was proposed; and the object was, that God would give success to the cause of Missions, and especially to those enterprizes in which we are engaged—the Domestic Mission in the outposts of our own denomination, and the downtrodden, and long-neglected children of Abraham; which proposition was adopted, and we trust that your prayers and alms went up together to the Lord of Sabaoth. We now inquire of you as churches, and as individuals, how are you interested in this institution? Does the subject of a perishing world, and particularly the salvation of those whose cause we have espoused, interest you? Have you evidence that your prayers reach the holy presence of the Lord of the harvest? And is that corresponding effort put forth by you that proves sincerity and interest in the subject of your prayer?—that pecuniary aid which will enable those laboring in the field to pursue their work? For what will it profit if we say we have faith? or say to the destitute be ye instructed and comforted? Will faith in *us* send the gospel to the Israelites and sustain laborers in that arduous work? or aid the messenger of grace in traversing the desert in his labors of love? Surely not; for by our works is our faith made manifest. You may ask, why these interrogatories? We reply: The Domestic Mission is but faintly sustained, the Hebrew Mission is suspended, and the issue of the question,—what part have we in the work of evangelizing the Israelites?—is undecided. Our Missionary inquires with intense solicitude, why the work should be suspended with us while so much is doing by others for the Israelites with so much success, and while cheering prospects of usefulness in that work seemed just opening upon us, and the fulfillment of the prophetic promises are casting over the horizon of the East the evidence of approaching day? It is to be feared that something is wanting in us; and the drying up of the resources for the support of the mission, tell the causes too plain to be misunderstood. Is then the sun of *our* mission to set at the opening of the day? and our work to end at the commencement? and we retire with shame from a work for which we acknowledge ourselves responsible? Forbid, Dear Brethren, that this shall be the case; and to prevent it, let consistent exertions be made to send forth the healing streams of life from this portion of the Zion of God, which possess, in our opinion, facilities for the work which make us more eligible than most other denominations. But we are well aware that no great object can be attained without a corresponding effort, devotion and self-denial. Our liberality must be corresponding with our hopes. Let us, therefore, be consistent, pray unitedly and in sincerity, give liberally and without grudging, pursue the course perseveringly, and without misgivings hope confidently in the divine promises, and success will crown our efforts, God will be glorified, the cause of Missions sustained, the spread of the gospel insured, and we be made to rejoice in the Lord, and joy in the God of our salvation.

CORRESPONDING LETTER.

The Central Seventh Day Baptist Association, convened at Scott, June 10th, 1840: To their sister associations send Christian salutations.

DEAR BRETHREN—We have been permitted by the forbearing goodness of our Heavenly Father, to assemble in another annual session. Most of the churches have been represented, and we have enjoyed the pleasure of a representation from the Western and South Western Associations. Our deliberations, though marked with animation in discussion, have been characterized with great unanimity in their final decisions. We have received the pleasing intelligence, that several of our churches have been favored with precious revivals, and large additions have been made to some of them; while from others we learn that they are wading through sore trials and discouraging circumstances. As a body, we trust we are determined to fight the good fight of faith, and press through all opposition to the kingdom of Glory. We regret that circumstances will probably prevent our sending Messengers to your Associations, yet we are deeply solicitous to maintain a mutual and friendly intercourse with you, and assure you, that Messengers from your bodies will be hailed with joy in our future Anniversaries.

REPORT OF THE COMMITTEE ON EDUCATION IN THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

Man is a thinking being; and from his earliest existence commences forming new ideas; and as he advances in life, new opinions which will greatly influence his future thoughts, happiness, respectability and usefulness in the world. If the ideas or opinions which he forms on the various subjects presented to his consideration, are in whole or in part incorrect, his happiness and usefulness will in the same ratio be lessened; for erroneous opinions on any subject (excepting some extraordinary occurrences) always tend to augment the misery and not to increase the happiness of man, as by some supposed. Ignorance is the source of all erroneous opinions; for men form their opinions of subjects according to the light or information they possess in reference to them. Men do, and will, form some kind of opinion of every thing that comes within the scope of their natural or moral senses. The object of an enlightened christian education is not solely to extend our knowledge to subjects with which we have no acquaintance, but to form correct views on the various subjects already before the mind. If the above hypothesis be correct, the better a man is educated, the more correct will be his opinions, and, consequently, the more happy and useful will he be in the world. A right or proper education teaches us the nature and right use of things, by which we are enabled to shun what is hurtful and wrong, and to use to advantage that which is useful and right. Knowledge is therefore said to be power, which, when rightly applied, will prove a powerful auxiliary to the spread of truth throughout the world. It is easily to be seen from the nature of the subject, as well as from what has fallen under our almost every day's observation, that, *that* individual, sect, community, or nation, blessed with an enlightened christian education, possess a decided advantage over those that are more ignorant. These considerations should, in our opinion, influence this Association and all Seventh Day Baptists as they regard their own happiness and prosperity, and the happiness of all that comes within the circle of their influence, to use all proper efforts to elevate the standard of education in our several churches and communities. This may be done, by encouraging through the pulpit, the press, and various other ways, the education of the youth among us.

The means of obtaining knowledge are various; but in our opinion the best facilities afforded to Seventh Day Baptists for obtaining a good education, is found in the De Ruyter Institute, and we do therefore hope that it may receive the liberal patronage and sustaining influence of this Association.

Another means of obtaining a christian education and which ought to receive encouragement from this Association, is the Sabbath School institution, as it affords an excellent opportunity for obtaining a knowledge of Bible truths, without which, all other knowledge will prove to be of but little use. There are other helps for obtaining an enlightened education, which time and circumstances will not now permit us to mention.

REPORT ON THE STATE OF RELIGION, IN THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

The Committee on the state of Religion, Report:—That the means and opportunity for making an ample report are too limited; we therefore can but little more than reiterate the account received. It is evident that in most of our Churches the cause of Christ has suffered much from apathy, and in some, unpleasant difficulties exist. Still there are a few happy exceptions. Precious revivals have been experienced, and numbers have been added to our churches. We look forward to the time when a better state of things will exist, general peace and harmony prevail, and revivals greet us as in former times.

In order to hope with confidence for such glorious and happy results, we must be vigilant, watchful, and self-denying; and exercise judiciously the grace of forbearance and long-suffering, realizing that absolute perfection is not the lot of man.—But still the exercise of these graces should never be so construed as to connive at sin, corrupt the church, or embarrass its discipline; for the purity of the churches, and the judicious and impartial exercise of discipline, is indispensable to permanent and lasting prosperity.

RELIGIOUS.

RE-UNION IN HEAVEN.—How short is the earthly history of a family! A few years and those who are now embraced in a family circle will be scattered. The children now the object of tender solicitude, will have grown up and gone forth to their respective stations in the world. A few years more, and children and parents will have passed from this earthly stage. Their name will be no longer heard in their present dwelling. Their domestic loves and anxieties, happiness and sorrows will be a lost and forgotten history. Every heart in which it was written will be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? If it be, how shall we dare pour forth our affections on objects so fleeting? How can such transitory beings, with whom our connection is so brief, engage all the love we are capable of feeling?—Why should not our feelings toward them be as feeble and unsatisfying as they?—But blessed be God, this is not all. Of this he has given us perfect assurance in the Gospel of his Son. Though to the eye of unenlightened nature the ties of domestic love seem scattered into dust, the spiritual eye of faith perceives that they have been loosened on earth, only to be resumed, under far happier circumstances in the regions of everlasting love and bliss. Though the history of a family may seem to be forgotten when the last member of it is laid in the grave, the memory of it still lives in immortal souls, and when the circle is wholly dissolved on earth, it is again completed in heaven.

ENJOYMENT IN RELIGION.—"A young lady was invited to attend a district prayer-meeting, by a visitor of the New York Tract Society. She went, and her mind received divine impressions. The visitor adds, "On the next Sabbath morning she attended a Bible class. After church I spoke to her. 'O!' said she, bursting into tears, 'I feel that I am a very great sinner: I never had such a realizing sense of my wickedness before!' I told her she must go to the cross of Calvary; there renounce all her sins, and trust in the merits of a bleeding Savior alone for pardon and acceptance with God. She thinks that she then made a full surrender of her heart to him. The next evening a young man in the same house, knowing something of her state of mind, invited her to attend the theater with him. 'But I told him no,' said she; 'I am going to a prayer meeting. How different are my feelings upon the subject of religion! I used to think it must be a very gloomy life to a young person; but I find more real enjoyment now in one hour than I have experienced from worldly pleasures all my life."

FOR PARENTS.

FAMILY GOVERNMENT.

Columns of newspapers and volumes of books have been written on this subject, and to very good purpose in many cases. But after all, the secret is more in a nutshell than is commonly supposed. The greatest secret in the whole matter consists in being a truly good parent. Your children see you in domestic carelessness. They know the real character of their parents better than persons who live in other houses, and who only see you when you are on your guard. If they find their parents unkind to each other, or failing in any way to maintain in private the characters which they assume in public, their respect is gone,—their confidence broken down. If your children have ever known you to be guilty of telling a lie, how can you govern them. If he sees you in public putting on the air and claiming to be a Christian, while in his close watchings he sees that you are full of pride and vanity and bitter feelings, and ambition and covetousness; that all your religion goes off at the corners of the streets, and none of it in your bed chamber; how can you govern your children? First then, *be a good man*, and a good father.

Secondly, *govern yourself*, always, and without the least degree of unfair charity towards yourself. The laws you enact for your children, never break yourself. If you break out with bad passion and excuse yourself, you must certainly be as generous to your children, and excuse them for the same fault in the same way. How can you govern your children if you cannot govern yourself?

Thirdly, let all your requirements be just and generous; never given for your own good, but always for the good of your children.

Fourthly, spare no pains—give yourself no rest in body and mind, while any thing remains to be done which can enlighten the understandings or sweeten the affections of your children.

Fifthly, let your orders be wisely given, and then maintained at all hazards and at all times. Never in one instance allow your word to fail. Trust chiefly to kindness and persuasion and reasoning, and use punishment of any sort as little as possible. But let it be always understood, that obedience full and entire, must be yielded to your directions, and that you will, though with great considerateness and affection, never slacken your hand nor relax your demands until such obedience is rendered.

Mind these rules, and with very little severity in any way, you will seldom fail of securing all the benefits of a reciprocal affectionate and well ordered family.—*N. Y. Jour. of Commerce.*

FOR THE CHILDREN.

LINES

BY MRS. SIGOURNEY.

"Is it well with the child?" And she answered, "It is well."—2 Kings, iv. 29.

"Is it well with the child!" And she answer'd,
"'T is well;"
But I gaz'd on the mother who spake,
For the tremulous tear, as it sprang from its cell,
Bade a doubt in my bosom awake;
And I mark'd that the bloom in her features had fled,
So late in their lovelinss rare,
And the hue of the watcher that bends o'er the dead,
Was gathering in pensiveness there.

"Is it well with the child!" And she answer'd,
"'T is well."
I remembered its beauty and grace,
When the tones of its laughter did tunefully swell
In affection's delighted embrace:
And thro' their long fringe, as it rose from its sleep,
Its eyes beam'd a rapturous ray,
And I wondered that silence should settle so deep
O'er the home of a being so gay.

"Is it well with the child!" And she said, "It is well."
It hath tasted of sickness and pain,
Of the pang, and the groan, and the gasp it might tell,—
It never will suffer again.
In my dreams, as an angel; it stands by my side,
In the garments of glory and love;
And I hear its glad lays to the Saviour who died,
'Mid the choir of the blessed above.

From the S. S. Treasury.

AN EXAMPLE.

Whilst a teacher connected with a Sabbath school in the city of New York, was on a visit to the house of a friend, the conversation turned upon the collection and disposition of money in the school. A little boy, not more than five years of age, standing by, was much interested in the conversation, and inquired if the heathen children had any Bibles to read. The teacher told him that they had but a very few. "Then," said he, "I will save my money for them." Some months afterwards, the teacher, who had forgoten the conversation, called again upon the family, and judge of her surprise, when the little boy went up stairs, and brought down the amount of his savings, *two hundred and two cents!!* which had been given him by his father to spend. This little child, upon hearing the teacher advert to the poor heathen children, was willing to go without his toys and confectionary that he had been in the habit of buying, in order to give his money to obtain Bibles for the heathen.—A little girl, also who was living at service, when the children met in the school-room to receive their New-Year's presents, gave to her teacher ten cents, which had been given her to spend on that day. Another little girl gave her teacher a shilling, which had been given her for a like purpose.—Sabbath school scholars, will you read the above accounts, which are strictly true, and think of the destitute heathen boys and girls? Compare their situation with yours. The sun rises and sets for them, the earth yields her fruits for their support—but they thank not the "Giver of all good" for his kindness to them; the Sabbath morning comes, but with it no "sound of the church going bell,"—for all days are alike to them; and when the sun goes down, and they retire to repose, no voice ascends to the Father of all, to thank him for his kindness and mercy to them through the day; but they live as it were but to die. I might tell you of many little heathen children, who have learned in the sabbath school to read and spell, and have been made quite happy, by means of the money that has been sent from Christian countries; but you have probably read them. Then I hope you will be encouraged, and give your mite for so good a cause as this, and if you have not a missionary society in your school, form one, and by means of the cent a week, which any boy or girl may save, you can gather money enough to buy Bibles and other books for the children of ignorance.

W. W. T.

"SHE PLAYS LIKE A CHRISTIAN."—A boy of nine, in Connecticut, recently became pious. Among the children, in a family with whom he used to play, was W., a young girl who had also become pious.—Some time after he became interested in religion, he visited this family again to engage in some of the innocent amusements of childhood. As he returned home, he said to his mother:

"Mother, I know W. is a Christian."

"What makes you think so, my son?"
inquired his mother.

"Because," said he, with great simplicity, "*she plays like a Christian.*"

"What! *plays* like a Christian?"

"Yes, mother, she is always good natured and affectionate. She never gets angry,—if you get away all her things, she doesn't get angry."

It is very important that all pious children should show that they are christians in all their conduct, even by the manner and spirit in which they engage in their amusements. In this way, others will see their good works,—their mild, affectionate conduct,—and will be led to glorify their Father who is in heaven.—*S. S. Visiter.*

From the Lady's Book for June.

SABBATH MEDITATIONS.

BY MRS. SIGOURNEY.

COME to thy secret chamber, oh, my soul!—
Deep, deep within.—The thrilling harp of love,
That cheers thee daily with its symphonies,
Bid it keep silence, and the hand of Hope
Rest 'mid the rosebuds it would weave for thee.
Repel intrusive care, and bid pale Grief,
With locks dishevell'd o'er her temples thrown,
Pause at the gate,—for these are of earth.
The pilgrim's foot that nears the Holy Land
Turns from the caravan with which he made
His journey through the sands, and loathes the noise
Of all its tinkling bells.

Bow down, my soul!
And enter in alone, to meet thy God
And crave a Sabbath blessing. Thou, perchance,
By the strong urgency of prayer, shalt gain
That gift of faith, which, like the wondrous light
Of the descending Prophet's brow, reveal'd,
Even to the thoughtless crowd, with what dread guest,
On Sinai's shrouded top, his trembling lip
Had dared to talk.

FOR THE SINNER.

A WORD TO YOU.

Stupid sinner! a word to you! Is it possible for you to remain stupid, amid the awakening interests that now encircle you? A *stupid sinner!* How incongruous the phrase sounds! Rebellion against Jehovah's government is proved against thee; and yet thou art stupid. Jesus poured out his blood for thee, and yet thou art stupid. Thou art one, over whose conversion the angels of heaven would rejoice; and yet, concerning this momentous subject, thou art stupid. Hell yawns to engulf thee; heaven invites thee; in a short time the grave will enclose thy body, and if thou diest as thou now art, the world of despair will be the abode of thy soul. Every moment thou art exposed to such a dread exchange of worlds. And canst thou be stupid? Awake, stupid sinner! or thou wilt soon lift up thine eyes, "being in torment."

A young lady who was resident in a minister's family, remained at home on Sabbath, and going to the library, she took from the shelf a volume of sermons. She glanced at this sentiment—viz: that sometimes, when God is about to give a sinner up to hardness of heart he leaves him to unusual stupidity. This truth awakened her soul. Reader! may it awaken yours, ere it be too late!

Opposing sinner! a word to you! Why do you oppose religion? What can you gain by such a course? Your neighbor, that stupid sinner, also opposes the truth of the gospel; but he does not so boldly unfurl the flag of hostility as you do. You boisterously proclaim war against God.—You glory in your shame. Do not oppose the only system that can save you from utter ruin. Do not beat away the life-boat that floats along side your tossed and sinking bark. "Stop! poor sinner! stop and think!"

Awakened sinner! a word to you!—The mercy of God is indeed great to you, if he has begun to show you something of your condition. Had it not been for the Spirit's awakening influences, you would have slumbered on undisturbed. But remember, you are none the better merely because you are awakened. If you are a not a Christian, you are at this moment an opposing sinner at heart, however much you may be awakened to a sense of your guilt and danger. Do you feel yourself

"Awak'd by Sinai's awful sound?"

then flee to Jesus without delay. Think not that because you are awakened, you are safe. Hell is peopled with those who on earth were awakened sinners.

Distressed sinner! a word to you! Do not suppose that your distress merits any favor for you at the hand of God. If sinners suppose that *because* they are so much distressed God will have mercy on them, they contemn those agonies which were endured on Calvary. Your increased distress is the fruit of your protracted rebellion. Do not, then, imagine for a moment, that your tears, and anguish, and cries, shall be reckoned to make up any part, no, not the smallest fraction of the ground of your acceptance with God. Your only source of hope can be expressed in three short words—*faith in Christ.* The language of your heart must be;

"Simply to *thy cross* I cling;"

then all shall be peace between your troubled soul and your offended God.

Hoping sinner! a word to you! Is your only hope in the atoning blood of the Lamb of God? If so, I rejoice. You will be kept by the power of God, through faith, unto salvation. But examine well.—You *may* have deceived yourself. Read the parable of the ten virgins, and contemplate its leading sentiment, which is this.—Make *thorough* preparation for the hour of trial. Take oil in your vessels with your lamps. Do you indeed hope that your feet are taken from the miry clay, and are placed upon the rock!—Then will you sing, "Oh, to grace how great a debtor!" Do you begin to taste the gospel feast? Then will you be constrained to say—

"Why was *I* made to hear thy voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

Do you hope that you now inquire the way to Zion, with your face thitherward?—Then cast your eye upon those multitudes in that broad road that leads to death. Go, young convert. Warn that stupid sinner.—Expostulate with that opposing sinner.—Exort that awakened sinner. Plead in melting terms with that distressed sinner. In the deep fervor of your soul, tell them all what a Saviour you have found!

FOR THE MINISTER.

CAUSES OF RUIN.

ADDRESSED TO A CLERGYMAN.

Men are ruined in their internal interest by failing to look within, by being so absorbed in the pursuit of earthly good as to neglect the state of their hearts. But can this be supposed to be the case with us, who must never hope to discharge our office with effect without an intimate acquaintance with the inward man—without tracing the secret operations of nature and of grace—without closely inspecting the causes of revival, and of decay, in the spiritual life, and detecting the most secret springs and plausible artifices of temptation, in all which we shall be successful just in proportion to the degree of devout attention we bestow on the movements of our own minds.

Men are ruined in their eternal interest by living as though they were their own, and neglecting to realize the certainty of a future account. But it must surely require no small effort to divert our attention from this truth, who have not only the same interest in it with others, but, in consequence of the care of souls, possess a responsibility of a distinct and awful character, since not one of those to whom that care extends can fall short of salvation through our neglect or default, but his blood will be required at our hands. Where, in short, can we turn our eyes without meeting with incentives to piety? What part of the sacred function can we touch which will not remind us of the beauty of holiness, the evil of sin, and the emptiness of all sublunary good; or, where shall we not find ourselves in a temple resounding with awful voices, and filled with holy inspirations?

From the New York Evangelist.

VULGARITY IN PREACHING.

Some men, professing to avoid language hard to be understood, and to speak with great plainness, adopt expressions into their most solemn sermons, which are only fit for the intercourse of "rowdies," and the colloquial slang of the bar-room—that is, for occasions which should have no existence. The vulgar minded may be pleased at this, because the very incongruity of these with religion may seem to them like wit. The more intelligent and devout may sometimes endeavor to endure them, lest their remonstrance might be construed into opposition to the work of salvation. The result is bad—religion is calculated to elevate and refine even the lowest propensities of human nature; how is it then abused when its ministry do violence to those which are most gentle, noble, and attractive. Profane men make comparisons advantageous to themselves. Devout men feel their sublimest aspirations of spiritual affection, clouded by vexatious and unworthy associations. Men of cultivated taste, who are irreligious, have their prejudices confirmed. The public taste is injured, piety is corrupted, its standard depressed, and its influence contracted.

For all this, what apology can we find? Is it ignorance? Can any man, who is too ignorant to read the Scriptures, be admitted to the pulpit? Is it a design to be understood? Can any man expect to use language better fitted to be understood than that of the prophets, apostles, and most of all, of the Lord Jesus Christ?—Yet will any advocate of vulgarisms and flash phrases, in the pulpit, pretend that they are sanctioned in that book in which a fool need not err. Will a man who makes the style of Moses or Job, of David or Isaiah, of Paul or John, his study and his model, fall into a dialect, both irreverent and vulgar; which, like the unjust judge, *knows not God*, neither regards man? Was there ever a preacher more replete with simplicity, more awfully earnest, more pungently impressive, than Him who spake as never man spake? Yet, where, in all his recorded words, can you find *one* which will justify irreverence in our addresses to God, or vulgarity in our discourses to men. Men of solid education are not often led into this error. Ignorant men are liable to this, and to the *opposite* also. Orators who have ingorance, but have a notion to appear learned, often become bombastic, collect pompous words, for the sake of seeming sublime, and make themselves ridiculous to the intelligent, for the sake of seeming to be prodigies to the vulgar.

GLORIOUS MISSIONARY RESULTS!

O, there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the Church, and ignorance from the world.—Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his image on every heart, shall receive the homage of a renovated race. Brethren, these are visions of God—and let nothing rob us of the inspiration to be derived from gazing at them. They are visions—but visions painted by the hand of God—dear in every age to the Church of God—gazed on in death by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him, that he endured the cross, despising the shame. Then, on the lofty and moral elevation of the cross, all the ages of time, and all the triumphs of his Church, passed in review before him. He saw our missionaries go forth in his name to distant climes—again he looked, and saw them surrounded by ten thousand converts to his grace. He saw the vail fall from the heart of the Jew; and heard their bitter mourning as they stood looking at him whom they had pierced. He saw Ethiopia stretching out her hands unto God. He heard his name shouted from land to land, as the watchword of salvation, and marked how its every echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael, that now traverses the desert tracts of Arabia— the castes of India, with their numbers infinite—the national Chinese—the Tartar hordes—the unknown and snow-conceald inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye He saw the travail of his soul, and was *satisfied; his* soul was satisfied! Glorious intimation! Even in the hour of its *travail* it was satisfied! What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught, even then, a view of the infinite result in heaven! His ear caught, the far, far-distant shout of his redeemed and glorified Church, singing—"Worthy is the Lamb that was slain!" Brethren, if we would do justice to our office as witnesses for God—if we would catch the true inspiration of our work—we, too, must often cross, as he did, the thresh hold of eternity—transport ourselves ten thousand ages hence, into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God.—*Rev. John Harris.*

Pleasures of virtuous affections.—If it be a proof of benevolence in God, that our external organs of taste should have been so framed as to have a liking for wholesome food—it is no less the proof both of a benevolent and righteous God, so to have framed our mental economy as that right and wholesome morality should be palatable to the taste of the inner man. Virtue is not only seen to be right—it is felt to be delicious. There is a heart's ease, or a hearts enjoyment, even in the first purposes of kindness, as well as in its subsequent performances. There is a certain rejoicing sense of clearness in the consistency, the exactitude of justice and truth. There is a triumphant elevation of spirit in magnanimity and honor. In perfect harmony with this, there is a placid feeling of serenity and humility. There is a noble satisfaction in those virtues, which, at the bidding of discipline, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul, in the consciousness of having nothing to hide, and nothing to be ashamed of. In a word, by the constitution of our nature, each virtue has its appropriate charm; and virtue, on the whole, has a fund of varied, as well as of perpetual enjoyment, to him who hath imbibed its spirit, and is under the guidance of its principles. He feels all to be health and harmony within; and without, he seems as if to breathe in an atmosphere of beauteous transparency—proving how much the nature of man and the nature of virtue are in unison with each other.—*Dr. Chalmers.*

Religion in the World.—I have often seen a little child following his parent in the field, and stooping down, now and then, to gather a few flowers. He looks up and sees him at a distance, and the child runs and gets up to him again, afraid he should go too far away. So the Christian will gather a few flowers from the world, and suffer his God to be often at a distance from him; but the instant he perceives that he is alone, he runs to reach again his Father, Protector and Friend.—*Rowland Hill.*

Entertain the highest regard for the word of God, and disperse religious books, if your circumstances will permit.

THE REGISTER.

De Ruyter, June 23, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

THE LAW OF KINDNESS.

The spirit of the Bible, the genius of the religion it reveals and inculcates, and the new nature of every true child of God, are in direct contrast with the selfish, bitter, and contentous disposition which characterizes those who live after the rudiments of this world, and are alienated from the life of God. The Christian is beloved of God, and possessed of such graces as to render him lovely. Of all the virtues that adorn his character, none are more conspicuous than that of kindness. This is a legitimate effect of his union with Christ. It is the developement of his character as a "partaker of the divine nature." Through his whole life, previous to conversion, a recipient of his Maker's kindness, (though insensible of his obligation, and a stranger to his lost condition, and the exercise of true gratitude,) in the beneficent process by which he was brought to God and made acceptable in the Beloved, he beholds and admires infinite goodness and love, and to reciprocate these hallowed principles and feelings is no less necessary, as evidential of his adoption, or essential to his happiness, than imperative as a duty. As God's long suffering kindness is so apparent in all that concerns him—so inseparably connected with his whole history, and so identified with his best hopes—he finds in this subject the most ample scope for his meditations, and is led to practice those admirable virtues and examples spread out before him. The religion of the Bible having exerted a transforming influence on the inward man, from the abundance of a heart sanctified by grace, and the seat of holy passions, his lips breathe the "law of kindness." To the children of the kingdom he is "kindly affectioned," and when commending this blessed religion to the men of this world, he relies upon the truth kindly expressed, to accomplish that which the most subtle arguments, and the loftiest talents accompanied by a wrong overbearing spirit could never achieve. Being defamed, he entreats! Being persecuted, he blesses, and curses not!

How happy must christian society be, when in the mouth of every professor of godliness shall be found the "law of kindness." When the word of God dispensed by His ministers shall melt and move men's hearts, and incline them to his statutes, bind them in affection's bonds one to another, and exert a constraining influence upon the unconverted to attract them to the cross of Christ. 'Then God shall cause the light of the church to rise in obscurity, and her darkness shall be as the noon day.'

TEMPERANCE.

It must be truly gratifying to every lover of religion and virtue, to witness the advancement and triumph of the cause of Temperance. Its achievements in connection with those of religion, are already the wonder of earth, and the joy of Heaven. It has dried the tears of many of the children of misfortune, cheered many disconsolate hearts, shed the rays of hope on the despairing mind; and, as an angel of mercy brought deliverance to many who were going down to the pit. Amidst the bitterness of its opponents, and the apathy of its professed friends, it has unobtrusively though firmly pursued the "even tenor of its way," with "healing in its wings" for the blessing of the nations, till it has acquired too much strength, and addressed itself with too much force to the good sense of the community to be ever obliterated, or its onward march essentially impeded.

Among the noblest of its accomplishments is its recent triumph among the Irish Catholics, who, until a very late period have been proof against its reasons, and spurned its proffered benefits. The priesthood of that church, who, but a few years since denounced the propagation of temperance sentiments as a "mortal sin," have (some of them at least,) taken hold of that subject with a most praise-worthy zeal, and a success hitherto unparalleled in the annals of Temperance has rewarded their toils.

It is stated that 1,500,000 persons are acting on the total abstinence principle in Ireland, a great part of whom have embraced those sentiments within a few months past. The work is also extending through the Canadas with astonishing rapidity.—The same success attends the dissemination of Temperance principles in the United States. In Albany, a society has lately been formed on the principles of total abstinence, which already numbers 500, and the work still extending.

Regarding what we have already witnessed on this subject as a kind of "first fruits," what immense benefits may be expected to result from the more general diffusion of these redeeming principles among that numerous people. The tremendous tide of emigration flowing in among us from the old world, chastened and purified by temperance and morality, would, instead of being contemplated with horror, as formerly, be met with a cordial welcome, and instead of filling our cities and large towns with profanity, riot, and blood-shed, would be instrumental in turning our forests into fruitful fields—would minister to the permanency of our free institutions, and elevate instead of depressing our national character. We cannot but hope that the introduction of Temperance principles and habits among the adherents of the Romish Communion, may be the precursor of the diffusion of evangelical religion among them, and that a people hitherto unapproachable by Protestants, may receive the scriptures, renounce their spurious faith, be blessed in Christ, and be a blessing to the world. We are happy to be able to say, that so far as our information extends, the advancement of Temperance principles has recently been commensurate with the triumph of Gospel Truth. We belive that in most instances of conversion among those who were addicted to "strong drink," (and many of the most dissolute are said to have been hopefully converted during the late extensive revivals of religion,) in embracing Christ, they have renounced the bottle.

In the same ratio that Temperance has gained ground during the last ten years, it may be confidently expected that at no distant day, drinking whatever can intoxicate, will have as few apologists as any other vice has at the present time—that the visible church will be made up of Nazarites who drink no wine nor strong drink from infancy to manhood. Let the friends of the good cause thank God and take courage.

DEDICATION.

The Seventh-day Baptist Meeting-House in Scott, having recently been enlarged and otherwise thoroughly repaired, was re-opened on the 9th instant and dedicated to the worship of Almighty God. Rev. Eli S. Bailey preached on the occasion from Ps. xxvii. 4: "One thing have I desired of the Lord," &c. He dwelt, 1, On the desirableness of gospel privileges. 2, On the pleasures and benefits of social worship. 3, The necessity and utility of deep piety. 4, On the glorious prospects before true Christians.

He was followed by J. Greene from Haggai, ii. 9: "The glory of this latter house shall be greater than of the former house, saith the Lord of hosts: and in this place will I give peace," &c. The speaker briefly noticed the circumstances which rendered the former house interesting and glorious. These were the numerous and extensive revivals enjoyed in the vicinity, since the erection of the house, most of which had commenced among the people worshiping there. He stated that truth had truimphed there through its own power notwithstanding the weakness of its advocates. That the merits of the various benevolent institutions had been canvassed there, and had been triumphantly sustained, though violently opposed for a time by much of the talent and influence of the community. In addition to this, the union which had prevailed among the different denominations of christians, and the presence of God enjoyed by those who had worshiped there, had rendered the place like the "gate of Heaven."

He observed, in the second place, as a reason why the latter house should be more glorious,

1. That the friends of the various benevolent institutions, instead of engaging in sharp contests for their establishment, might direct all their efforts to their advancement without annoyance.

2. That the church would bring more experience to aid them in carrying forward the work of salvation as instruments.

3. That a much greater amount of intelligence, and especially in reference to the manner of conducting revivals, was possessed by the church now than formerly.

4. That the religious education of children being so much superior at the present, to that in former times, had removed many formidable impediments out of the way of the successful preaching of the gospel.

Finally, old christians saw heaven nearer—younger ones were more firmly established—and many facilities were enjoyed hitherto unknown. "In a word, in whatever light we look on the surrounding circumstances, all is full of promise that the glory of this latter house shall be greater than that of the former house, and in that place the presence of God shall be enjoyed as in a living temple; peace shall abound, and the number of souls saved by the instrumentality of the church shall be greatly multiplied."

In a business letter from Brother N. V. Hull we are pleased to learn that the church of which he is Pastor is steadily, though not rapidly, increasing in numbers, and, as it is hoped, is growing in grace. The peculiar sentiments of our denomination are commending themselves to the attention of the people in that vicinity.

Brother Hull mentions some peculiar trials which christians in his society, and in a church further west, are called to pass through on account of their undeviating attachment to the cause and truth of God.—These brethren have our tenderest sympathies; and we would caution them against despondency. They should meet their trials with firmness, and "glorify God in the fires," knowing that the trial of their "faith is precious," and if their affections are set on Christ, he will cause all things to work together for their good. Every true child of God must from his heart pity persecutors.

Preaching appointments.—Rev. Eli S. Bailey (by Divine permission) will preach at the Seventh-day Baptist Meeting-House in Adams on the second Sabbath in July, at their usual time of assembling. Br. B. will remain a number of Sabbaths in that vicinity, and labor among the people as circumstances may require.

Rev. William Green will preach (Providence permitting) in the second church in Verona on the first Sabbath in July; in second Brookfield on the second and third Sabbaths; in De Ruyter on the fourth Sabbath, and in Scott on the first Sabbath in August. There will also be preaching as above in the second Brookfield church on the fourth Sabbath in July by one of the Editors of this paper.

We sent out the Minutes of the Central Association last week to such as wished them sent by mail. Those who receive them by private conveyance are notified that they are ready, and will be forwarded the first opportunity.

Correction.—The article in our last headed 'Auburn and Rochester Rail Road,' should have been credited to the *New-York Baptist Register*, but was unintentionally omitted. Brother Beebe has our thanks for reminding us of our neglect.

The Ladies' Companion for June is received. The present number contains, as usual, many rich and valuable articles, together with several splendid engravings on Steel.

We publish the circular and corresponding letters of the Seventh-day Baptist Central Association, with the reports of the Committees on the state of religion, &c., believing they will be interesting to our readers generally. We hope to have room for the Missionary Minutes in our next.

According to a resolution of the Evangelical Society, their Constitution was to have been published in connection with their minutes. But as it was not in our possession, it was not inserted. We will publish it, however, in an extra sheet as soon as some friend will forward it to us, which we trust will be equally acceptable.

Brother James Bailey has returned from his tour to the South and West, where he has spent the past year. During a short interview we enjoyed with Br. B. we received some refreshing intelligence of the work of the Lord in several places where he labored. In due time we may have the privilege of publishing his Journal, or such parts of it as may be of general interest.

☞ Dr. GEORGE TOMLINSON is respectfully requested to act as agent for the Register.

Agents Wanted.

Two or three active responsible men are wanted to travel as Agents for this paper, to whom constant employment and good wages will be given.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

For the Register.

To R. D.

With regard to the verification of the hypothesis presented by me, that appeared in the 15th No. of the Register, I should have said nothing had the gentleman's expression for finding the diameter of the cavity been correct; for in that case, although the phraseology of the hypothesis might be considered exceptionable, the result would be correct, or at least, would vary only by a certain fraction as will appear in the sequel, and I must do myself the justice to remark, that I was perfectly aware what the mathematical verification would be, and intended the explanation as purely mechanical though sufficiently correct for all practical purposes.

The expression to which I referred is as follows: pD square plus p divided by 3=p8000 cube, which I think cannot be true, for if D plus 1 and D—1=the diameter of the two globes, as they may, then (D plus 1) cube X p divided by 6—(D—1) cube X p divided by 6=p X D square plus 1-3p=solidity of the shell which must be = to the solidity of the Earth independent of the hypothesis, but solidity of the Earth = 8000 cube X p divided by 6 and not 8000 cube X p, now p X D square plus 1-3 p=8000 cube X p divided by 6 and D square plus 1 divided by 3=8000 cube divided by 6. Therefore D = 282,118 and D—1=292,117 the same as by hypothesis. With respect,

G. M. L.

Selected for the Register.

THE DYING HUSBAND.

BY ANN S. STEPHENS.

Dearest, I'm dying: bend thee down
One little moment by my bed,
And let the shadows of thy hair
Fall gently o'er my aching head.

Oh, raise me up, and let me feel
Once more the beatings of thy heart,
And press thy lips again to mine,
Before in midnight death we part.

Nay, tremble not, but fold me close,
Pillowed upon thy own dear breast,
I fain would let my struggling soul
Pass forth to its eternal rest.

She stoops, and on her bursting heart
His drooping head is resting now,
While white and trembling fingers part
The damp hair from his pallid brow.

And there upon his cold white form,
With quiv'ring lip the kiss was given;
And pressed as if 'twould draw him back,
Back from the very gates of Heaven.

There, like a dying bird, his soul
Lay panting on its quivering life;
And still his almost lifeless arms
Clung fondly to his pale young wife.

One look he gave her, and it seemed
An angel had from Heaven above
Shaded with wings of tenderness
The troubled fountain of his love.

A holy smile came o'er his face,
As moonlight gleaming over snow;
One struggling breath—one faint embrace,
And lifeless he is lying low.

The setting sun with golden light
Was flooding all the room and bed,
Enfolding with his pinions bright,
The fainting wife, the marble dead.

REVIVAL RECORD.

The church in Scott, enjoys at present a comfortable state of religious feeling.—Eleven persons have lately been received into its fellowship by one of the Editors of this paper.

Cuyahoga Falls, Ohio.—In this place there has recently been a revival of great solemnity. The pastor of one of the churches concludes an account of it with the following remarks:

Special Answers to Prayer.—At the beginning of the revival, there were in our church twelve sisters with unconverted husbands. These husbands were repeatedly made the special subjects of prayer; and now eight of them are hoping in God, and have erected the family altar; and six of them have united with the church, and come around the table of their common Lord, to celebrate his dying love.

Another class of persons for whom special prayer was repeatedly offered, were our young men. Of those who have made a profession, eight are from this class, and others are hopefully converted; so that a large number of the converts are of those for whom Christians were the most importunate at the throne of grace.

Detroit, Mich.—This place has been favored with an extensive revival the past winter and spring. Large accessions were made to the Presbyterian, Methodist and Baptist churches. Means, fasting and continuous evening prayer meetings, with preaching three or four times a week.

Cleaveland, Ohio.—Six hundred have joined the different churches, the fruits of the late revival.

Wisconsin.—A gentleman in Wisconsin writes to his brother in New Haven, that revivals are prevailing extensively there, exceeding in power and interest any thing he ever saw in New England. In a neighborhood not far from Southport, about a dozen infidels banded together in a club, to oppose the work, but in a short time, every one of them was converted. Surely the Lord *has* designs of mercy for this guilty land.

Revival in Scotland.—A gentleman in Scotland writing to his friend in Boston, closes his letter with the following pleasing intelligence:—An immense, and most delightful change seems to be taking place among all the Scottish churches. The spirit of revival is abroad, earnest prayer is ascending to God. Christians are awakening to a new life, and we doubt not, hundreds and thousands will still be brought out of darkness into marvelous light. May the good work proceed with augmented power in that and this land, and throughout the world, till

"O'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!"

Mr. Lord, the Seaman's preacher in Boston, recently stated that within a few days, he had heard of several very interesting conversions at sea, without any other means than the reading of the Bible, thus showing that the mighty energy of the Holy Spirit is at work at sea as well as by land.

It is stated, that there are indications of good among the prisoners of Charlestown State prison, and the house of correction at South Boston.

Freeport.—The following is a postscript of a letter from the pastor of the Baptist church in Freeport. A glorious work of revival is going on in Freeport. It is already in every part of the town. It is progressing in the Baptist, Congregationalists, and Methodist societies. Number of conversions estimated in all at about sixty.—*Zions Adv.*

INTELLIGENCE.

Texas.—The New Orleans papers of the 8th inst. contain Galveston dates to the 3d.

The Civilian says, business of every kind is completely at a stand, and our wharves, which during the winter, wore such business like appearance, are nearly deserted; every thing is dull; the markets being confined to small sales of articles for immediate consumption. We shall discontinue our prices current until the fall business commences.

The steamboat Constitution collapsed one of her boilers, and a Mr. Rice was so scalded that he died in consequence.

President Lamar was in Galveston, and we see a notice that he was to hold his levee at the Tremont House, at 11 o'clock of the 2d of June.

The Trinity river was very high, the water flowing beyond its natural bounds nearly the whole length of the stream.

It is understood says the Galveston Courier of the 1st, that arrangements are making, or already made, to have an agent of our government at New Orleans, who will have the power and authority to fund in that place the promissory notes of Texas, in conformity with the act of the last session of Congress, the same as if those notes were presented at the treasury department in this country.

The Traveller's Friend.—In Madagascar, grows a singular tree (*Urania*) which, from its property of yielding water, is called the Traveller's friend. It differs from most other trees, in having all its branches in one place, like the sticks of a fan, or the feathers of a peacock's tail. At the extremity of each branch, grows a broad double leaf, several feet in length, which spreads itself out very gracefully. These leaves radiate heat so rapidly after sunset, that a copious deposition of dew takes place upon them; soon collecting into drops, forms little streams which go down the branches to the trunk. Here it is received into hollow spaces of considerable magnitude, one of which is found at the root of every branch. Those branches lie one over the other alternately, and when a knife, or what is better, a flat piece of stick, (for it is not necessary to cut the tree,) is inserted between the parts which overlay, and slightly drawn to one side so as to cause an opening, a stream of water gushes out, as if from a fountain. Hence the appropriate name of "Traveller's Friend."

Twenty-Seventh Congress.—The election of 3 Representatives to the *next* Congress takes place in Louisiana on the 6th of July, ensuing. Illinois elects 3 members on the 3d of August. Vermont 5 members on the 1st of September. Maine 8 members September 14th. Georgia 9 members Oct. 5th. Pennsylvania 28 members, and Ohio 19 members on the 13th of Oct. New York and New Jersey elect in November, and in the course of the same month the choice of Presidential electors is to be effected throughout the United States

Outrage at Oswego.—A nefarious attempt was made to destroy the Steamboat Great Britain, whilst lying at the wharf, at Oswego, on Saturday afternoon last. A trunk containing combustibles was placed on board which exploding, set the boat on fire. It is supposed that the explosion took place prematurely, and that had it occurred half an hour later, after the boat had put out on her way to Niagara, more serious danger would have been incurred. A refugee by the name of *Lett*, is in custody charged with the act. *Lett* is a desperado, and boasts of having killed Capt. Usher, and blown up Brock's monument.—*Western State Journal.*

Newly Discovered Island.—The Evening Signal contains the following letter from an American naval officer, dated

U. S. Schr. Enterprize,
Pernambuco, May 6, 1840.

My Dear Sir.—I have the pleasure to communicate to you the intelligence of the discovery of a new Island or Continent, as it is called, in the Southern Ocean, by the French Exploring ships Astrolabe and Zelic. This information was brought here by the English barque Calcutta, from Van Dieman's land; on board of which were some specimens of *granite* rock, and also a chart of the coast. The land has been called *Adilie*, and is laid down from the long. 139 deg. 30 m. east of Paris to 188 deg. 30 m.; and latitude from 65 deg. to 67 deg. south. It is reported that the land is completely protected by an icy barrier extending many miles into the sea. As this will no doubt be the first information received in the United States, I take much pleasure in conveying it to you.

Your friend and humble servant,
J. A. Winslow.

It is said that this island has long been known to American whalers, and is mentioned in Fanning's voyages, page 447.

De Witt Clinton and Napoleon.—Much excitement has prevailed for several days on the collission of these steamboats. The Napoleon having started out from the wharf as she was proceeding up the river, was run upon by the De Witt Clinton, to the imminent danger of several hundred lives on board of the Napoleon. By some it was considered an act of design on the part of the captain of the De Witt Clinton. The captain himself declares that it was unavoidable, and in no degree the result of design. He had waited twelve minutes beyond his time, at the ardent entreaties of a gentleman whose baggage had not arrived; and he stopped the boat as soon as it was cleared from the piers, so that it could be done with safety. There was evidently great carelessness. The passengers were all struck with alarm. A pistol was fired from the Napoleon at the pilot of the De Witt Clinton—many lives were awfully exposed, and the public are still endeavoring to understand the nature of the affair.—*N. Y. Evangelist.*

London A. Slavery Convention.—The following is as complete a list of the delegates from this country as we can make from personal information:

Isaac Winslow and George Bradburn, Esqrs., represent, we believe, the Massachusetts Anti-Slavery Society.

Hon. Seth Sprague, Jr., represents the Massachusetts Abolition Society.

Prof. James Dean and Col. J. P. Miller, represent the Vermont Anti-Slavery Society.

Rev. G. C. Shephard and John T. Norton, Esq., the Connecticut Anti-Slavery Society.

James Mott and Henry Grew, the Eastern Pennsylvanian Society.

James C. Fuller, the New York State Society.

Dr. N. S. Townsend, Rev. John Keep, Col. Dawes, and F. Donaldson, the Ohio A. S. Society.

Rev. N. Colver, Elon Galusha and C. P. Grovesnor, the American Baptist A. S. Convention.

W. L. Garrison, N. P. Rogers, Esq., and C. L. Raymond, (and perhaps Mrs. Mott,) represent the late meeting of the American A. S. Society.

James G. Birney and H. B. Stanton represent the same Society, under its former organization, and also the American Foreign A. S. Society.—*Emancipator.*

From Yucatan.—By the latest advices from Yucatan, received at New Orleans, it appears that the state is in the power of the Federalists, who have revived a provisional government on the plan of the constitution of 1824. The officers of that period have been reinstated, and the first acts of the new power are said to have been received with enthusiasm by the people. The city of Campeachy was closely besieged by land, and strictly blockaded by sea; and the several forts in the immediate vicinity of the city were in the possession of the Federalists, who had given notice by proclamation, that they would open their batteries upon the city on the 24th of May, if Campeachy was not surrendered to them previous to that day. All the citizens of Campeachy, with their families were moving out; and the Federalists were determined to carry the place by storm if it held out. The United States Consul, Mr. McGregor, was prepared to take his family on board the Levant, which was lying in front of Campeachy to receive him.—*Eve. Post.*

Gerrit Smith.—In the last number of the Liberator is a long letter from Gerrit Smith, Esq., of Peterboro', containing a statement of his views, which if we understand him correctly are now adverse to any general organization for anti-slavery action. He says:

"Since hearing how contentious, boisterous and disgraceful was the late anniversary meeting of the American Anti-Slavery Society, I have come to the conclusion, that the benefits our anti-slavery organization yields, are not an adequate recompense for the danger it does our cause, in perpetuating our mutual quarrels; and that it is therefore better that it be abandoned."

Death of a Member of Congress.—We are pained to learn that the Hon. Anson Brown, a Representative in Congress from the District composed of the counties of Saratoga and Schenectada, died last evening at his residence at Ballston Spa. Mr. Brown returned from Washington about a week ago, quite ill and much enfeebled, but it was hoped that a change of air would restore him. But he has fallen in mid-career of a life of honor and usefulness. He had lived without reproach and died to be universally lamented.—*Eve. Jour.*

Piracy.—Capt. Trueman, of the brig Pedraza, at New York from Mayaguez, reports that while at Mayaguez, the schooner Caledonia of Jersey City, arrived there, forty five days from Cuba and short of provisions, having on board several French passengers and a quantity of specie belonging to the latter. After remaining at Mayaguez two or three days, the C. departed from St. Thomas; the night after, the captain and crew seized the passengers, tied them, and put them ashore, after which they continued their voyage. As soon as this intelligence reached Mayaguez a Spanish war schooner was sent in pursuit of the Caledonia.

The Grain Crops.—The grass, fruit and garden vegetables, about this neighborhood, never promised a fairer reward to their owners, when the day arrives for their harvesting, than they do at present.—*Harrisburg (Pa.) Reporter.*

There will be plenty of mouths to eat it, among the operatives of Great Britain and France, but our provident rulers are so intent on procuring a market for tobacco that they will do nothing to remove the tyranny that keeps the bread stuffs rotten in our granaries, and the poor of Europe starving for the want of it.

Albany Ale.—Some three or four years ago, Edward C. Delevan, Esq., of Albany, who has for years been a devoted and persevering advocate of the cause of Temperance, published the ingredients of which ale was composed, and the process of the operation, if we rightly remember. He stated particularly in reference to the Albany brewers, that they used impure water, &c., though this was no more than was used elsewhere, when good water could not be obtained. The brewers resented this charge, and prosecuted Mr. Delevan for uttering it. The case has just been finally decided by the court, and Mr. Delevan got his case with costs! Thus has he *proved* to a jury, the fact which many doubted before, that ale is made of some of the most deleterious substances that can be introduced into the human system. Will the brewers be quiet after this? Will men drink their beer?

The Mayor of Boston in his toast at the entertainment given in honor of the Unicorn, called Boston the half-way house between England and the Rocky Mountains. The expression was a happy one, and no one can doubt that the intercourse thus established will conduce to the prosperity as well as to the union and harmony of the two countries and the colonies. Boston, with her Western rail-road and her mail steam-ships to Liverpool, will gain upon New-York. For five months in the year, when New-York is shut out from the West, the rich productions of that section will pour into Boston and be thence distributed to the Atlantic States and to Europe.—*Providence Journal.*

A Captive Released.—The following is an extract of a letter just receied from Gerrit Smith.

"I am happy to be able to inform you that James Watkins Seward, who was imprisoned at New Orleans, and who was formerly a member of my colored school, is liberated. Money, however, had to be paid to effect his liberation.—*Friend of Man.*

JEWISH MARRIAGE AT WHITE-CHURCH.

On Sunday last, a circumstance, as novel as pleasing, took place at White-church. For the second time, the interesting ceremony of an Israelitish wedding was there performed. The marriage of the Jews in itself has so much scriptural interest, from the circumstance of its being performed precisely as it was some 3000 or more years since, that a correspondent who was an eye witness on Sunday has favored us with the account of it.

On entering the room was seen Rabbi L. Chapman, priest of the Jews, from Birmingham, occupied in writing the marriage contract upon a parchment. The rabbi having concluded the contract, handed it to others present to read, and then to the bridegroom, who, after apparently well considering the contents, which were written in the Hebrew language, signed the same, as also did two witnesses. This being duly executed, the bridegroom was conducted from the room again, the bride being all the time invisible. A canopy was then erected, being supported by four persons of the Jewish faith, and solemn strains of music announced the approach of the bridegroom. The reverend officiate having placed himself beneath the canopy, the bridegroom was introduced, supported on both sides by male friends.

Again the sound of music proclaimed the approach of the bride, who was similarly supported, but by two ladies. The bridal dress was strictly scriptural; the maiden was attired in pure white, covered with a veil, as in Genesis 24, 65. The music having ceased, the bride, still supported as before, was thrice led round her future husband. We believe that this emanates from the marriage of Jacob and Leah—Jacob having his bride vailed, married Leah instead of Rachael, Genesis 29, 26. For this reason the bridegroom has an opportunity of ascertaining from the gait or figure of his intended wife, as he has no opportunity of reading her countenance through the folds of her veil. Having thus circled round him, she was placed on the right side of her future lord.

The priest proceeded then to pronounce a blessing upon all present, holding at the time a glass of wine in his hand, which, after the conclusion of a prayer, was handed by a friend to the happy couple, in token of peace with all the world; they, having sipped the same, modestly returned it. The reverend and venerable rabbi then proceeded to read aloud the document before described, and then a second glass was filled, and a prayer offered up for the future grace of the new couple, and the second glass was tasted by both of the young people in token of consent to each other. Then followed a solemn silence—a moment of suspense—the ring was to be placed on the bride's finger. The fair hand was extended (as we thought) rather willingly, and the ring being handed to the rabbi, he first exhibited to others, and then examined it himself. He then gave it to the bridegroom, who placed it upon the fore finger of the right hand of his bride, pronouncing the talismanic words, "Hahab Makadasith Leh, Bethubath Zu Kadth Mosha Veh, Yesrael" (Anglice—'Thus I wed thee according to the laws of Israel as by Moses commanded,') left the ring on the hand of the bride. A glass was placed upon the ground, and in a moment—crash—the brittle vessel was shattered in a thousand pieces by the right foot of the bridegroom, as a token of the uncertainty of life, and that all our joys may be shattered in a moment.

The sudden change of this solemnity to joy was electric; no sooner was the glass in the dust than the music struck up in lively note, the place sounded with the words "Mezel Tous"—(joy, joy!) echo upon echo seemed to sound in our ears, congratulations were heartfelt; truly exhilarating was the scene. The veil of the bride was in a moment respectfully removed, and she stood before us with eyes streaming, thankful and happy yet fearful, and smiling on the happy husband,—A look—a prayer—they were married—all the ceremony was over.

The lady is Miss Priscilla Lazarus, of White-church, the gentleman, Mr. Audolph Cohen, of Birmingham. The reverend rabbi was express from Birmingham for the occasion.—*Salopian Journal.*

The Bankrupt Law.—We believe the voice of the people calls for the passage of this law. We see not why it is not well founded. With wise and well matured limitations and conditions, we think the measure right, expedient, and necessary to the good of community. The following memorial, from this city, was read in Senate on Saturday.—*N. Y. Evan.*

"Whereas a misapprehension appears to have existed on the part of several members present at a meeting of the Board on the 22d ult., as to the tenor of some portions of a memorial to Congress, at said meeting, particularly as to the application of the restrictions, therein suggested, as to the cases of liabilities heretofore suggested.

And whereas it is the desire of the Board that its opinions as to the general provisions of a Bankrupt Law would be correctly understood.

Resolved, That the Board of Trade is fully impressed with the importance and necessity of a Bankrupt Law which shall relieve the debtor from his liabilities upon the faithful and honest surrender of all his effects.

Resolved, That in the opinion of this Board, a discharge under such a law should not be withheld from those who, previous to its passage, may, in accordance with the usages of trade, and the custom of merchants, have given preferences to particular debts as confidential and to be first paid.

Resolved, That no such discrimination shall be allowed in regard to future transactions, subsequent to the passage of the law, but that all debts shall be considered of the same character and entitled to an equal "*pro rata*" division of the bankrupt effects.

Resolved, That in relation to liabilities contracted previous to the passage of the law, the assent of one half or any other number of the creditors of a bankrupt shall not be necessary to secure his discharge. The honest surrender of his entire effects alone constituting the grounds of his release.

Resolved, That such other provisions shall be incorporated into the law, as shall in the wisdom of Congress be deemed expedient, to protect the just rights of creditors, prevent fraud or collusion of any kind, guard against abuses of credit, and give increased security and stability to the future business of the country."

SUMMARY.

A valuable lead mine has been discovered near Sunbury, Pa.

It is estimated that there are 135 miles of paved street, and 25,000 houses in New York city.

It is is stated in the Greensburg (Pa.) Sentinel, that some persons, being engaged in boring the earth, near that town, for salt water, and when at the depth of 712 feet, they struck a vein of bituminous coal, which was found to be upwards of five feet in depth.

Rev. John W. Nevin, D. D. has been appointed professor of Theology, in the German Reformed Seminary at Mercersburg, Pa.

The pirates who lately captured the English brig Vernon, off Cape Antonio, Cuba, murdering the Captain, Cunningham, and two men, are in prison at Havanna. At their preliminary examination, a spectator says, the cold-blooded recitals of these demons, made his heart shrink within him.—They resided at Regla, and were well known at Havanna.

Mr. Charles Scott, of Barry, Illinois, was waylaid and robbed on the 16th ult., by two scoundrels in disguise, who threatened to blow out his brains if he made any resistance. The act was prepetrated near Scott's residence, and they took from him about $4000 in Illinois Bills.

Hon. Daniel Webster has accepted an invitation to address the people of Barre, Mass., on the approaching fourth of July.

The Mediterranean Squadron.—It is stated in the Philadelphia North American, that five or six Lieutenants and the Surgeon of the Squadron, have been sent home by Com. Hull. The cause of the difficulty is said to have originated from having the ladies of the Commodore family on board the ship.—*Eve. Jour.*

Gen. Atkinson has amicably arranged for the peaceable removal of the Winnebagoes, and is at Fort Winnebago with 500 regulars, to be joined by Col. Worth with his regiment (600) on the 20th. The General has had no difficulty since arresting the two great agitators of the tribe Yellow Thunder and Little Thunder.

The Steam-Packet Neptune.—The Steam Packet Neptune, Capt. Penover, with 170 passengers, arrived at New York yesterday in eight days from New Orleans.—*Eve. Jour.*

Ginger Beer made Quickly.—A gallon of boiling water is poured over three quarters of a pound of loaf sugar, one ounce and a quarter of ginger, and the peel of one lemon; when milk-warm, the juice of the lemon and a spoonful of yeast are added. It should be made in the evening and bottled next morning, in half pint stone bottles, and the cork tied down with twine.

Whale Fishery.—The Nantucket Inquirer has just published a table, from which it appears that upward of five hundred American vessels are engaged in the whale fishery, of which 364 belong to ports in Massachusetts, with an invested capital of $9,800,900.

The wife of a German living on Fell's Point, Baltimore, recently arrived in this country, presented her husband a few days since with four children at a birth.—*N. Y. Post.*

An Example.—The present Post Master General, the Hon. John M. Niles, who was for many years United States Senator, from Connecticut, served a regular apprenticeship to the Printing business, and worked for several years after reaching his majority in a northern printing office as a journeyman.—*Balt. Repub.*

MARRIED,

By Rev. W. B. Gillett, May 23d, Mr. MARTIN DUNN and Miss MARGARET ANN AYERS, all of New Market, N. J.

In Brooklyn, L. I. May 27th, by the same, Mr. AUGUSTUS DUNHAM, of New Market, N. J. and Miss ELIZABETH ROGERS, of the former place.

At the same time and place, by the same, Capt. JOSEPH TUCKER, of New York city, and Miss CAROLINE ROGERS, of Brooklyn.

DIED,

In Cazenovia, Madison Co., on the 12th inst., Mrs MARY CRANDALL, widow of Henry Crandall, aged 85 Mrs C. has been a member of the Seventh day Baptist Church for many years.—Comm.

In ——— May 13th, Mrs ——wife of Isaac Smalley, aged 76. Mrs. S. was a member of the S D. Baptist Church at Piscataway, N. J. "Blessed are the dead that die in the Lord Comm.

Letters received at this office for the week ending June 23d.

Clark Rogers, (we are sorry to say that we cannot furnish any of No. 13.) Rev. W B Gillett. G G Gillett, (your request is complied with.) H Willison (paper sent.) Clark Saunders, (the papers are sent as you wished A Stoddard, John Swinney, (we drop your name from our list of agents reluctantly, accept our thanks for the services hitherto rendered) Dennis Hardin, C Ogden P M (all right.) Isaac D Titsworth, (we have no objections to writing names in full—Bonham & Thomas' papers have been sent heretofore as you mention) Barton Whitford, (you misunderstood us—we will make it right when we see you.)

RECEIPTS.

Of Rev James Bailey, $53.50, cr. Peter Davis, Abner Batten, Eli Van Horn, Richard C. Bond, Thomas Bond, Levi Bond, Jesse F. Randolph, William F. Randolph, Peter F. Randolph, Jepthah F. Randolph, George Davis, Benjamin L. Davis, Lewis S. Davis, Bee & Davis, Elias Lowther, Moses H. Van Horn, Benjamin F. Bond, Abel Bond, Simeon Babcock, Caleb Ayers, John Forsythe, Eli Forsythe, William Babcock, James Hill, John Babcock, Lewis A. Davis, $2 each, Jonathan F. Randolph, $1.50. Of Rev. Eli S. Bailey, $11,75, cr. Clark Burdick, Hial Williams, Henry C. Babcock, Henry B Babcock, Nathan Spencer, $2 each, Christopher Langworthy, $1,75 Of A. Parker $1. Of Ichabod Williams, $2. Of H. H. Willson, $2 cr. M. M. Crandall. Of G. G. Gillett, $4, cr Ives Morse, Julius M. Todd, each $2 Of Isaac Titsworth, $35, cr. J. Bivens, jr., J. Davis, J Heritage, E. Ayers, Ann S Davis, D & A F Randolph, R Ayers, D S Davis, A Davis, Jos. Swinney, A Ayers, J Bowen, L F Randolph, L Davis, $2 each. Mark Moore $1. We also credit Nathan Tomlinson $1,50 paid to Isaac Titsworth, which remains in his hands. Of John Swinney $10 cr. self, J T Davis, E A Crossley, Jane Davis, Clayton Ayers, $2 each. Of Rev. Wm Greene, $13 cr. Clark Bassett, Elihu Cleaveland, Stephen Clark, Samuel Babcock, Benj. Maxson, J J Green, $2 each, Charles Green $1. Of Rev W B Gillett $10 cr. Lewis Titsworth, John Pope, Jacob R Titsworth, J C Ayers, Pinkham Mosier $2 each. Of Charles Potter $2. Of Francis Willcox ,62 1-2. Of Clark Rogers $12, cr self, Nathan Rogers, 1st., Davis Rogers, 2nd., Susan Curtis, Jonathan D Rogers, Clark Truman, $2 each. Of D Hardin $2, cr. Elisha Stillman, Jr. Of William Clark $2, Of Maj. R Barry $2. Of William Coon $1. Of Almira Linckllaen $1. Of Azariah Foster $1.

ADVERTISEMENTS.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2.

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot. June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER.
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,
and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,
WHOLESALE AND RETAIL,
at the STONE STORE.
12tf DE RUYTER, N Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods. Articials. Band boxes. and Palm Hats just received and for sale low at the
May 20. STONE STORE.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods. American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840. 12tf

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	—
Calais,	—
Stillwater Canal, St. Croix, Washington Co.	
Westbrook,	—
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt	broke
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass	broke
Farmers & Mechanics, Adams S. V	broke
Fulton, Boston,	broke
Franklin, Boston,	broke
Commonwealth do.	broke
Lafayette do.	broke
Middling Interest Bank do	broke
Nahant, at Lynn	broke
Norfolk, at Roxbury,	broke
Roxbury do.	broke
Burrillville, R. I	broke
New York	
Safety Fund,	3-8 to 1
Notes of New Banking Law,	3-8 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville.	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to 12
Virginia,	
Richmond,	6 to 9
Indiana,	10
Kentucky,	"
Illinois	"
North and South Carolina.	5 to 8
Georgia	10—12
Tennessee	—
Mississippi Notes.	—
Missouri.	
Bank of the State of Missouri at St. Louis,	6
Louisiana.	
At New Orleans,	10
Michigan	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

Fish.—Mackerel No 1.	11,52
" No 2.	9,25
" No 3.	4,25
Flour.—N. Y. super. canal,	4,63
Richmond City Mills,	6,00
Rye Flour,	2,50
Indian Meal,	3,00
Grain,—Wheat, N. R.	1,03
" Western,	1,08
Rye,	,52
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	15,00
Molasses	27
Oils.—Whale,	31
Sperm, Fall,	1,09
" Winter,	1,12-2
Provisions.—Beef, Mess,	14,25
" Prime,	10,00
Pork, Mess	15,25
" Prime,	13.50
" Fresh, per cwt.,	8,50
Butter, Orange	15
" Western,	06
Cheese,	6
Hams,	11
Rice,	3,12
Potatoes,	—
Salt.—Turks Island,	35
St. Ubes,	33
Liverpool, ground,	25
Tallow,	8
Wool.—Saxony,	55
Merino,	33
American,	25

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.
M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.
DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

POETRY.

From the New York American.

LINES BY MISS LUCY HOOPER.

Lines written after seeing among a collection of beautiful paintings—copies from the old masters recently sent to New York from Italy—one representing the daughter of Herod as bearing the head of John the Baptist on a charger, and wearing upon her countenance an expression, not of triumph, as one might suppose, but rather of soft and sorrowful remorse, as she looks upon the calm and beautiful features of her victim.

Mother! I bring thy gift;
Take from my hand the dreaded boon—I pray
Take it, the still pale sorrow of the face
Hath left upon my soul its living trace,
Never to pass away—
Since from these lips one word of idle breath
Blanched that calm face—oh! mother, this is death!

What is it that I see
From all the pure and settled features gleaming?
Reproach! Reproach! My dreams are strange and wild;
Mother! hadst thou no pity on thy child?
Lo! a celestial smile seems softly beaming
On the hushed lips; my mother, canst thou brook
Longer upon thy victim's face to look?

Alas! at yester morn
My heart was light, and to the viol's sound
I gaily danced, while crowned with summer flowers,
And swiftly by me sped the flying hours;
And all was joy around—
Not DEATH. Oh, mother! could I say thee nay?
Take from thy daughter's hand thy boon away.

Take it! my heart is sad;
And the pure forehead hath an icy chill—
I dare not touch it, for avenging heaven
Hath shuddering visions to my fancy given,
And the pale face appals me, and cold still
With the closed lips. Oh tell me, could I know
That the pale features of the dead were so?

I may not turn away
From the charmed brow; and I have heard his name
Even as a prophet by his people spoken,
And that high brow in death bears seal and token
Of one whose words were flame—
Oh! Holy Teacher! couldst thou rise and live,
Would not these hushed lips whisper, "I forgive!"

Away with flute and harp,
With the glad heart forever, and dance;
Never again shall tabret sound for me!
Oh! fearful Mother! I have brought to thee
The silent dead with his rebuking glance,
And the crushed heart of one to whom is given,
Wild dreams of judgment, and offended Heaven.

Brooklyn, May 22, 1840.

MISCELLANEOUS.

"FIFTEEN MINUTES BEFORE THE TIME."

If there is any one principle to which the formation of my character has been chiefly indebted, it is to this motto of a distinguished naval commander. Nobody ever waited for Lord Nelson. He made it an invariable rule to be present at every appointment, and to be ready for every enterprise at least fifteen minutes before the time, and to wait rather impatiently the arrival of the moment for action. When the hour had come, and the delay of others rendered it inexpedient to proceed, he looked upon his own obligation as cancelled, withdrew immediately from the place of rendezvous, and no inducement could ever prevail upon him to return.

The lesson inculcated by this motto, is to be in time for every duty. It should be the standard principle to every man who has any regard to those with whom he acts, to be truly punctual to all his engagements. To himself it is a rule of incalculable importance, and applies to every occupation and every pursuit. The ancients represented him under the similitude of an old man, with a single lock on his forehead, gravely but steadily approaching an assembled multitude—and whoever seized this lock, and held him by it, was borne onward with the most assured pledge that could be given, of future success. But if suffered to pass them, he spread the wings that till then were concealed behind him, and flew away with a rapidity which rendered pursuit utterly vain. Hence the homely adage. "Take time by the forelock." Better be fifteen minutes too early than one too late. Too late! alas, what a crowd of sensations cluster around that ill-omened phrase!—The disappointments how numerous! The disasters how sad! The consequences, O who can trace them, as they reach thro' all future time, and embosom themselves in the abyss of eternity!

The importance to one's self of being before the time, may, perhaps be more clearly illustrated by an example. I have in my eye, a young man who was my classmate in college. There was nothing in the structure of his mind or in its developement peculiarly striking. It seemed to me a mind cast in the ordinary mould, with no stamp upon it of either genius or brilliancy. But I remarked the regularity with which he attended upon all the duties of the institution. He was ever before the time in the chapel, the recitation room, the society's hall, or wherever else there was a just claim upon his presence and attention. Nor did he ever offer as an excuse that he was unprepared for any exercise to which he was properly called. He took time by the forelock, and had his lessons all thoroughly digested long before the hour of recitation arrived. His essays were all written a week in advance of the time when he was expected to read them, and as leisure offered, he would frequently remodel and rewrite them. He left nothing to be done at the eleventh hour; but carried out the principle of punctuality into every thing that concerned him. The result was, he left many of his class lagging behind, while he pressed onward with increasing energy, and making every day a sensible increase to his stock of knowledge. He was at last graduated with a distinction which he had not hoped to attain; and, without entering into the minute particulars of his after life, suffice it to say he became a minister of the everlasting Gospel, where he carried out this same principal in his family, in his parochial visitations, and in the meetings of ecclesiastical councils. Whoever else was behind the time, with him there was but one undeviating rule. He was never tardy—never unprepared: and by this means he acquired that vigor of thought that energy of style, that pathos of utterence essentially requisite to distinguished usefulness as a herald of the cross. There was nothing tame or imbecile, or common place in any of his efforts. To himself, then, his habit of punctuality was amazingly useful. And not less so to others than to himself. This example has had a powerful influence in procuring a similar habit among all those who were within its range. Nor has he failed to impress the duty by those arguments which every ingenious mind will admit to be unanswerable. What right have I to cause a number of men whom I have engaged to meet at a particular hour, not only to waste their time, but to become impatient and fretful by my delay? I rob them of that which I can never restore—the precious hours thus worse than wasted—I set a pernicious example: I betray an important trust—I tantalize with the sensibility of those whom I am bound to respect, and cut off a portion of their usefulness. In an individual case, the loss which I have occasioned may be small, but in the aggregate, the amount exceeds belief.—*Christian Observer.*

From the New Haven Record.

"He that maketh haste to be rich shall not be innocent," or unpunished. Had this declaration of the wise man been regarded, a few years ago, a hundred thousand of our citizens would have been saved from ruin.

Earn money before you *spend* it, and *spend* less than you *earn.*

Property gained *without labor* is apt to be wasted *without discretion.* Suddenly gained, speedily dissipated.

The *gradual acquisition* of property produces a habit of economy in the *use* and *expenditure* of it.

A *rich* father often makes his son *poor.*

A parent may *ride* in a coach which his son or grand-son is glad to *drive.*

The boy who wears a leather apron at *ten* years old may become a man and wear a surplice at *forty.*

The *youth* who wears silks and broadcloath, may at *fifty* years of age be glad to wear a good frock and trowsers.

The female domestic who wears silk at the wash tub, may in age be glad to get old clothes by begging.

The man who *walks in* the furrow generally makes a better farmer than he that *walks through* a college.

The man who gains an office above his qualifications, gratifies his *vanity*, but loses his *reputation*

DESCRIPTION OF PATMOS.

THE PLACE OF JOHN'S BANISHMENT.

Patmos now named Palmosa, is one of those small islands in the Archipelago, or Ægean sea, which went under the general name of Cycledes, and is supposed to have been one of the most rocky, barren and unproductive among them. Its whole circumference does not exceed eighteen miles; and though it is placed at the distance of forty miles from the Asiatic continent, yet owing to its mountainous surface it can be easily seen from the city of Ephesus. It was long used as a state prison by the Romans. It was indeed their principal depot in the Mediteranean for those prisoners who were put for any length of time under severe restraint. In most places the shores are inaccessable, rendering it difficulty of access—and equally difficult to escape from. There is not a spot in the Archipelago which has more the appearance of a volcanic origin than Patmos. Different parts have the resemblance of craters, and substances resembling lava are common among the fragments of the rocks. La Seala, the only town in the island, appears to be built on the edge of one of the ancient craters, sloping off on either side like the roof of a house. As the valleys are generally left without culture, few places can present a more gloomy and desolate appearance to the traveler.—*Culbertson.*

NO TIME TO READ PAPERS.—All men find time for every thing that is really a gratification to them; and hence the complaint of no time is, in fact, no taste for newspapers. Every man has time to read a paper during a rainy day, or a long evening, or sometimes when waiting for his meals. If he is not a slave, he cretainly can find time to improve his mind. The most industrious people always find time to read, and it is the idle and lazy only who have no time.

FOR THE FARMER.

From the Christian Advocate and Journal.

EDUCATION OF FARMERS FOR LEGISLATORS.

BY JOSIAH HOLBROOK.

Messrs. Editors,—The dictates of experience and of common sense must convince any candid mind that nine-tenths of the members of legislatures ought to be practical farmers and mechanics. For this opinion, two reasons are sufficient, if no others could be adduced. First, the principal object of laws is to promote the interest and protect the rights of these two classes of citizens, as they constitute seven-eights, and ought to constitute nine-tenths, of the community. Second, they are educated in schools fitted to make sounder and more enlightened statesmen than ever are or can be produced in any other schools but those of experience.

The soundness of the first reason, will probably not be questioned; that of the second, I am aware, may be, even by some farmers and mechanics themselves. But I have for many years been convinced that farmers and mechanics were better qualified for composing our legislatures than any theoretical statesman, from the fact that they have greater influence, and advocate sounder and more republican doctrines in all legislatures of which they are members. The only misfortune is, that they are not elected to fill our legislatures, or to constitute a majority of them.

If I am not greatly mistaken, one of the principal sources of the civil and political evils we suffer is, in making the profession of law so much the channel to offices of emolument and honor. The practice presents an inconsistency on the very face of it. It is evidently inconsistent, and highly improper, that one class of men should institute laws, expound laws, and execute laws, which it may be supposed they will do to promote their own interests, while that class constitutes a very small minority of the community, though their number is ten times, probably fifty times, as great as the most healthy state of the community requires.

It is for the interest of the community to have laws few, simple, plain, just, and free from technicalities; so that the plainest farmer or mechanic can read and understand them. It is for the interest of the legal profession to have laws numerous, complicated, ambiguous, and loaded down with technicalities. It is for the interests of farmers and mechanics, and for all other professions save one, to have the laws, whether few or many, simple or complicated, plain or ambiguous, in common or technical language, respected and strictly observed. It subserves the legal profession to have the laws violated, the peace of neighborhoods disturbed, farmers and mechanics interrupted in their business, to attend court for settling difficulties among themeslves, or act as witnesses or jurors to settle those of others.

If neighbors, or any members of the community, find it necessary to resort to law to secure rights or settle difficulties, it is for their interest to have them settled at once. It is for the interest of the legal profession to have them continued from court to court, and from year to year.

From these views it must be evident, that so far as personal interest is concerned, the farmer and mechanic have superior qualifications for legislation. In their facilities of knowing and judging of the necessity, fitness, and justness of laws to be enacted, and in the competency to draft them, they are not inferior. It is a notorious fact, in all our legislatures, that an intelligent farmer or mechanic will draft a bill much more to the points in the case, and far less exceptionable, than can be done by any other person, without his practical knowledge.

Without enlarging upon the views here presented, the case must be too evident to be denied, or doubted, that so far as the enactment of laws is concerned, the practice of selecting our legislators from any one profession is inconsistent, improper, impolitic and mischievous. But this is not the only, or, perhaps, the principal evil in the case Making a certain profession the regular road to office, to honor, to power, and to profit, tempts thousands to resort to it who would otherwise have continued to follow the plough, or to ply their strength and skill over the anvil or workbench, or to abandon a useful for a mischievious vocation.

To avoid such evils, and, as far as possible, to repair the injuries already done by the inconsistent and anti-republican practice refered to, constituting our legislatures, and filling our various offices, in a measure, with farmers and mechanics, appear to be the plain, simple, and rational measures, perhaps the only measures. adequate to the evils. It is also plain that the remedy for these evils, already frightful in their character and magnitude, and daily and rapidly increasing, is entirely in the hands of those who are groaning under them, and who need the remedy. I do not pretend that the interests of farmers, or mechanics, or of both, are the only interests to be protected or promoted; nor do I contend that our legislatures or other offices ought to be filled entirely from those classes. I only contend that they ought to be represented in proportion to their numbers, and represented by themselves. I hold to this doctrine, because they must be supposed to understand their own interests better than any others can for them; because, being educated in schools of experience; they may be supposed to be, as they are actually found to be, sounder and safer men to be relied upon; and because, by thus doing, litigation and its attendant evils will be diminished, and the wealth, the intelligence, and the virtue of our republic, greatly promoted.

Though entirely convinced that the education of farmers and of mechanics, in its present neglected state, is better fitted to make enlightened, sound, and safe legislators than are or can be produced by our colleges, or by a learned profession, it is still evident that it is very limited and imperfect, compared with what an enlightened system of education would make it, and that too without any additional expense of time or money, but with a saving of both; or with what they might make it by improving the facilities they enjoy for intellectual and moral improvement, in connection with their business pursuits, not only without injury, but greatly to their benefit as farmers and mechanics. If the education of farmers and mechanics were what a rational and practical system would make it, if they understood and appreciated the knowledge they already possess, and their facilities for greatly extending that knowledge, they could hardly fail of seeing the propriety, or of availing themselves of the privilege of appointing persons from their own professions to protect and promote their own rights and interests, to annul laws they do not need, to simplify those that are complicated, to render plain those that are ambiguous, and to put all in the English language, and in terms they themselves can understand, without supporting a distinct profession to translate or explain them.

If the education of farmers and mechanics were extensive and practical, as it evidently may be, they would be entirely qualified to peform many kinds of business for which they now resort to others; such as drawing contracts, giving power of attorney, making out bills of sale, drawing bonds, conveying property by lease, mortgage, deed or otherwise, drawing wills, legacies, or bequests, and for preparing and understanding almost any written instruments they might need in the transaction of business, which would save them great trouble and expense.

To avoid the evils and secure the benefits here refered to, no one need to act under the influence of prejudice, or a desire of proscription. Farmers and mechanics have simply to attend to their own education, and to select and appoint, from their own professions, individuals to promote their interests, and to secure and protect their rights, and they can hardly fail of accomplishing their object.

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Allbany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated CARTOONS, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

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And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

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The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

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Tuition in advance.

March 17, 1840. 2tf

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Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

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De Ruyter, March 10, 1840. 1tf

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BOOKS, Pamphlets, Hand-Bills, Cards, Way-Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office. March 10.

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The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN

De Ruyter, March 17th, 1840.

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Notice to Printers.

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TYPE FOUNDERS, No 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents	per lb.
SMALL PICA	40	"	"
LONG PRIMER,	42	"	"
BOURGEOIS	46	"	"
BREVIER	54	"	"
MINION	66	"	"
NONPARIEL	84	"	"
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Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., whom they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

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HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Binders; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No 5, 3, 2, 1, price ranging from $300 to $250. Super Royal, do price $240. Medium do price $230; the Washington Printing Press, Imperial, No 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Hoe's Improved Self-Inking Machines, from [illegible] to $125; Standing Presses from [illegible]; Iron Lithographic Presses $125 to $225; [illegible] Copper Plate Presses $135 to $350; Sadler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives [illegible]; Patent Ruling Machines, to rule one side, $125, do both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen [illegible] lines Pica, per lb. 22 cts. Seven lines do 28. Six lines do 30. Five lines do 32. Four lines do 34. Cannon 36. Double Paragon, do Great Primer, do English, and Double Pica and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64; Brevier, 64; Minion, 46, 54, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers.
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville* Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
Canisteo.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel F. Lanphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Wilson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bell.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered as in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JUNE 30, 1840. NUMBER 17.

COMMUNICATIONS.

For the Register.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully.—Ps. xxiv. 3—4.

1. To be pure in heart requires of a man that he be humble, meek, lowly in heart, self-abased in the sight of God; in opposition to that proud spirit so much the opposite of godliness and true holiness.—It does not require of him to bow in adoration to any one but God. Yet this should ever be remembered, that if the "heart is right in the sight of God;" we shall ever have right feelings for our fellow men.—Neither does it require of him to think more lowly of himself than what is proper; "but to think soberly;" to judge his actions and motives by the word of God.—As far as our heart is pure, conscience will applaud us. Therefore, a consciousness of right action is not inconsistent with the principles of the gospel; nor in its nature opposed to that of the purity of the heart. "Their thoughts in the meanwhile either accusing or else excusing one another."—Rom. ii. 14—15. God being one, so perfect in all his attributes, that when by his grace he gives repentance unto life, and makes an application of the blood of Christ to the cleansing of the heart; we are to conceive of the work as well done; and the heart thus sanctified, has such views of the purity and the excellence of God as renders it unable to bear any thing which is sinful. It is perfectly sensible of the purity of God's law, and loves God the more as it perceives more of his holiness. The Psalmist says, "O how love I thy law! it is my meditation all the day."

This purity of heart does not imply, that a man shall arrive to such a state as to live and not sin. "If we say we have no sin, we deceive ourselves." 1 John, i. 10; but it certainly implies that he shall have a very lively sense of sin whenever he is overtaken in any fault. Here may be seen something of the difference between a pure and an impure heart. While the one possessing a pure heart, and being ensnared through the weakness of the flesh, feels it in his inmost soul; and loathes himself as one unholy and unfit to dwell in the presence of a God of purity, and cries out with Paul, "O wretched man that I am, who shall deliver me from the body of this death?" Rom. vii. 24. The one with an impure heart can roll sin as a sweet morsel under his tongue, and if he is assailed by conscience, that faithful monitor, he begins to treat it as the husbandman did the heir:—"Come, let us kill him, and the inheritance shall be ours;" or else, by continued rebellion, he grieves away the spirit, and thus by stealth takes a little repose.—O fatal repose! How many have laid themselves down for a short season, and finally have slept the sleep of death?

2. The pure in heart are ever ready to perform the duties incumbent upon them in the station in which they are placed.—Though from the weakness of the flesh they find they have a cross to bear, yet they "glory in the cross," and continually cry unto God to give them more strength; to cause the light of his glorious countenance to break through the clouds, which like the darkness of night may hang over them, to shine into their hearts with the light of the knowledge of the glory of God in the face of Jesus Christ. Or if they are permitted to behold a full blaze of light; though their hopes are strong, and their hearts beat high; yet they having compared themselves so often with the word of God, and the character and purity of the author of it, they find there is a great necessity of humility, lest they fall into the snare of the devil, be puffed up with spiritual pride, and be brought into condemnation. Their cry is, "Who can understand his errors! Cleanse thou me from secret faults." Ps. xix. 12. How often have *we* put up this or a like cry? Or have we gloried in ourselves, and prided ourselves in the works of our hands; shunned the cross of Christ and rejoiced in our own strength?

The man possessed of a pure heart will not smother convictions of duty, nor evade the performance of it. He will not, thro' the hurry of business, suffer the world to encroach upon him so as to lead to the forsaking of his closet, nor the duties which he owes to his family, and to God in his family. He will not begin to say to himself, "Now perhaps this going to God with such punctuality is useless, for God knows what I want, and it will do as well for me to raise my thoughts and my desires to heaven while about my business, as prayer is but the desire of the heart." Take care. In this way one can soon reason himself into an unbeliever. An unbeliever did I say? From what but unbelief can such arguments as these proceed? From what but a heart dead to spiritual enjoyments, and instead of being filled with the love of God, is filled up with the love of the world? When we chose God for our portion, we were completely sick of sin and the vanities of the world, and renounced them as inconsistent. Do we now love them?—"If any man love the world the love of the Father is not in him." Can the sin-sick soul delight itself in finery; in making a fine appearance? No! How despicable self looks then! Of how little worth a gaudy dress, when the terrors of God's holy law, broken ten thousand times, hangs with fearful weight over their heads! Of what importance would tinsel then be in our sight! Yea, or that men should think that we were weak? Who stands then to see whether he can make an elegant prayer? Who stays at home then because he fancies his neighbor has done wrong?—Then are they ready to go to the house of God. Then will they give a ready ear to conscience, and we can hear them cry with Job, "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him and fill my mouth with arguments." And is the redeemed soul any less earnest than this? No, his heart being purified by faith, he sees clearly the great benefit conferred upon fallen man, inasmuch as a ransom has been provided, and life and immortality are brought to light in the gospel. "He hath taken my feet from the horrible pit and miry clay, &c. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Have you grown remiss in duty? Are you cleaving to the world? Are you delighting yourself in dress—in trifling amusements—in evil surmisings—in unholy desires—in inordinate affections? Are you glorying in some performance or strength of your own, instead of the cross of Christ? Are you seeking for the phantoms and delusions of this life, instead of "the kingdom of God and his righteousness? If so, what reason have you to believe that you are possessed of a sanctified heart? Or that Christ or heaven are yours? O be entreated to examine yourselves in the light of truth, and so determine to whom you belong; meantime let your prayer be, "create in me a clean heart, O God, and renew a right spirit within me."

E.

RELIGIOUS.

COVENANT RELATIONS.

I entered into a Covenant with thee, and thou becamest mine.—*Ezek.* xvi. 8.

A most interesting relation of the creature to God is here recognized. It is not a relation common to every human being; but belongs only to those who are "taken within the bond of the covenant of grace, and have sincerely consented to the gracious terms of it." The covenant comes to man in terms propounded by his Maker.—One of the simplest forms in which it is proposed may be seen in the words, "Believe in the Lord Jesus Christ, and thou shalt be saved." He who accepts the terms becomes a party to the covenant. He who believes, and exhibits the fruits of faith, in a pious temper and holy life, can plead the promise, thou shalt be saved. This is the stipulation on the part of God, which his own gracious promise binds him to fulfil.—To accept the terms is called "taking hold of the covenant." Is. lvi. 4.

The more common form in which the stipulation was expressed in the Old Testament is, "I will be their God." It involves the same pledge; it guarantees all that an intelligent being can desire. To have God for *our* God, is to have all his perfections engaged in our behalf; his *mercy*, to pardon our sins, and pity and comfort us in all our afflictions; his *wisdom*, to foresee and provide for all events, which will affect us, to counsel and guide us, and bring all things to a happy issue; his *power* to guard us, to protect us from evil, and to keep us from falling; his *bounty* and *kindness*, to enrich us with all needed good, to give grace here, and glory hereafter; his *omniscience*, to watch over us, and prepare us for all dangers; his *holiness*, to be the pattern and pledge of our own; his *omnipotence*, to attend and solace us in all places and conditions; his *truth* and faithfulness, to make us assured of finally reaching the heaven, and obtaining the salvation which he has promised to believers; his *all sufficiency*, to be our daily and perpetual inheritance; his *immutability*, the rock of our safety; his *eternity*, the measure of duration to our own happiness. All this is God to men, who have made a covenant with him by sacrifice; all this, and much more, is God to believers, for Christ's sake. "Happy, indeed is the people, that is in such a case! yea, happy is that people, whose God is the Lord!"

Who, then, will not choose God for his portion? What earthly inheritance can be compared with it? What master besides can do so much for his servants, as, by their own cheerful testimony, God does for all his children? It is not the servants of God, but devotees to the world and to idols, that serve a hard master. "Their rock is not as our Rock, even our enemies themselves being judges."

Let the hundreds ~~and thousands~~ who have recently given themselves up to God, bless his name for the surrender. They have all chosen a portion of inestimable worth. "All things are theirs; and all things shall work together for good.' The perfections of God guaranty all this. And they may truly and confidently say, "Lo this God is our God forever and ever; He will be our guide even unto death.—*Chris. Mirror.*

From the Gospel Messenger.

THE LAST HOUR OF BEDE, THE VENERABLE.

BY MRS. ELIZABETH J. EAMES.

"Though the last illness of this learned and venerable man was severe, he spent his dying hour in translating the book of St. John; after which, kneeling in his wonted place of prayer, he invoked the Father, Son, and Holy Ghost, and immediately expired."

It was an eve of beauty.
One by one the stars came forth, like living gems,
On the broad brow of Heaven; and the moon took her place
In rare exceeding loveliness. Through the stain'd window
Of a quiet cell in old Northumbria's cloistered pile,
The bland and wooing air sent all sweet sounds and odors;
While silver-waving Tyne made bold deep music.
But unto one within that learned study
All outward things pass'd on unnoticed.
From his sight the pleasant world was fading fast—
Yet a fresh crimson flush'd his cheek and lip,
And on his ample brow the light of holy thought
Shone like an angel's diadem, while with a scholar's lighted eye
He scann'd page after page, of quaint old Saxon lore.
One sentence yet was wanting,—
But now his labor'd breath came heavily,
And o'er his brow deep shadows fell. Strangely and wearily
His purple eye-lid droop'd, and hollow sank his temples.
But *he* had worn the sacred robe of knowledge
From his cradle onward, and now when death's last ice-drop
Quiver'd on his lip, he labor'd on with cloudless intellect
And untiring zeal, till the *last word* was written.
His work on earth was done,
Well done. The inspired page was closed,
And to the accustomed place of prayer they bore
For the last time, his failing form.
Thus with the last death-pang at his heart,—
And the last whiteness settling round his mouth,—
He poured high praise to Father, Son, and Spirit,
And so expired!

From the Banner of the Cross.

PROVIDENCE.

Though the doctrine of a superintending Providence is clearly revealed in the word of God, there are some even of those who profess to make that word the guide of their conduct, who do not derive from it all the consolation which it is capable of affording. In many cases this is owing to some lurking unbelief which the individual is aware that he can not justify, and which he would hesitate to avow in terms, but more frequently perhaps to the influence of some evil habit, or unrepented sin, which shuts out the favor of Heaven and prevents the personal appropriation of the promises made to the sincere Christian. Whatever it may be, the Scriptures are express in their declarations on the subject, and we allude to it now merely for the purpose of introducing to our readers the following eloquent extract from a sermon lately preached by the Rev. Edward G. Prescott, Rector of St. John's Church, Salem, New Jersey.

"Take from me this belief, and you deprive life of its chief comfort: you add an eternal, an impenetrable darkness to the gloom which hangs over the grave. Tell me, as some would persuade us, that the universe is governed only by a stern system of general laws; that without any interposition from God, similar causes will be left always to produce similar effects; that He deals only in vast and general rules, but does not stoop to individual cases, and you take from me all incitement to prayer, the strongest claim upon my gratitude, the most certain nourishment for my piety. Only fix in my mind the belief that certain general laws are established under which this world is set in motion, and then forced to roll on its appointed course without the interposition of an Almighty Being to modulate them for each particular case, and you reduce me to a piece of mechanism which unless it be broken or worn out must move on forever under the same impulse, upon the same course. The relation of God to man is then no longer parental. Instead of that Being whom I love to approach as my "Father who is in heaven," I should find there but the master spirit whose power had framed and set in motion, for his own sole enjoyment, the complicated machinery of the universe; instead of approaching him in my hour of peril with the certainty that he would either afford me protection from the danger, or else strength to endure as to his infinite love should seem best for me, I should see there but a cold and heartless sovereign, who, unmoved by my agony, was watching the inevitable certainty with which his general system would crush me in its course; instead of approaching him in my sorrows as the friend who, above all others was willing to soothe my grief, I should feel that he was one who would look on yet leave me to these cold consolations which time will administer; to the slow drying up of the fountain of my tears; to the gradual fading of that image whose memory in its freshness had caused my heart to bleed; and in the hour of death, when all human hopes lost—alone—shrinking—unsupported by the hand of God, I should know that I must pass into the region of the destroyer, with no interposing Providence to smooth my path or guide my faultering steps. Tell me not then of such a heartless system of divine government; whatever else you take from me, take not away my belief in a special protection. In my peril it is my shield; in my infirmity it is my might; in my weakness it is my support; in my erring it is my safety; and in the hour of my death, amid the horrors of the day of judgment, I look to it as to the perfect triumph of his love. My brethren, to the teaching of no such cold doctrine is this house consecrated; no such belief is held by the Church, and none such do we find in the holy word of God; for there we are taught that the hairs of our heads are all numbered, and that not even a sparrow falls without his knowledge and consent. How much more will he care for and watch over us, oh men of little faith!

ASIATIC PROVERBS.

Fear God; and beside Him fear none but that man that fears him not.

He who knows not his Maker cannot know himself.

Godliness is the greatest wisdom, and impiety the greatest of follies.

The fear of God is the greatest safeguard.

To sin once is too much; but a thousand acts of devotion towards God are not sufficient to honor Him.

If a man foresaw his end, he would abhor deceitfulness.

Life is a sort of sleep, from which many awake not, but in death.

The orphan is not the person who has lost his father; but he who has neither wisdom nor a good education.

Want of good sense is worse than all the degrees of poverty.

He who has least wisdom, has most vanity.

There is no greatness of soul in revenge.

Envy has no rest.

The desire of revenge is a constant hindrance to a happy and contented life.

When you have got an advantage over your enemy, pardon him in returning God thanks for that advantage.

There is no disease so dangerous as the want of common sense.

Hope is the greatest mainspring of virtue. It gives action to all animate existence. It is the bread which feeds ambition, the incentive to perseverance, the compass to virtue, the shield to Christianity, and the only solace in death. If it is blighted, the prilgrimage of life is like a troubled sea—we float down its dark stream like the lost mariner on the billowy deck. Aided by its cheering beams, the immortal mind looks beyond time, and anticipates the beauty of another, a happier existence. The beauty of the rainbow vanishes in the storm; the meteor's flash is but a moment; the glittering gems of heaven will one day go out; the sun himself be extinguished; but the star of Hope shines beautifully forever.

RICHES.—The good which is in riches lieth altogether in their use; like the woman's box of ointment, if it be not broken and poured out for the refreshment of Jesus Christ in his distressed members, they lose their worth. The covetous man may, therefore, truly write upon his rusting heaps, "these are good for nothing." He is not rich who *lays up* much, but he that *lays out* much: for it is all one, not to have, as not to use. I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up.

FOR MOTHERS.

FEMALE PIETY.

The gem of all others, which enriches the coronet of a lady's character is unaffected piety. Nature may lavish much on her person,—the enchantment of her countenance, the grace of her mien, or the strength of her intellect; yet her loveliness is uncrowned, till piety throws around the whole, the sweetness and power of her charms. She then becomes unearthly in desires and associations. The spell which bound her affections to the things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communion with the spirits that have been ransomed from the thraldom of earth and wreathed with a garland of glory.

Her beauty may throw a magical charm over many; princes and conquerors may bow at the shrine of her love, the sons of science may embalm her memory in the page of history—yet her piety must be her ornament, her pearl. Her name must be written in the "Book of Life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which have been clothed with the mantle of righteousness, and their voice attuned to the melody of heaven.

With such a treasure every lofty gratification on earth may be purchased, friendship will be doubly sweet, pain and sorrow shall lose their sting, and the character will possess a price far "above riches," life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trump shall be heard, and sleeping millions awake to judgment, its possessor shall be presented "faultless before the throne of God with exceeding joy, and a crown of glory that shall never wear away."

Such is piety. Like a tender flower, planted in the fertile soil of woman's heart, it grows, expanding its foliage and imparting its fragrance to all around, till transplanted, it is set to bloom in perpetual vigor and unfading beauty, in the Paradise of God.

Follow this star; it will light you through every labyrinth in the wilderness of life—gild the gloom that will gather around you in a dying hour, and bring you safely over the tempestuous Jordan of death, into the haven of promised and settled rest.

FOR THE IMPENITENT.

WHAT DOES THE SWEARER MEAN.

Far be it from me, I would say again, to imagine that when men lightly invoke DAMNATION upon their neighbors, or upon their own souls, they really intend what they say. On the contrary, it is but too difficult to persuade most persons that such a horrid endless doom can ever be deserved, or ought to be inflicted. A notorious individual, grown gray in swindling, and whom every body thought it a virtue to brand with infamy, was not long since sentenced to the Penitentiary far a term of years, to atone for the ruin he had brought upon hundreds of indigent and helpless persons; outraging their confidence, and robbing them of their hard earnings. And yet, so fickle, and so devoid of justice is the heart of man that in a few months after, there were not a few who could almost consent to see the culprit set at liberty, because there were some, still deeper dipt in crime, who contrived to elude the power of the law. No—let a man curse me in sport or in earnest—on mighty provocation or on none at all, I will not believe him. Let him stand and gnash upon me with furious rage; and with a volley of imprecations, wish my soul in the deepest abyss of eternal misery; I will not imagine that the desire is from the bottom of his heart, or that it can long abide there. We read in Holy Writ of a man, who, after living as he listed, in due time died and was buried; and in the solemn judgment of God, was sent away to make his bed in hell. From that place he lifted up his eyes in torment; and lifting up his voice also, he cried, first of all, for a drop of water to cool his tongue. That being denied him, his next agonizing prayer was, not for the damnation of any poor souls whom he had left on earth, but that a messenger might be sent to some of them, if only for a little season, to warn them not to come into that place of wo. Strange indeed, that a kinder purpose could be conceived in hell than is often to be found on earth. But it would seem, the first trial of what it was to be *damned*, in his own experience, aroused him as with a maddening impulse, to undo, if it were possible, some of the mischief he had done in life, and perhaps to wipe out the testimony of a thousand careless curses.—*Cure for Swearing.*

FOR THE INFIDEL.

A GREENLANDER'S REMARKS ON THE BEING OF A GOD.

A missionary being in company with some baptized Greenlanders, expressed his wonder how they could formerly lead such useless lives. One of them replied as follows: "It is true we were ignorant heathen, and knew nothing of God or a Savior; and indeed who should tell us of him till you came? But you must not suppose that no Greenlander thinks of these things. A *kajak* or boat, with all its tackle, could not come of itself, but must be made with great labor and skill, and one that does not understand it would directly spoil it. Now the meanest bird requires more skill to form it than a kajak; and no man can make a bird. But there is still greater art in making a man—who was it that made him? I thought he proceeded from his parents, and they from their parents; but some must have been the first parents; whence did they come? Common report says they grew out of the earth. But if so, why do not men still grow out of the earth? And from whence this same earth itself, the sea, the sun, moon, and stars come? Certainly some being must have made all these; and he must be greater, wiser, and more knowing than the wisest man. He must be very good too; because every thing that he has made is good, useful and necessary for us. Ah, did I but know him! But who has seen him? Who has spoken with him? None of us poor men. Yet there may be men, too, that know something of him. O, could I but speak with such! Therefore," said he, "as soon as ever I heard you speak of this great Being, I believed it directly with all my heart, because I had so long desired to hear it."

FOR THE YOUNG MAN.

Young men! by your weighty obligations to your country, be entreated to guard against sin, for it is 'righteousness' that 'exalteth a nation.' By your solemn responsibilities to your fellow men, be induced to exemplify in your lives, the purity and excellence of the gospel. By your dearest and most important interests, be excited to walk circumspectly, not as fools, but as wise." Eph. v. 15. By the solemnities of the last day, be persuaded to make the needful preparation to meet God, through repentance for sin, and faith in Jesus Christ. By all the glories that cluster around the Redeemer's cross, be constrained to "yield yourselves to God." Rom. vi. 13. Seek, before every thing else, his friendship through the merits of his Son. This will bring you lasting peace and substantial happiness; will cheer the darkest hour of your earthly pilgrimage; strengthen you under the heaviest trial which awaits you; convert the bed of death into a scene of triumph, and link the last pang of expiring nature with the first rapture of never-ending joy. Engrave upon your hearts the advice of the dying king of Israel to his royal son, and let it be the guide of your existence: "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off for ever."—1 Chron. xxviii. 9.

FOR THE MISSIONARY.

The following is from the Home Missionary & Pastor's Journal. We insert it with the more pleasure as the facts and arguments in favor of Domestic Missionary operations, as well as the motives to faithfulness in diffusing the blessings of the gospel, are of universal application, and *specially* necessary to remove that comparative indifference to this subject which has been manifested by our own denomination for some time past.—EDS. REG.

THE INSTRUMENTALITY EMPLOYED BY THE HOME MISSIONARY SOCIETY, ONE OF DIVINE APPOINTMENT.

If there be any single fact, which, more than another, encourages the hope that Providence will continue to employ this Society as a well-adapted instrument of blessing to the nation, it is, that it confines itself strictly to a kind of agency, which has the express sanction of the divine authority. Many philanthropic devices result in utter failure, or mingle with the good which they accomplish, so much attending evil, as to leave it doubtful whether they are approved of God or not. But no such uncertainty attaches to the means employed by this Society. The SACRED MINISTRY is no experiment suggested by the wisdom of man; it is a positive institution of the Lord Jesus Christ. With all the resources of his illimitable empire before him, whence to select an agency for the conversion of the world, it hath "pleased God, through the foolishness of preaching, to save them that believe." This, alone, should give it precedency before all other instruments of good. But the institution of the ministry is *reasonable* as well as divine. If it behooved Christ to become a man, that he might be a High Priest adapted to the wants of men, it is no less suitable that the instruments of carrying out his system of salvation, should also be human. They must themselves be specimens of what his Gospel can do. They must exemplify, in their own persons, both the greatness of the malady and the efficacy of the cure. Since Christianity is not merely a *creed* to be believed, but also an *experience* to be felt, it is necessary that the agency for diffusing it should consist of living souls, capable of a religious experience—should themselves be under the law, knowing its dread power in their own consciences, and having the problem of salvation wrought out in the changes upon their own spirit, and illustrated in the panting conflict of their own warfare against sin.—That religion might not become a matter of mere traditionary forms, it is most wisely ordained that the instruments of continuing it in the world, must receive it, each for himself, in a large measure, fresh from the fountain head.

The living minister is, moreover, himself a partaker of all the relations of humanity—a son or a parent, a brother, a neighbor. His is a mode of presenting truth, which necessarily requires men to come together in public assemblies, and organizes them into churches, and employs their social nature in promoting their mutual good. No other agency can so use the attributes of the living man—the voice, pouring out the soul into the ear—the eye, flashing intelligence and feeling to the eye—and the air and action of a being all instinct with sympathy in the themes which he presses, and the hearts to whom he appeals. And to this kind of agency, the Redeemer has expressly pledged his presence and support, "even to the end of the world"—a fact that shows that it shall never be superseded by any other form of effort.

To this divine *selection* and *adaptation* of the ministry, is to be attributed its power to do more for the glory of God and the good of man, than any other institution on earth. In whatever aspect we view it, the proofs of its value to our country and the world, multiply upon our minds. The ministry is the great *conservator* of *knowledge*, human as well as divine. When, during the dark night of the world, the thick, damp mists of error and superstition had quenched all the great lights of science, the ministers of religion still fed a secret lamp, and cherished the flame which afterward illumined the whole civilized earth.—And—but for a few doubtful examples—we might ask, where are the schools and colleges in our own land, that have not been prayed into being by the ministry—that do not owe their whole plan and prosecution, from the first conception to the finished result, to the enlightened piety and persevering zeal of the clergy? And is there, now, any part of the land, where science has no temple and nature no interpreter, but where ignorance and passion divide the sway of imbruted minds? It is because there the power of the ministry is not felt. Are there within our borders, communities which do not reverence the majesty of law, who substitute physical force for the authority of reason? Send thither the heralds of the claims of God, and it will speedily respect the rights and yield subjection to the restraints of social order. Would we attempt a general reformation of morals, or the overthrow of some single giant vice? In the fore-front of the battle we must place the SACRED MINISTRY with its weapons of celestial point and temper—the only ones that can strike through all defences, right down upon the very life of the foe. But, above all, this is the appropriate and the appointed means to rescue immortal spirits from sin and hell. To attempt seriously, and to any considerable extent, to convert sinners, to organize and sustain religious institutions, without a sanctified and intelligent ministry, were both unphilosophical and impious—unphilosophical, because it would seek the end without the necessary means; and impious, because it would discredit the judgment and reverse the appointment of Jehovah himself.

To bring this powerful, heaven-selected instrument into the most extensive operation in our own country, is the object of the American Home Missionary Society. And is it too much to ask for our country, that she have the full benefit of the best means that Infinite Wisdom has devised, to save her children from the woes of the second death? Are not those with whom our connexion is the most intimate, and upon whom our influence is the most direct, entitled to our first & most strenuous efforts to afford relief? In the beautiful arrangement which God has made, our duties correspond with our relations. While the parent may not be indifferent to the welfare of his neighbor's child, he is specially bound to provide for his own, from the fact that he bears to it a relation from which all others are exempt. On the same principle, the *suffering* which lies immediately under our eye, has, other things being equal, a higher claim upon our kindness than more distant and less accessable forms of misery—we can reach it; and we are the nearest sources of relief to which it can make its appeal. We labor, then, for the moral welfare of our country, not from a selfish preference of it *as our own*, nor merely because of its intrinsic importance as a part of the world—the promised inheritance of the Redeemer; but because it is THE part which Heaven has specially assigned us, by placing it before and around us. Christians in America hold *relations* to this land such as they hold to no other land on the earth. GOD made those relations, and by making them, made it also our duty, to seek the highest elevation of our country in that righteousness which exalteth a nation. Who will do this if we do not? It is unreasonable to expect other lands to furnish the instrumentality to evangelize ours. No, this work belongs to American Christians. Ours are the social and political connexions, and all the other facilities for a home influence; and ours will be the guilt and the disaster if any part of this land have not the Gospel. The very *position* which Providence has allotted us is a *natural* reason—God's own reason—why upon us, and upon no others, the labor for its salvation should devolve. And this is in perfect coincidence with Christ's philosophy of the worlds's conversion. His injunction was, that the "Gospel be preached to all nations, *begining at Jerusalem*"—the principle involved in which is, that every disciple commence the work at once, and on the spot where the command overtakes him.

Nor will the benefits of our efforts be limited to this country alone. It is a most animating fact, that in promoting the moral elevation of our own people, we are engaged on the largest scale of the most productive philanthrophy. The converts to Christ, under the operation of Home Missions, are at once and forever, the advocates and agents for every other good cause. In them we see the perishable gold and silver of earth transmuted into the intelligence and virtue of living souls, whose consecrated affections, and strength, and treasures, form a *capital* that no arithmetic can compute, for sending the Gospel, on the printed page, and by the commissioned herald, to all mankind. While, then, the immediate and most obvious effect of Home Missions is upon our country, their ultimate and largest influence will be felt, in the invigorations of all those agencies which compass the whole circle of the earth, and seek to make of every lost son of Adam, a Christian and a brother. Thus, when a stone is cast into the water, the first and highest wave is that, which it makes immediately around itself; but philosophy assures us, that the spreading undulations are not lost as they recede, but roll away to swell the wave that breaks upon the remotest strand of the globe.

While, then, to make full proof of the power of the Gospel to save this nation, is our *first* duty, it is by no means our *last*. It is a preparation for a larger work—a preparation so necessary, that to omit or to postpone it, is a fraud upon a dying world. Christ holds this generation of his followers responsible, to send the Gospel to all mankind; and how long shall our own uncultured wastes furnish a reason for delaying our share in the work? How long shall the tribes of earth then move before our eyes, in sad procession, down to the shades of eternal death, because the hearts and the treasures of this land, which should be devoted to their rescue, are themselves, for the most part, yet unredeemed from the power of Satan?

It is, therefore, with a deeper sense than ever of its intrinsic worth and its momentous bearings, that the Executive Committee commend the Home Missionary cause to the love and labors of all good men. It is not a cause of ephemoral importance. It has indeed little to amuse an idle fancy, or that appeals to a romantic piety; but it takes a deep hold of hearts that are thoughtful for the honor of God and the welfare of man. Its interest is of that stern and awful kind, which belongs only to great themes—to souls in jeopardy—to the approaching crisis of a nation's doom—to the rescue or the ruin of unnumbered myriads. We commend it to those who ponder the causes and progress of national elevation and decline—to those who are sagacious to discern the coming of the kingdom of Heaven—to those who have power with God, and compassion for man, and wisdom to appreciate and to employ the sacred ministry, as the grand organ of salvation. We ask them to way the cause of this Society in the balances of the sanctuary; to estimate the work, which, as the instrument of the Holy Spirit, it has already accomplished; to measure, if they can, the worth of the souls it would save, and the physical and moral greatness of the nation it seeks to mould; and then, also, to compute the consequences of failure, developed in the crime and anarchy and bloodshed of a people without God, and the deeper ruin of spirits for ever lost. From these considerations, let them form their decision how much effort and prayer, and treasure, they ought to devote to Missions at home. The putting forth of endeavors bearing some fair proportion to the end, will be the signal for such days as earth has never seen. Even now, the blessing is waiting for us; it is impatient of our delay. Let the American churches, then, arise in earnest to the conquest of this *whole land* to Christ, and verily they shall not have gone over all the cities of our Israel ere the Son of Man shall come!

RESISTING CONSCIENCE.—To go on in a course of defection, when an enlightened conscience is stirring and looking you in the face, and crying within you that you are going in an evil way, is a step to the sin against the Holy Ghost. When the truth is come to your hand, hold it fast; go not again to make a search and new inquiry for truth. It is easy to cast your light into prison, and detain God's truth in unrighteousness, but that prisoner will break ward, to your incomparable torture.—*Rutherford.*

"God resisteth the proud;"—singles out pride for his grand enemy and sets himself in battle array against it. "But he giveth grace,"—pours it plentifully on humble hearts. His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.—*Leighton.*

"There is one single fact that one may oppose to all the wit and argument of infidelity, viz: that no man ever repented of Christianity on his death-bed."—*Hannah Moore.*

CORRESPONDENCE.

For the Register.

MESSRS. EDITORS.—I send you the following minutes of the proceedings of the Missionary Society at its session in September last, for publication in the Register. I think they will be found nearly entire with the exception of the report of the Executive Committee, the original manuscript of which, (together with the revised minutes and ten dollars from the Treasurer of the Society,) was early handed over to John Davis, the committee of publication, and was by some means lost. This circumstance brother Davis can probably better explain than myself.

SILAS BAILEY.

The A. S. D. B. Missionary Society convened at Brookfield, Madison Co. N. Y., Sept. 10th, 1839.

Prayer by Eld. N. V. Hull.

The report of the Executive Committee was then presented and laid on the table.

T. S. Alberti reported that he had sold one string of the gold beads left in his care, and returned the other.

Resolved, That the report be received, and brother Alberti be instructed to pay the amount over to the Treasurer.

Resolved, That the remaining string of beads be returned to the donor, agreeable to request.

The Society then proceeded to the choice of officers for the ensuing year. The following were chosen:

ORSON CAMPBELL, *President.*
DAVID DUNN,
JOHN MAXSON,
AZOR ESTEE,
H. H. BAKER,
NATHAN V. HULL, } *Vice Pres't.*
HENRY C. HUBBARD, *Treasurer.*
LUCIUS CRANDALL, *Rec. Sec'y.*
JOHN WRIGHT,
SOLOMON CARPENTER, } *Corres. Sec'ys.*
ORSON CAMPBELL,
W. D. WILLCOX,
S. CARPENTER,
H. C. HUBBARD,
MARTIN WILLCOX, } *Exec. Com.*
JAMES R. IRISH,
JOHN BRIGHT,
GEO. P. MAXSON, } *Auditing Com.*

The Committee to prepare business for this session of the Society, presented their report which was received. Adjourned for one hour.

Met agreeable to adjournment. Prayer by J. R. Irish.

The proposed amendment to the 13th article of the Constitution was read and adopted.

The proposed amendment to the 2d article was laid on the table.

A communication contained in the minutes of the Western Association, was presented by J. R. Irish.

Resolved, That a Committee of three be appointed to investigate the manner in which the business of this Society has hitherto been conducted, as presented in said communication.

The Chair announced Stillman Coon, N. V. Hull, and Martin Willcox, a committee on fields of labor.

Resolved, That the evening of the Sabbath be spent in discussing resolutions which may come before the Society. Adjourned to the call of the President.

The Society met at the call of the President. Prayer by Eld. E. S. Bailey.

The Treasurer's report was then read and referred to a select committee consisting of H. H. Baker, John Swinney, and Barton G. Stillman.

A committee consisting of Joel Greene, Adin Burdick, Ephraim Maxson, and Isaac Titsworth, was appointed to examine and explain the causes of complaint presented by Henry Crandall, as former Treasurer in reference to the minutes of last year.

Resolved, That we require our agents to make their reports in detail, specifying the names of individuals and the sums received from each, and that the Treasurer be required to specify in his report, the names of agents and the sums received from each. Adjourned one and a half hours.

Met agreeable to adjournment. Prayer by L. D. Ayres.

H. H. Baker presented a report as Agent which was adopted.

The Committee on the Treasury reported that at the last session of the Society, there was received of S. M. Burdick, Treasurer pro. tem. $90,00, cr. as follows:

William S. Dunham, Agent,	22,00
J. Maxson, "	3,00
J. T. Davis,	11,00
" for Missionary and Bible Society,	10,00
" " Mite Society,	6,00
A Friend,	1,00
S. M. Burdick, Agent,	12,00
J. H. Cochran,	3,00
J. Swinney,	1,00
Alfred Stillman,	6,00
Eliza W. Stillman,	2,00
W. D. Cochran,	12,90
S. M. Burdick,	,10
Amount,	$90,00
Rec'd of Joshua B. Maxson	4,20
" E. P. Crandall,	3,80
" H. P. Green,	6,90
" Azor Estee,	10,10
Interest on hand,	14,10
	$129,10
There has been paid out to	
Stillman Coon,	49,20
David Clawson, per H. H. Baker,	40,00
" per E. P. Crandall,	,70
W. B. Gillett,	3,10
" per H. P. Green,	6,90
H. H. Baker,	25,00
John Maxson, per Joshua M.	4,20
For Treasurer's Book,	1,00
	130,10
Balance due the Treasurer,	1,00

H. H. BAKER,
B. G. STILLMAN,
JOHN SWINNEY, } *Com.*

Resolved, That said report be received and adopted.

The committee to whom was referred the complaint of Henry Crandall, the Ex-Treasurer of the Society, respecting the auditing committee of 1838, reported that they had investigated the subject and come to the conclusion that the Committee did not mean to impugn the motives, or distrust the ability of brother Crandall in the discharge of his duty as Treasurer, but that he had not the means to make a satisfactory report, and of course, that no blame should be attached to brother Crandall or the Committee. Report Adopted.

Resolved, That the Executive Committee have power to audit the accounts of John Maxson, for services rendered in 1838.

Ira B. Crandall was appointed Agent for South Brookfield.

The Executive Committee concluded their report, which was referred to the Auditing Committee, and also the Treasurer's report.

The Committee on fields of labor, presented their report, which was referred to the Executive Committee to act as they may deem proper in the premises.

Resolved, That the scattered brethren in the western part of this State, and in Ohio, and Indiana, be recommended to support from this Society. Adjourned to the call of the President.

First day afternoon, met at the call of the President. Prayer by John Maxson.

The Auditing Committee reported as follows:—Your committee to whom was referred the account of the Missionaries, and the report of the Executive Committee, together with the Treasurer's report, beg leave to present the following:

		Mo.	Days.	Rate.	Amount.	Expense.	Whole Am't.	Receipts.	Due from Soc.
Eld. N. V. Hull,	Labor	2	—	$22	$14,00	—	$44,00	—	$44,00
Eld. Joel Greene,	"	9	20	22	212,67	25,35	238,02	62,86	175,16
Eld. Stillman Coon,	"	1	5	22	25'67	,56	26,23	16,42	9,81
Eld. Walter B. Gillett,	"	—	25	22	18,33	—	18,33	4,04	14,29
H. H. Baker, Agent.		—	25	22	18,33	15,32	33,65	10,01	23,64
Due Executive Committee for postage on Letters,									2,13
Treasurer for Book,									1,00
Total due from Society,									$270,33

JOHN BRIGHT,
J. R. IRISH,
G. P. MAXSON. } *Auditing Com.*

The report was read and adopted.

The committee appointed for the purpose reports the following:—Your Committee, to whom was referred the complaint of the Western Association relative to the mismanagement of the funds of this Society, beg leave to report, as no specific charges are prefered, and that your committee not being in possession of the necessary information to enable them to investigate the subject, do therefore request to be discharged from the further consideration of the subject.

STILLMAN COON, *Ch'n. of Com.*

Resolved, That the report be received and the Committee discharged according to request.

Resolved, That the Executive Committee be requested to instruct the local agents to collect the principal due on all notes, given to constitute life-membership, as far as practicable by the first day of September 1841, and make at that time a full report of the same, and also of the probable ability and intention to pay all that may at that time remain in their hands unpaid.

Resolved, That the estate of Clark Stillman be released from the payment of the notes the Society hold against it, making himself, wife, and child, life members of the Society.

Resolved, That Silas Bailey revise the minutes of the Society for publication.

Resolved, That they be printed in connection with the minutes of the General Conference, and that ten dollars be appropriated for the same.

Resolved, That John Davis superintend the printing and distribution of the Minutes.

Resolved, That Eld. John Davis be appointed to preach the introductory discourse at our next Anniversary, and that W. B. Gillet be his substitute.

The Treasurer pro. tem. reported as follows:

Rec'd of Eld. E. S. Bailey,	2,00
Jonathan Maxson, Agent pro. tem.	5,00
Martin Willcox,	9,80
John T. Davis, Agent, a due bill subject to order,	10,00
Henry Crandall, available funds, Cash for two life memberships $20. Notes on which we have no returns for interest, amt'. $337	11,52
Ephraim Maxson, Agent,	14,51
Isaac Clarke, $22,70. Available,	12,70
Russel Maxson, a donation,	2,00
Daniel Saunders, "	1,00
Geo. P. Maxson, "	2,00
Mrs. Nancy Brown, Treasurer,	3,00
Thos. S. Alberti,	3,80
Eld. N. V. Hull,	6,00
Whole amount rec'd available,	$83,33
I have paid out per order, as follows:—	
David Clawson,	23,80
Eld. N. V. Hull,	12,00
John Davis,	10,00
Total amount paid out,	$45,80
Total amount of available founds in the Treasury,	37,83
Standing funds in Treasury, and which should be loaned	30,00

GEO. P. MAXSON, *Treas. pro. tem.*

Adjourned to meet at Hopkington, R. I., on the first day of the week before the Session of the General Conference.

THE REGISTER.

De Ruyter, June 30, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

TO THE PRESS.

We owe an apology to our brethren of the Press for our neglect to send them the Register last week. We have been fortunate enough to receive an unusual number of new subscribers since the commencement of our second quarter, and on making up our mails we found ourselves unable to supply all our subscribers, and were under the necessity of neglecting our exchange list except in a few cases. We thought this the better course, believing that our humble sheet would hardly be missed on the tables of our editorial brethren. It is not probable that there will be any need of a similar apology again, as we think we have made full provision for any increase of patronage with which a liberal public may favor us.

A PREDICTION.—Patronage we ask not, for if we deserve it *we shall have it*. If we get out a good paper promptly, mail it with care, so that all our subscribers will get it by the *earliest means regularly, they* WILL *stand by us.*

So says the *Olive Leaf*, an excellent paper, by the way, devoted to Temperance, Religion, Literature, &c., and this we believe to be true. It is certain there is a redundancy of periodicals in our country, and that many of them might be dispensed with without an injury to the public; yet a temperate, well-conducted journal, in this age of reading and improvement, need not fail of a living support. The readiest way to secure patronage, is to make a paper valuable and interesting. Then the people will not need much importunity to induce them to do what inclination and interest dictate. It will be our constant aim to profit the readers of our paper; and if we succeed in accomplishing our object in this respect, we do not fear being neglected by the public.

CELEBRATION.—It will be seen by a notice in another column, that our National Independence is to be celebrated in this village on the *third* of July, instead of the fourth. This arrangement was made in deference to the views and feelings of a portion of our citizens, who would have been prevented by their sense of religious obligation from a participation in the celebration on the seventh day of the week; and it reflects much credit on our citizens for their liberality of feeling and sentiment.—We sincerely hope that the exercises of the day may be such as to leave a good impression on the minds of the community, and that all who engage in the celebration may cherish the feelings of gratitude for the immunities we enjoy as a nation and as a community, both civil and religious.

In consequence of having devoted so much space in this and the former No. of the Register to matters of a denominational character, we shall occupy less room in our editorial department than usual, and devote more to general intelligence.

☞ We insert the law respecting the transmission of money, etc., by Post-Masters, under our head, in the hope that subscribers, and those who wish to become so, will avail themselves of its provisions, and thereby relieve us from unnecessary expenses.

☞ Those subscribers who complain that they are not regularly served with the Register, are again assured that the paper is invariably mailed one day in advance of our publication day, with the utmost care; and that the blame (if there is any) attaches to some other person than the publishers or the Post-Master in this village.

Notice.

There will be an Anti-Slavery Convention at Cincinnatus, Cortland co., on the 10th day of July, at 10 o'clock, A. M.

J. N. T. TUCKER.

Apulia, June 20.

CORRESPONDENTS.—We have a number of communications on hand which will be disposed of as soon as convenient.

THREE QUESTIONS FOR CHILDREN.

1. Why is the prayer which you repeat, "Our Father who art in heaven," called the *Lord's* Prayer?

Ans. It is the prayer which Jesus Christ taught his disciples.

2. Why is the partaking of the bread and the cup, by the church, called the *Lord's* Supper?

Ans. It is the supper which Jesus Christ instituted to commemorate his death.

3. Why is the first day of the week called the *Lord's* day?

Ans. It is the day on which Christ arose from the dead, and has ever since been sacredly observed in commemoration of that event.—*N. Y. Evangelist.*

To these questions we beg leave to append the following for *older people and divines*, viz:

Where is the law to be found in the Bible which requires this "sacred observance?" And can there be in all the range of christian obligation an un-commanded duty? Echo says, "Where?"—"Can there be?"

SUBLIME POETRY.

A correspondent of Blackwood, thus paraphrases some of the predictions of Malachi:

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight
They roar for their prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower
It shall come like a cloud,
It shall wrap like a shroud,
Till like Sodom, she sleeps
In a sulphurous shower.

For behold! the day cometh,
When all shall be flame,
When Zion! the sackcloth
Shall cover thy name
When thy bark o'er the billows
Of Death shall be driven;
When thy tree by the lightnings
From earth shall be riven;
When the oven, unkindled
By mortal, shall burn;
And chaff thou shalt glow
In that furnace of wo;
And, dust as thou wert,
Thou to dust shalt return.

'Tis the darkness of darkness,
The midnight of soul!
No noon on the depths
Of that midnight shall roll.
No starlight shall pierce
Through the life-chilling blaze;
No torch from the roof
Of the temple shall blaze.
But, when Israel is buried
In final despair,
From a height over all,
God of God, Light of Light;
Here the sun shall arise—
Her great Sovereign be there!

Then the sparkles of flame,
From the chariot-wheels hurl'd,
Shall smite the crown'd brow
Of the god of this world!
Then captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For, vestured in glory,
Thy monarch shall come.
And from dungeon and cave
Shall ascend the pale slave,
Lost Judah shall rise,
Like the soul from the tomb!

Who pushes from Heaven?
The angel of wrath;
The whirlwind his wing,
And the lightning his path!
His hand is uplifted,
It carries a sword;
'Tis ELIJAH! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth, shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo, to the ocean,
Wo, wo, to the land!

'Tis the day long foretold,
'Tis the judgment begun;
Gird thy sword, Thou most Mighty!
Thy triumph is won.
The idol shall burn
In his own gory shrine;
Then, daughter of anguish,
Thy day-spring shall shine!
Proud Zion, thy vale
With the olive shall bloom,
And the mask-rose distil
Its sweet dews on thy hill;
For earth is restored,
The great kingdom come!

For the Register.

OUR NATIONAL ANNIVERSARY.

This memorable day is just at hand. It will be celebrated in a great variety of mode, and the loss of limb and life will probably be among the detail of results in some places. National celebrations have a powerful influence in forming national character. When the 4th of July shall be properly observed universally, it will exert a most happy influence upon the morals and manners of the nation. Every sectional celebration of the right sort, therefore, is of great importance. Among those who sustain the national mode of noticing the day, there is a difference of opinion on the question, Shall we read the Declaration of Independence? In the minds of some the reading of this document is so intimately associated with the noisy, powder-burning, fist-fighting, and rum-drinking celebrations of former days, that they choose not to hear it. Also it is said, that the public repetition, year after year, of what king George the Third did to injure and oppress the colonies, seems too much like reviving up an old family quarrel; this being peculiarly unpleasant in view of the frequent and happy intercourse now maintained between the pious men of this country and Great Britain. These and other objections have been urged against the reading of the Declaration; but my opinion is that the document should be read. It contains great principles of fundamental truth which the ears of the people should hear every fourth of July; and they ought to hear them from *that* paper.

I am gratified to learn that arrangements are made for a juvenile celebration in this village, to be conducted under Temperance and Sabbath-school auspices. As we celebrate on the 3d, I hope that some of our friends from adjacent towns will unite with us in our efforts to make the day interesting.

J. R. J.

THE REV. SAMUEL R. WARD.

I think that the people of this village are grateful for the visit of this colored preacher of the gospel; I know they have abundant reason to be. At his Anti-Slavery Lecture last evening, the body of the Presbyterian church was filled, and Mr. Ward gave us practical demonstration, that this difficult and immensely important topic could be thoroughly discussed without using any terms having the appearance of angry petulence.

Mr. Ward is but 23 years of age. May the Lord continue his life, and make him a great blessing to the world. J. R. J.

INTELLIGENCE.

FOREIGN.

From the N. Y. Commercial Advertiser.

ARRIVAL OF THE GREAT WESTERN.

NINETEEN DAYS LATER FROM EUROPE.

At an early hour this morning we received our papers by the Great Western, Capt. Hoskin. Capt. H. arrived a little before we expected him, but we will not find fault. The Western left her anchorage at King's Road, at fifteen minutes after one o'clock on the afternoon of the 4th of June, and took her New York pilot at 12 o'clock yesterday, a long distance from Sandy Hook. The Western has had but a few hours of Easterly wind during her passage, but being favored generally with light breezes, although Westerly, her passage has been very short. The Western it will be recollected, left New York on the 9th of May, and arrived out on the morning of the 23d.

Our London papers are to the evening of the 2d of June, Liverpool the 3d, and Bristol the 4th, all inclusive.

Correspondence of the Commercial Advertiser, dated Paris, June 1, 1840

The ministry of M. Thiers seems to have taken deep root, and what is still more, his radical Excellency declares that nothing shall disturb him in his possesion. In fact,

> "He doth bestride the world
> Like a Collossus."

A few days since M. Berryer, the celebrated legitimist supporter of the fallen dynasty, having occasion to transact business with the foreign office, remarked that he had not entered that cabinet since the time of the Prince de Polignac, the ill-stared minister of Charles X. "Ah!" replied M. Thiers, "there is this difference between Polignac and me. He was obliged to turn out, but all the powers on earth shall not remove me." It is not unlikely that Thiers may have formed a correct estimate of his own power, inasmuch as the King seems to have no alternative than to retain him; for on the one hand, a ministry taken from the extreme conservatives would be hissed down by the people and defeated in the chamber, so as to render all government impossible—and on the other, a ministry formed only of the radical party would level the throne to the ground. The minister possesses one admirable quality—that of cajoling all parties without being obliged to submit to the exigencies of either; so that he is considered by his bitterest enemies as in some measure indispensable at the present hour.

He has an other excellent quality in a minister, that of accomodating his logic to every event. When he obtained of the Chambers the customary vote of secret service money, it was under an express engagement on his part, no longer to subsidize the public journals. Since that time one hundred and twenty thousand francs of the secret funds have been given for the purchase of the principle evening journal, the Messenger. On being reproved for this dereliction of common principle, he replied—"True it is that I promised, not to subsidize, but I never denied myself the right to purchase." Admirable logician!

The revolutionary propositon to convert the 160 functionaries of the Chamber of Deputies into honest voters, after having "dragged its slow length along" the committees during the last month, has at length nearly emerged in that form in which it is to be presented to the Chamber for discussion. The reporter, M. Maurat Ballange, has proposed to the committee to declare all the following functions to be incompattible with that of a Deputy of the Chamber; prefects, sub-prefects, counsellors of prefecture, receivers, paymasters, lieut. generals commanding territorial divisions, camp marshals commanding departments, the govenor of Algiers, ambassadors and plenipotentiary ministers, persons employed in the offices of embassy, colonels in command of a corps, all stipendiaries of the civil list, procurators general of the royal courts, king's procurators, and all the members of the *parquet*, or chambers of the king's procurators or advocates, presidents of the tribunals of first instance, justices of peace, engineers of the navy and of the public roads and bridges, and all the clerks of ministerial offices. This proposal will, it is expected, be discussed to-morrow.

The points already agreed to by the committee are the following;—

By a majority of five against four, the committee proposes that persons, who are not functionaries before election, shall not receive salaried appointments after election, not only during their legislature but during the subsequent one. It admits, however, exceptions in favor of ministers, under secretaries of state, secretaries general, directors general, prefect of police, prefect of the Seine, procurator general of the royal court at Paris, grand chancellor of the legion of honor, president of the council of state, commander-in-chief of the national guard at Paris, governor general of Algiers, ambassadors and plenipotentiary ministers, and the governor of the Bank.

But functionaries appointed previous to their elections as deputies may receive promotion in the regular hierarchical order of succession, as for instance in offices by death or resignation of superiors. What will be the result of the discusion before the Chamber I will not venture to predict. Thiers advocated the measure out of office, but as the votes of the functionaries will be very useful to him in office, and as he has a very accommodating ductility of conscience, it is not unlikely he will find some means of plausibly belying his former principles.

The translation of the relics of Napoleon from St. Helena occupies a large space of public attention.

The Chamber has allowed a million for the ceremony of translation, but the Government demand two. The people threaten to fill up the deficiency, and the subscription for the purpose has reached 20-000 francs, but the Chamber begins to regret of its parsimony, and will probably grant a supplementary credit in case of need.

The Chamber of Peers have thrown out the bill for reducing the five pr. cents, which the Deputies had passed.

The French have given another splendid lesson to the Arabs in Algiers, by a sanguinary defeat in one of their strongest holds, the defiles of Teniak. As these defiles were on the direct road to Medeah, the chief city of Abdel Kader, he had taken care to fortify them by the assistance of the deserters from the French army. An expedition of 8000 men sent against Medeah, attacked Abdel Kader in his entrenchments, and after a murderous conflict with a loss of 1200 French, the redoubts were all captured. The French army then proceeded to Medeah, which they captured without a shot fired upon them; for the Arab force, camped upon the heights which commanded the town, retreated when the cannon began to roar, and the whole population accompanied it. The French princes distinguished themselves in this expedition, and were the first among the storming parties.

Accounts of another victory, though on a smaller scale, have just arrived from Oran, dated the 18th of May. The Khalef Bouhameide, who had, on a former occasion, by superior numerical force, gained the advantage over the French, was emboldened to try his luck a second time and carry off a tribe of the allied Douaires. He has been severely beaten with a loss of 100 men. The French having, by means of their artillery, kept the enemy at a distance, lost only two.

After remaining three days at Medeah, the marshal returned with the Princess, and at the foot of the mountains of Mouzaia he found the whole of the Arab force in waiting for him. Another sanguinary conflict took place, in which the Arabs were beaten, as usual, with immense loss. The French lost two hundred killed and wounded.

The captured town of Cherchell has been again the object of a vigorous attack on the part of the Arabs, and the French have sustained a severe loss, though the enemy was beaten off and doubtless with still greater loss. The French have been indebted to the diminution of the garrison of Cherchell, for the repeated conflicts they have had to endure in that quarter.

In my last I mentioned the loss of 500 hundred cattle, just sustained by the French in Algiers, through the abominable carelessness of their martial administrators in that province. This formed an admirable pendant to the three hundred heads of the colonists carried away by the Arabs as a trophy of their dexterity. But the French, if they cannot avert mischief, know how to avenge it. Accordingly, the Governor very coolly marched four thousand men into the territory of the Aractars, and brought away forty thousand head of cattle, of various sorts. I allow a little draw back on French bulletins, but I must give them as they arrive to me.

Within a few days another camp, that of Arbas at the foot of the Atlas, has been abandoned, on account of the dreadful mortality that raged within. This is the 4th camp which has been broken up, after immense expense and labor had been bestowed upon their construction. The Princes have now returned in good health.

The general London money market has not materially varied. Exchanges, however are against England—and silver continues to be exported.

American securities are very much depressed. Last sales of Pennsylvania, 76 1-2; Indiana, 68. Shares, £15 16s. a £16.

The King of Prussia died on the 26th ult.

The affairs of Naples and England are considered settled.

M. Thiers has obtained a vote of the Chamber of Deputies for the construction of steam vessels to ply between Havre and New York and other ports of this continent.

The loan (Rothschilds') of the Bank of the U. S. is steady in Paris at 98. New York state at the same price. City of New York 92. Ohio 6 per cents 103 1-2.

There is no other news of importance.

SUMMARY.

An English paper, (the Liverpool Standard,) says the United States will receive this year from that port alone an accession to their population of between twenty and thirty thousand souls, embracing emigrants from England, Ireland, Wales, Scotland and Germany.

Crops of all kinds are said to be in a most flourishing condition in New Jersey.

Another Fire in New Orleans.—Fifteen buildings were destroyed by fire in New Orleans on the 9th inst. The fire commenced in the Cotton Pickery of Mr. Leper, on Picaneer's street, and destroyed five houses on that side of the street; then crossed over and consumed six on the opposite side of the street; then it crossed over to Annunciation street, burned four buildings, and was arrested by a vacant lot. Loss estimated at $30,000. A boy, about ten years old, had several of his limbs broken by the falling of a wall.

Fire at York, Eng.—The Cathedral at York, (usually called Yorkminster, and justly termed the pride of England,) was partially destroyed by fire on the 20th ult. The belfry was reduced to a shell, and the fine peal of ten bells feel to the ground.—The screen and organ escaped injury.—It was the work of an incediary. Several persons observed a light in the south-west tower of the building a little before 9 in the evening; but as the works connected with the clock had been undergoing repairs, nothing was thought of it at the time.—Soon, however, the tower was discovered to be in flames—the alarm was given, and soon the engines were on the spot, but for want of a proper supply of water the fire was not brought under till near two in the morning. The incendiary, Martin, made an unsuccessful attempt to fire the same tower of the Cathedral in Feb. 1829.

Natches.—This doomed city has been visited by another severe storm which caused considerable damage to the neighboring plantations in the destruction of Negro quarters, &c. &c. A Mr. Maidis was badly wounded, having his shoulder dislocated and a hip contused in consequence of the falling of the building he was in at the time.

Ex-Governor Isaac Hill, of New Hampshire has been appointed President of the Mechanics' Bank at Concord.

A Carnival, of three days, has been held at Raleigh, N. C. on the occasion of the opening of the Gaston & Raleigh Rail Road.

Rev. Mr. Badger, a Presbyterian clergyman, offered prayer at the political convention at Fort Meigs. He was a soldier in the Revolution, and a chaplain in the army at Fort Meigs, during the seige. Twenty five thousand persons are said to have been present at the covention. Why will not people evince as much interest in reference to their eternal welfare as in political and other subjects?

Novel Freak of Nature.—Enoch A. Camp, in a letter to the Editor of the Journal of Commerce, says he has a horse which has a living snake, eel, or non-descript animal above four inches long by one-eigth in circumference, constantly swimming inside of the left eye-ball, within the aqueous humor of the eye.

The Messrs. Harpers of New York, have published the 100th volume of the Family Library. The volume is entitled "Outlines of disordered mental action," and is by Professor Upham of Bowdoin College.

The Legislature of Pennsylvania adjourned at midnight on Thursday.

Unostentatious Generosity.—Monroe Edwards of the parish of Iberville, Louisiana, has manumitted one hundred and sixty slaves. He is now in this city, and has the deed of manumission prepared at Wright & Walkers office, from whom we derived this information.—*Cin. Gazette.*

Dead Bodies.—The New Orleans Bee, of the 23d ult. states that the steamboat Hinds, which was wrecked during the tornado at Natchez, had been picked up at Baton Rogue, having 51 dead bodies on board, 48 of whom were males, 2 females and one child.—*Olive Branch.*

Congress still continues in session. At last accounts, the Senate was debating the bankrupt bill, and the House the Sub-Treasury bill under consideration.

The President of the United States has officially recognized Wm. Peter, as consul of Great Britain for the State of Pennsylvania, to reside at Philadelphia.—*Post.*

A vein of Iron Ore, about three feet in thickness, has recently been discovered at Mauch Chunk, and 500 tons have been sent to the Lehigh Crane Iron Works for trial. It is supposed that it will yield 50 per cent.

There was ice of the thickness of a dollar at Hallowell, Me. June 2d.

Naval.—U. S. frigate Columbia, Com. Read, last from Rio Janeiro, arrived below this port on Saturday afternoon, and anchored outside the Light, awaiting a favorable wind to pass the Narrows. The Columbia has been absent from home upwards of twenty-five months, having left Norfolk, May 6, 1838, on a cruise to the Pacific Ocean, China sea, &c. during which, in company with the sloop of war John Adams, she visited the coast of Sumatra, Singapore, Bombay, Hong Kong, the Sandwich Islands, and many other places. She left Callao, March 9, and Rio Janeiro, May 6. The John Adams sailed for the latter port in company for New York, and was expected to touch at Martinique. Both ships have circumnavigated the Globe. The Columbia has lost seventy of her crew during the cruise, chiefly from dysentery, which made its appearance at the time she visited Hong Kong Bay.—*Boston Advertiser.*

The new Bank Law of Pennsylvania requires the Banks of that State, in proportion to their capital, to loan the State $3,000,000, if demanded within one year from the date of the law, receiving in exchange for said loan, State certificates bearing 5 per cent. interest and payable in not exceeding 24 years. If after the resumption of specie payments on the 15th of January next, any of the banks again suspend, ther charters are to be forfeited.—*N. Y. Jour. of Com.*

A Shocking Suicide.—A farmer named Aaron Morton, a resident of Delaware co., Pa., committed suicide on Saturday by cutting his throat. He recently attached himself to a society of Socialists, one of whose tenets permits a violation of the marriage rites. A short time ago, after visiting Philadelphia, he returned home, accompanied by several members of the society, male and female, and by his conduct soon induced his wife, a very respectable woman, to abandon his dwelling and take shelter in the house of a relative. Some time after, he told one of the inmates of his family that he had taken arsenic, and while a messenger was in search of a physician, he cut his throat, and thus terminated his life.

Fatal Duel in Texas.—We learn verbally that Colonel Lysander Wells of the Texan army, a native of Middletown where his widowed mother and sister reside, recently fell in a duel, mortally wounded, having instantly killed his antagonist Capt. Read, who, it is said, spent some time last year in this city. This event is too painful for remark; and it is unnecessary, as nothing can preach a louder sermon against the sin of duelling, which has thus overwhelmed an amiable family with inexpressible sorrow, and hurried two of our fellow men so awfully into the world of spirits.

The pirates who lately captured the English brig Vernon, off Cape Antonio, Cuba, murdering the captain, Cunningham, and two men, are in prison at Havanna. And at their preliminary examination, a spectator says, "the cold blooded recitals of these demons made his heart shrink within him." They resided at Regia, and were well known at Havanna.

The new bridge across the Allegany, connecting Pittsburgh with Allegany town, just completed at an expense of $70,000, is 1057 feet long and 42 wide. On the top is a delightful walk, 12 feet wide, safely protected on each side by hand railings and lattice work. It is the fourth bridge across this river within a distance of a mile.

Opium.—In a communication from Joseph Sturge, which we find in a late number of the London Times, it is stated that the East India Company have ordered the continuance of the cultivation of opium for the supply of China in 1841.—*Jour. of Com.*

Affray at St. Louis.—Mr. Andrew J. Davis, proprietor (but not editor) of the St Louis Argus, was attacked in one of the streets of that city, June 1st, by Wm P. Darnes, who struck him several times on the head with an iron cane, fracturing his skull in several places, and rendering his recovery doubtful. Davis was unarmed.—Darnes was arrested and committed to prison, bail being refused. The cause of the attack was something that had been printed in said paper.

Anniversary of Independence.

JUVENILE CELEBRATION.

De Ruyter, July 3d.

The Committee of Arrangements respectfully invite the inhabitants in the vicinity, whether of this town, or towns adjacent, to unite with the citizens of this village in celebrating the 64th Anniversary of American Independence.

The occasion will be celebrated on Friday the 3d of July, so that all the inhabitants may unite.

The celebration is especially designed for youth, but the Committee will, as far as possible, make arrangements for the entertainment of all.

The following will be the order of the day:—

Place of rendezvous, Institution grounds, at 10 o'clock A. M., where the citizens and youth will be formed into procession, and march to the Presbyterian Meeting-House.

1. Music.
2. President, Vice President, Clergy. Orator and Reader.
3. Youths marshalled under their respective committees of Ladies and Gentlemen.
4. Citizens and Strangers.

ORDER OF EXERCISES IN THE CHURCH.

1. Music.
2. Prayer.
3. Music.
4. Declaration of Independence.
5. Music.
6. Address.
7. Music.
8. Benediction.
9. Music.

The Procession will form in the same order and return to the Institution grounds, where refreshments will be provided in a bower erected for the occasion.

Committee of Arrangements.

Wm. D. Cochran,
Z. T. Bentley,
George Sears,
S. D. Dellay,
Noah Worth,
Jason L. Burdick,
James Whitford.

A CARD.

The inhabitants in the vicinity are invited to subscribe for the entertainment on July 3d. Those who may wish to send materials for cookery, will have the goodness to do so by the morning of the 2d. Money received at any time previous to the exercises. Any of the Committee of Arrangements will receive donations and subscriptions.

De Ruyter, June 29th, 1840.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

MARRIED,

In Russia, Herkimer co., on the 25th inst., by the Rev. James Bailey, of Brookfield, Mr. ROWLAND S. BURDICK, of the firm of Greene, Campbell & Burdick, of this village, and Miss ABIGAIL B., daughter of Mr. Samuel Greenman, of the former place.

DIED,

In Georgetown, on the 24th inst., BETSEY, wife of George Willson, aged 25 years. She left a numerous circle of friends to mourn her loss—and died in the triumph of faith. Comm

Letters received at this office for the week ending June 30th

Paul Stillman (please accept our thanks for transacting our business in the city, until such times as we can see you, and we will make it right.) Israel Day, P. M., Rowland T. Greene, P. M., Otis R. Hopkins. (Your letter containing remittance reached us via Washington City) A. R. Cassidy, P. M., (alteration made) George Stevens, P. M. (alteration made) Cortland Maxson, (the paper is mailed with care for J. Kelsey. We cannot account for the non-reception of it.

RECEIPTS.

Of A. R. Cassidy, P. M., $2, cr. Bethuel C. Church. Of Otis Hopkins, P. M., $5, cr. Fanny Burdick, Orrin Jones, each $2, Ethan Saunders, $1.50 (50 cts remaining in the hands of Brother Hull.)

Of R. T. Greene, P. M., $13, cr. Peter Burdick, J. D. Ayers, Abel Maxson, S. P. Witter, Samuel P. Crandall, Daniel Potter, each $2, Joel Kenyon, $1.

Of John T. Crandall, $2. Of Jesse Stillman, $1.

Note.—The two dollars cr. Samuel Lanphear, some time since is now cr. to Samuel E. Lanphear; it was credited right on Book, but the E. was omitted in receipts accidentally.

ADVERTISEMENTS.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.
June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.
June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER.
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer, MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.
12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the
May 20. STONE STORE.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	—
Calais,	—
Stillwater Canal, St. Croix, Washington Co. Westbrook,	—
Oldtown at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt	broke
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	broke
Franklin, Boston,	broke
Commonwealth do.	broke
Lafayette do.	broke
Middling Interest Bank do	broke
Nahant, at Lynn,	broke
Norfolk, at Roxbury,	broke
Roxbury do.	broke
Burrillville, R. I.	broke
New York	
Safety Fund,	3-8 to 1
Notes of New Banking Law,	3-8 to 2
Pennsylvania	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards,	10 to12
Virginia,	
Richmond,	6 to 9
Indiana.	10
Kentucky.	"
Illinois.	"
North and South Carolina.	5 to 8
Georgia.	10—12
Tennessee	—
Mississippi Notes	—
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana	
At New Orleans,	10
Michigan	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do	"
Union Bank do	"
Upper Canada	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	11,52
" No 2.	9,25
" No 3.	4,25
FLOUR.—N. Y. super. canal,	4,62
Richmond City Mills,	6,00
Rye Flour,	2,50
Indian Meal,	3,00
GRAIN.—Wheat, N. R.	1,03
" Western,	1,08
Rye,	,52
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	15,00
MOLASSES	27
OILS.—Whale,	31
Sperm, Fall,	1,00
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,25
" Prime,	10,00
Pork, Mess	15,25
" Prime,	13 50
" Fresh, per cwt.,	8,50
Butter, Orange	15
" Western,	08
Cheese,	6
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turks Island,	35
St. Ubes,	33
Liverpool, ground,	25
TALLOW,	8
WOOL.—Saxony,	55
Merino,	33
American,	25

CLEAR THE WAY!

I am here Myself among the Rest.

THE subscriber still keeps a 'jogging' away at Bureaus, Tables, Stands, and Bedsteads, and a number of other work that folks want; but he don't think it best to go into a tell of particulars. Suffice it to say that there will be kept on hand, or made to order all kinds of Cabinet Work in his line of business. Having been to some expense in [illegible] [illegible] do say [illegible] he would invite those wishing to purchase articles cheap, durable and handsome, to just "drop in" the Ware Room [illegible] door east of the Stone Store, and directly opposite the Post Office.

[illegible] Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT.

The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted by
De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

POETRY.

From the Episcopal Recorder.

THE DEATH OF ADDISON.

Calmly the dying man
Turn'd on his bed;
Friends around sorrowing
Not a word said—
Raising his voice, tho'
Dim was his eye,
"See how serenely
"A Christian can die.

Soon in the realms above
"I shall be free—
"Will not the friends I love
"Come join with me?
"Leaving this load of clay
"Upwards I fly,
"O! with what calmness
"A Christian can die.

"Hark! 'tis my Savior calls—
"Lord! I obey—
"Thou art the truth, the life
"Thou art the way—
"Death has no terrors now,
Far off they fly,
"See with what triumph
"A Christian can die!"

J. P.

MISCELLANEOUS.

CONNECTICUT VALLEY.

The following picture of the valley of the Connecticut, is from the pen of the Rev. Charles Daubney, Professor at Oxford, England, who visited this country in 1837.

"Sandstone rock appears to form the substratum throughout the whole of this delightful valley of Connecticut, not more celebrated for the pleasing features of its scenery, than for the general comfort, thriftiness, and respectability of its rural population. In its general style of cultivation, in the absence of those extensive forests so common elsewhere in the United States, and in the appearance which the trees present, from being dotted about in groups and patches instead of collected into large masses, the valley reminded me of some of the better parts of England; while the profusion of glistening white paint bestowed on the exterior of the wooden dwellings, and, in general, the studious neatness and almost quakerlike primness displayed in their domestic arrangement, more resembled what we may see in Holland.

"But in what other part of the world shall we have occasion to witness, not merely that absence of squalid poverty, but in such perfection that *aurea medocritas*, which it needs no republican predilections to contemplate with satisfaction!

"It is indeed a condition of society which no system of government could create, but which is the happy and spontaneous result of a combination of circumstances rarely found to occur, the union of frugality and moral habits, with an universal diffusion of education,—few opportunities of amassing wealth, and yet sufficient inducements existing for steady industry,—a spirit of independence manifesting itself indeed too often in a repulsive coldness of manner, but not unaccompanied with a due respect for public opinion,—all these elements of prosperity secured to the inhabitants for a long period of time, by the ready outlet afforded to any redundant population, and what is of more importance still, by the tendency in the body politic to throw off instanter its *pecant humors*, owing to the temptations held out for its more turbulent and restless members to emigrate into other lands.

"These are amongst the circumstances which render the condition of the inhabitants of this favored valley so enviable, and which place them at an equal distance from the exuberant wealth and lavish display of a commercial metropolis, as they are from the rudeness and the destitution which are the inevitable concomitants of every newly formed community."—*Chronicle of the Church.*

THE JEWS LOVE OF JUDEA.—The most interesting circumstance which presents itself to my mind in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love of the Jews, for their own Judea, the Canaan of their fathers. Who could see without emotion thousands of poor Israelites, who from the remotest parts of Europe have made their way—by long and weary pilgrimage—through privations incalculable, and suffering without end—often shoeless and almost clotheless—friendless, and pennyless, that they might see the city of David, and lay their bones in the bosom of Jerusalem! What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper and the Danube, on a journey as long as perilous! How many have perished exhausted, on their way!—How many that have landed at Joppa, or crossing the Taurus at Antioch, have been unable, from over exhaustion, to reach their longed for goal! How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem.—*Dr. Bowring.*

THINGS LOST FOREVER.—Lost wealth may be regained by a course of industry—the wreck of health repaired by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgiveness—even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanished honor—recalled his slighted years, and stamped them with wisdom—or effaced from Heaven's record the fearful blot of a wasted life?—*Mrs. Sigourney.*

COCHINEAL.—This article which is the most important of all dyeing materials, except indigo, was first discovered in Mexico in 1518. The insect from which it is derived is gathered from a plant called by the Mexicans, nopal. When the crop has reached maturity, much care is necessary in the tedious operation of gathering the cochineals from the nopals, which is performed by the Indian women. The insects, when gathered, are killed, either by throwing them into boiling water, or smothering them in an oven.

Humbolt says that 32,000 arrobas of this elegant scarlet dye, was the quantity annually exported from South America, their worth £500,000 sterling—a vast amount, and well calculated to show us the absurdity of despising any animals on account of their minuteness.

A STRONG REBUKE.—The New York Signal says that one of the crew of the Arabian ship Sultanee, now in New York, a Mussulman, of course, being on shore, was inveigled by some sailors into a barroom, where he was persuaded to drink a glass of wine, in direct violation of the precepts of the Koran. The effect was instantaneous. He returned to the deck of the Sultanee, dancing about and capering like a madman. His companions soon suspected the cause of his unwonted conduct, and a grave old Mussulman, with a beard long and grisly as King Lear's, seizing the delinquent by his turban, exclaimed in Arabic—as translated by the Captain—"Wretch! if you go on at this rate you will soon be as low and degraded as a Christian."

Whatever indisposes the mind for the duty of any particular season, though it assume ever so innocent a form, cannot be perfectly right. It is the perfidious property of certain pleasures, that, though they seem not to have the smallest harm in themselves, they imperceptibly indispose the mind to every thing that is good.—*Hannah Moore.*

A gentleman observed upon an indifferent pleader at the bar, that he was the most affecting orator he ever heard—for he never attempted to speak but he excited general sympathy.

Kings never hear the voice of truth until they are dethroned, nor beauties until they have abdicated their charms.

The most foolish thing in the world is to bow to the rich till you are unable to stand before an honest man.

Aristotle says—That to become an able man in any profession whatever, three things are necessary, which are nature, study and practice.

FOR THE LADIES.

From the Olive Leaf.

THE ROMAN MOTHER.

BY MRS. W. H. COX.

Cornelia said of her children "these are my jewels."

'These are my jewels,' and dearer they are,
Than chrystal drops which but mimic a star—
And where on this earth is the diamond's light,
Though brightly it gilds the darkness of night,
Which can soothe the heart when sorrow's waves rise,
Like the love which glances from those dark eyes.

'These are my jewels,' and the mind's first ray
Like the rose-bud bursting to meet the day,
In freshness, and beauty and life is mine,
With the constant fire of affection shine—
While they who have treasured the pearl or gem,
Can win no kind smile or fond word from them!

'These are my jewels,' and at twilight's hour
They warble sweet songs with a minstrel's power,
While the world's gay music comes not to me
Clear as their sportive and wild reckless glee,
And the crown of a king where rubies shine
Will not dry tears like these jewels of mine.

'Nature has jewels,' the roseate gem
With leafy coronal and fragile stem
Is a type of love, and brighter it shines,
Than the tear-dimmed gold of the deep dark mines—
But what is a flower to those who have known
A heart frank and pure as angels might own?

Quincy, 1840.

MARRIAGE.

Marriage is to woman at once the happiest and saddest event of her life; it is the promise of future bliss, raised on the death of all present enjoyment. She quits her home, her parents, her companions, her amusements, every thing on which she has hitherto depended for comfort, for affection, for kindness, for pleasure. The parents by whose counsel she has been guided, the sister to whom she has dared to impart every embryo thought and feeling, the brother who has played with her—alternately the counsellor and the counselled—all are to be resigned at one fell stroke; and yet she flies with joy into the untrodden path before her. Buoyed up by the confidence of requited love, she bids a fond grateful adieu to the life that is past, and returns with excited hopes and joyous anticipation of the happiness to come. Then woe to the man who can blight such a fair prospect, who can treacherously lure a heart like that from its peaceful enjoyment, and the watchful protection at home—who can, cowardly, break the illusions that have won her, and destroy the confidence which love had inspired. Woe to the man!

WOMAN'S INFLUENCE.—In the ordinary affairs of life, a woman has a greater influence over those near her than a man.—While our feelings are, for the most part, as retired as anchorites, hers are in constant play before us. We hear them in her varying voice; we see them in the beautiful and harmonious undulations of her movements, in the quick shifting hues of her face, in her eye, glad and bright, then fond and suffused. Her whole frame is alive and active with what is at her heart, and all the outward form speaks. She seems of a finer mould than we, and cast in a form of beauty, which, like all beauty, acts with a moral influence upon our hearts; and, as she moves about us, we feel a movement within, which rises and spreads gently over us, harmonizing us with her own. And can any man listen to this? Can his eye rest upon this, day after day; and he not be touched and made better?

FOR THE CHILDREN.

TRUTH THE BRIGHEST GEM.

The clock struck five, the joyful hour for sister Emma's return from school.

"There she is," cried little George, who was weary with long watching at the window. "Do let me run to the brook, dear mother, and meet her."

The permission was given, and away he ran to throw his arms around his kind sister Emma.

"But, what is the matter, sister?" inquired the little boy, as he held up his lips for the kiss.

"Oh, not much," was the answer, for just then Emma's heart was too full to permit her to say much. They soon reached the parlor, but Emma's sorrowful looks did not escape her mother's notice. She did not, however, ask any questions, for Emma always felt that her mother was the best friend in the world, and was accustomed to go to her with all her perplexities.

At tea, Emma was silent, and little George was much puzzled to find his sister so indifferent to his stories about his kitten, and Rosa, the little dog; nor did she smile as usual, when she heard that he had been an industrious boy at his lessons." No, Emma could not smile; her heart was heavy; and yet perhaps some of my readers will wonder at it, when they hear how very small a thing could so much disturb the happy girl. Emma had that day *sinned against her conscience.* She was usually in the habit of listening to the voice of this friend in her bosom, and obeying it, and so her days passed happily. There was in her face the sunshine of the soul, so that one felt happy in looking at her. The time appeared very long before George went to bed, but at last all was still, and Emma found her mother alone in the parlor, ready, as she always was, to hear her troubles, & pour into her spirit the balm of consolation.

"Dear mother, I have sinned against my conscience to-day, and I have been so miserable." Poor Emma could say no more.

"Tell me, Emma," said her mother, calmly, "what has been the difficulty."

"Why mother, it was only a sum which I had to do in division. When I was trying to prove it, I could not possibly make it compare with the answer, and so I *put down the right figures*, and carried them to my teacher. She looked at it a moment and then said, "Emma did you add up this sum?" "Yes," I replied. "How then does it appear that every figure is wrong?" I told her the truth, then, but she looked at me with a good deal of compassion, and told me that she "had supposed I was a girl of integrity, but I had now tried to deceive her, and had displeased God!" O mother, I never was so unhappy in my life, what shall I do? I do not know how I could do such a thing. I have grieved the Savior, and Miss Carlton thinks I am a deceitful girl."

"I am grieved for you, my child, for in this instance you have stepped from *God's path of truth*, that pleasant path which has to you, Emma, been a path of peace. But I do not think you a deceitful girl. A sudden and powerful temptation presented, and in a moment you swerved into that dark and forbidden way whose sharp thorns and briars have already pierced and wounded you."

"O, mother, how true it is, that the way of transgressors is hard! I have been unable to study or play, or do anything but think of my wicked heart."

"Emma, there is a balm for your wounded spirit. If you feel that you have sinned against God, and are really penitent,—which always implies a determination, with His assistance to do so no more, to be a child of truth, to delight in it just as He does, then he will receive and love you as before. You know the way to the Savior, Emma."

Such bitterness of soul, Emma never experienced again. She was forgiven by her Savior—by her teacher, and by her affectionate mother. *Truth* had long sparkled like a beautiful diamond on her fair brow, and although its lustre was obscured for a moment, it shone out in new beauty. It became a shield and a breast-plate, by which she was enabled to ward off the attacks of temptation. That sorrowful day was never forgotten. The way of sin was so dark and fearful, "leading down to the chambers of death," that Emma blessed God for leading her back so quickly into the sweet paths of Truth.—*Mother's Magazine.*

FOR THE FARMER.

GOOD SENTIMENTS.

Agriculture is the nursery of patriotism.

Agriculture aided by science, will make a little nation a great one.

Science must combine with practice to make a good farmer.

A wise government will not be slow in fostering the agricultural interest.

Let every farmer who has a son to educate, believe and remember that science lays the foundation of every thing valuable in agriculture.

The opposition against book farming, rests on the shoulders of two monsters, ignorance and prejudice.

If you separate science from agriculture, you rob a nation of its principal jewel.

All the energy of the hero, and all the science of the philosopher, may find scope in the cultivation of one farm.

Honest industry is, after all, man's only sure dependence for the double blessing of a contented mind and a comfortable livelihood.

An humble man is like a good tree, the more full of fruit the branches are, the lower they bend themselves.

PRESERVING HAMS FOR SUMMER USE.—Take a dry cask or box, say an old flour barrel, put a good layer of coarse salt in the bottom, and then put down a ham; cover that with coarse salt, and put down another ham, and so on till the cask is full or all the hams are deposited. Set the cask in a cool dry place, and whenever a ham is wanted take it out, and it will be every way as clean, free from vermin and all other impurities, as when put down. This is attended with very little trouble or expense, as the salt is not at all injured for any purpose in the fall. The cellar must be dry, and the cask put in a cool place in it; a damp cellar would be apt to dissolve the salt. The hams should be well dried before being put down.—*Cultivator.*

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Allbany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts. &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated CARTOONS, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3.50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office. March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.

LOTHIAN & HAGAR,

TYPE FOUNDERS, No. 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38 cents per lb.
SMALL PICA	40 " "
LONG PRIMER,	42 " "
BOURGEOIS	46 " "
BREVIER	54 " "
MINION	66 " "
NONPARIEL	84 " "
AGATE	108 " "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co, which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

Press Makers and Machinists,

Nos. 29 & 31 Gold-Street-Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every decription. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250. Super Royal, do price $240, Medium do, price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do. 34, Cannon 36, Double Paragon, do. Great Primer, do. English, real Double Pica, and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64, ; Brevier, 64; Minion, 46, 51, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamentla type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville.* Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
Canisteo.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register
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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JULY 7, 1840. NUMBER 18.

RELIGIOUS.

COME AND WELCOME TO THE SAVIOR.

BY DR. JOHN M. MASON.

Let all classes of the unhappy repair to the Christian truth, and draw water with joy out of the wells of salvation! Assume your own characters, O ye children of men. Present your grievances, and accept the consolation which the gospel tenders.

Come now, ye tribes of pleasure, who have exhausted your strength in pursuing phantoms which retire at your approach! The voice of the Son of God in the gospel is, "Wherefore spend ye your money for that which is not bread, and your labor for that which satisfieth not; hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness!"

Come, ye tribes of ambition, who burn for the applause of your fellow-worms.—The voice of the Son of God to you is, "the friendship of this world is enmity with God; but if any serve me, him will my Father honor."

Come ye avaricious, who pant after the dust of the earth on the head of the poor. The voice of the Son of God is, "Wisdom is more precious than rubies; and all the things thou canst desire are not to be compared unto her—but what shall it profit a man if he shall gain the whole world, and lose his own soul?"

Come, ye profane! The voice of the Son of God is, "Hearken unto me, ye stout-hearted, that are far from righteousness; behold, I bring near my righteousness."

Come, ye formal and self-sufficient, who say that ye are rich, and increased with goods, and have need of nothing; and know not that ye are wretched, and miserable, and poor, and blind, and naked. The voice of the Son of God is, "I counsel you to buy of me gold tried in the fire that ye may be rich! and white raiment that ye may be clothed; and that the shame of your nakedness do not appear; and anoint your eyes with eye-salve, that ye may see."

Come ye, who, convinced of sin, fear lest the fierce anger of the Lord fall upon you. The voice of the Son of God is, "Him that cometh unto me I will in no wise cast out. I, even I am he that blotteth out the transgression for mine own sake, and will not remember thy sins."

Come, ye disconsolate, whose souls are sad, because the Comforter is away. The voice of the Son of God is, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Come, ye tempted, who are borne down with the violence of law in your members, and of assaults from the evil one. The voice of the Son of God is, "I will be merciful to your unrighteousness; and the God of peace will bruise Satan under your feet shortly."

Come, ye children of domestic woe, upon whom the Lord has made a breach by taking away your counsellors and support. The voice of the Son of God is, "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me."

Come, ye from whom mysterious Providence has swept away the acquisitions of long and reputable industry. The voice of the Son of God is, "My son, if thou wilt receive my words, thou shalt have a treasure in the heavens that faileth not, and mayest take joyfully the spoiling of thy goods, knowing that thou hast in heaven a better and an enduring substance."

Come, ye poor, who, without property to lose, are grappling with distress, and exposed to want. The Son of God, though the heir of all things, had not where to lay his head, and his voice to his poor is, "Be content with such things as ye have, for I will never leave thee nor forsake thee, thy bread shall be given thee, and thy water be sure.'

Come, ye reproached, who find cruel mockings a most bitter persecution. The voice of the Son of God is, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of God and of glory resteth upon you."

Come, in fine, ye dejected, whom the fear of death holds in bondage. The voice of the Son of God is, "I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes."

Blessed Jesus! thy loving kindness shall be my joy in the house of my pilgrimage! and I will praise thee while I have any being, for that gospel which thou hast preached to the poor!

"AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY."

Consider the universal extent of this request. Little minds confine their zeal within a contracted circle, which excludes all but the adherents of their own class. For a party they labor, and in the success of a party they rejoice. If they pray for rain, it is only to refresh and fructify their own gardens. They are strangers to the sublime and diffusive spirit of the Gospel.—Wretched bigotry—allow me a figure of speech, allow me to suppose, for a moment, that Being in existence whose death we have attended, and whose epitaph we have sung—wretched bigotry, what is thy language?—Let the Established Church prosper—Let the Dissenting interest prevail—Let the Independents multiply—Let the Baptists swell their annual lists with numbers—Let the Methodists spread on every side—Let Tottenham Court Chapel be "filled with his glory."—But give me the language of the text, "and let the whole earth be filled with his glory. Amen and amen." I love to see an expansion of soul, which, free from shackles of party rage, includes all, like the goodness of God.

I pass from religious denominations, to countries. It does not satisfy us to say, let England be "filled with his glory." It has frequently been charged upon the Srcipture as a defect, that it does not sufficiently inculcate patriotism, or a love to a particular country; a virtue celebrated among all nations of the globe; a virtue which so long secured Greece, and so highly exalted Rome; a virtue practiced in former times, and professed in our own; a virtue of which we have nothing left, but "loaves and fishes." The charge is partly false and partly true, and as far as it is true it will be found not a reproach, but an honor to the Gospel. If we look into the Old Testament, we shall find this sacred injunction: "Pray for the peace of Jerusalem, they shall prosper that love thee." Never was love more sincere and ardent, than that which the Jews exercised towards their native land. Jerusalem was the centre of their happiness, the seat of all the endearments of life.—To adorn it they esteemed nothing too costly; to defend it, they cheerfully shed their blood. Its prosperity satisfied them; its welfare made them forget their sorrows. When they saw it destroyed by the hands of the Babylonians, they abandoned themselves to grief, and found life a burthen; they "hung their harps upon the willows," the voice of mirth was heard no more, and all the daughters of music were brought low." But even in its reduced state they retained the same affection, prizing its ruins above the superb palaces of Babylon: they "took pleasure in her stones, and favored the dust thereof," each saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." And where does the New Testament enforce the wild idea that the whole world is to be our country, and mankind our fellow citizens? Jesus Christ was a patriot; he loved his country, notwithstanding the ingratitude and cruelty of his countrymen. He first went "to the lost sheep of the house of Israel." As he drew near the devoted metropolis, "he wept over it." He commanded his Apostles "to preach repentance and remission of sins to all nations, beginning at Jerusalem." The Gospel does not destroy the useful feelins of nature, but corrects and sanctifies them; it inspires us with sentiments becoming our condition, and never forgets that we are creatures of limited faculties. But, after all, what is patriotism? Is it such a partial attachment to a particular country, as leads us to disregard the liberty and happiness of every other nation? Is it such an exclusive attachment as would lead us to oppress every other country for the sake of our own, and destroy thousands who would not acquiesce in our opinion, avarice and ambition?—What was a Roman? A proud, unfeeling tyrant, who placed right in power, who triumphed remorselessly over undefended weakness, who gloried in proportion to the number of cities and provinces he had taken or destroyed. What was the patriotism of a Roman? A false virtue, the destruction of all justice and benevolence—and this false virtue has always been admired, because it conceals self-interest, under the mask of public spirit, and gives license to inflict injuries, not only with impunity, but with applause. It is the glory of the Gospel to say nothing of such patriotism. It is the glory of the Gospel to set us above the prejudices which have so long and so unhappily kept men at variance—and to teach us that God has made of one blood all the nations of the earth, that men are not our enemies because they live at the other side of a channel, or a mountain—that they are not to be bought and sold as slaves because the sun has jetted their complexious—that we are "debtors to Jews and Greeks"—and that "as we have opportunity," without any exceptions, "we are to do good unto all men." Chrstianity commands us to love all the human race, and to regard as our neighbors the inhabitants of the remotest regions.—*Rev. William Jay.*

ANECDOTES OF DR. PAYSON.

The following anecdotes are extracted from the Religious Magazine.

One day he went to visit a mother, who was disconsolate from the loss of a child. He said to her as follows:—

"Suppose, now, some one was making a beautiful crown for you to wear; and you knew it was for you, and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of *your jewels*, to put into it,—should you be sorrowful and unhappy, because they were taken away for a little while, when you knew they were gone to make up your crown?"

The mother said that no one could conceive of the relief, the soothing, quieting influence which this comparison had on her mind.

On an other occasion he went to see a sick person, who was very much troubled, because she could not keep her mind all the time fixed upon Christ, on account of the distracting influences of her sufferings, and the various objects and occurrences of the sick room, which constantly called off her attention. She was afraid she did not love her Savior, as she found it so difficult to fix her mind upon him. Dr. Payson said,—

"Suppose you were to see a little sick child, lying in its mother's lap, with its faculties impaired by its sufferings, so that it was generally, in a troubled sleep; but now and then it just opens its eyes a little, and gets a glimpse of its mother's face, so as to be recalled to the recollection that it is in its mother's arms; and suppose that always, at such a time, it should smile faintly with evident pleasure to find where it was,—should you doubt whether that child loved its mother or not?"

The poor sufferer's doubts and despondency were gone in a moment.

A gentleman, who saw and conversed with Dr. Payson in Boston, when he visited this city, towards the latter part of his life, was led, by his preaching and conversation, to a considerable degree of serious concern for his own soul. His wife was still in a great measure indifferent to the subject. One day, meeting her in company, he said to her,—

"Madam, I think your husband is looking upwards—making some efforts to rise above the world, towards God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove, endeavoring to fly upwards, while it has but one broken wing. It leaps and flutters, and perhaps raises itself a little way, and then it becomes wearied, and drops back again to the ground. If both wings co-operate, then it mounts easily."

THE BLIND CHILD.

Mother! they say the stars are bright,
And the broad heavens are blue;
I dream of them by day and night,
And think them all like you.
I cannot touch the distant skies,
The stars ne'er speak to me,
But their sweet images arise,
And blend with thoughts of thee.

I know not why, but oft I dream
Of the far-off land of bliss;
And when I hear thy voice, I deem
That heaven is like to this.
When my sad heart to thine is pressed,
My follies are forgiven.
Sweet pleasure warms my beating breast,
And this, I say, is heaven.

O mother! will the God above
Forgive my faults like thee?
Will he bestow such care and love
On a blind child like me?
Dear mother! leave me not alone—
Go with me when I die;
Lead thy blind daughter to the throne,
And stay in yonder sky.

HEAVEN ATTRACTING ALL THAT IS CONGENIAL TO ITSELF.—To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their body to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll bacward; from the birth of time an impetuous current has set in which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, it enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last fire to consume but the objects, and the slaves of concupiscence; while every thing which grace has prepared and beautified shall be gathered and selected from the ruins of the world, to adorn the eternal city, "which has no need of the sun, neither of the moon, to shine in it; for the glory of God doth enlighten it, and the Lamb is the light thereof." Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell for ever. —*Robert Hall.*

RELIGION.—Hold fast therefore by this sheet anchor of happiness—religion. You will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as precisely as you will fly with abhorrence and contempt from superstition and enthusiasm. The first is the perfection and glory of human nature; the two last the deprivation and disgrace of it. Remember the essence of religion is a heart void of offense towards God and man; not subtle, speculative opinions, but an active vital principle of faith.—*Earl of Chatham.*

CONTENTMENT.—Contentment is the gift of Heaven, and not the certain effect of any thing upon earth; and it is as easy for Providence to convey it without wealth as with it; being the undeniable prerogative of the First Cause, that whatsoever it does by the meditation of second causes, it can do immediately by itself, without them. The heavens can and do every day derive water and refreshment upon the earth, without either pipes or conduits, though the weakness of human industry is forced to fly to these little assistances to compass the same effects. Happiness and comfort stream immediately from God himself, as light issues from the sun, and sometimes looks and darts itself into the meanest corners, while it forbears to visit the largest and the noblest rooms. Every man is happy or miserable, as the temple of his mind places him, either directly under, or beside the influences of the divine nature, which enlighten and enliven the well-disposed mind with secret, ineffable joys, and such as the vicious or unprepared mind is wholly unacquainted with.—*South.*

MEANING OF CRUCIFIED.—Said Elias Cornelius, "I am learning more what is meant by being crucified to the world. It is a lingering process, like the gradual extinguishing of life, and is attended with frequent and dreadful struggles." On the memorable Sabbath evening, previous to the departure of our missionaries, he said to Mr. Malcolm of Boston, 'We talk about being crucified to the world, and the world being crucified to us. But we do not intend any such thing. Many of us do not even know what it means. We do not wish the world to look upon us as a *dead body, a rotten carcass*, fastened to a cross, we do not wish any such thing, neither do we wish to look upon the world in that light, as a *dead body, a rotten carcass*, fastened to a cross. By the world, I do not mean God's beautiful world, the mountains, the vales, the rivers, the trees; but I mean the *selfishness*, the *spirit*, the *sinful customs*, and *fashions* of its inhabitants.'

Christian reader, how is it, are you thus crucified to the world, and the world crucified to you?—*Morning Star.*

FOR THE CHILDREN.

From the Mother's Magazine.

DIVINE INFLUENCE ON CHILDREN.

"I will pour my spirit upon thy seed, and my blessing upon thine offspring." *Isaiah* 44. 3—"In the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy" *Acts.* 2. 17.

'Dear Mother, I wish to talk with you," said my little daughter, as she took my hand, and led me into her father's study—"And what do you wish to talk about, Mary?—"Will you tell me one thing," "How shall I stand before God? or appear before him? I have often thought that I had given my heart, and hoped I was his dear child, but I fear I am not ready to go and stand before him!" A momentous question truly, and one which has often agitated the bosom of this little girl. As I have frequently contemplated with admiration and gratitude, the effects of the Divine influence on her heart and character I have been led to inquire, "Do we sufficiently appreciate the inestimable blessing?—and after all, do we take the natural steps to secure it for our children?—"I will send the comforter, and he shall take up his abode with you," said the ascending Savior—The Comforter—celestial, infinite, and omnipotent Helper—kind and tender companion of our way, to soothe our sorrows and sustain us under the pressure of earthly care and toil—daily with us in the closet to bear up the unuttered petition to the throne,—nearer than the nearest friend—faithful till the dying hour!—What a promise! What a friend amid the dangers and temptations and trials of life, ever at hand to "hide us in the secret of his pavilion." Fainting and weary in the laborious ascent of life, what could we do, unsustained by this Great "Helper."—And then to think of the rich clusters of heavenly fruit where He resides; the "love" which never faileth; the "joy" which lights the countenance, the "peace" which passeth understanding, seated upon the brow; the "gentleness" which dwelt in the Lamb—the "goodness" unwearied in diffusing happiness, the "faith" which fastens on invisible things, giving to the follies of this vain world their just insignificancy.—I ask, do we appreciate such a friend, and not ardently desire his intimate friendship and constant presence, in our hearts and in our houses?—Does He receive that affectionate gratitude and confidence which He has a right to expect? And do we take to Him our little ones, with the assurance that He loves to dwell in the heart of a child? Do we endeavor to impress upon their young minds the most agreeable and attractive conceptions of his character,—teaching them to pray for his aid and guidance along the path of childhood, as the greatest blessing God can give? Do we watch the emotions of their spirits, ready to welcome the first approach of this benignant Friend? And are we exceedingly anxious, lest, in their childish folly, they grieve his tenderness and weary his patience? If the writer has been led, of late years, to lament the wounds and neglects she has inflicted on such an exalted Intercessor, and if she esteems it her highest honor to teach her her children to admire, and love, and seek his favor, "more than the finest gold," to Him be the glory,—to Him be praise for every kind suggestion! But the results are most happy. In the infant soul his voice has been heard. Along the gay steps of childhood, He has been a welcome Friend; and in the more sober years of youth, his visits are esteemed the golden periods of existence. Yes, sooner than we expect, He comes, as if his favorite spot was the heart of a little child. What a Friend for our children, when "father and mother forsake them!"

"Mother, I can't tell you how happy I felt in prayer this morning! When I gave myself to God, it seemed as if there was a *sun in my soul*," said a little child, a few days since. Truly,

"He is a Sun to guide our way;
And turn our darkness into day."

Let us think more of the Comforter, the dying gift of our Lord,—seek for Him, not as a visitor, but companion,—open our hearts as a home for His dwelling-place. Let us instruct our infant children to love the name of the Holy Comforter, and seek His help in their first petitions. Let us beware of slighting Him—of *living without Him!* Let us take heed lest we presume to train our children in the right way, without His daily assistance. And in our meetings for prayer and consultation, let there be united and fervent supplication for this best of God's gifts for our beloved children. What a discovery will it be, should we find, as we enter the eternal world, that a thousand blessings were ready for ourselves and children, which could not be given, because in our earthly pilgrimage we thought so slightly of the Holy Spirit,—so faintly desired his abode, and were so willing to have Him depart from our houses. We "receive not, because we ask not."

FOR THE MINISTER.

THE MANNER IN WHICH MINISTERS MAY BRING THEIR OFFICE INTO DISREPUTE.

In the Quarterly Register for May, we observe an able article on this subject, by Rev. Edwin Holt. Four things are mentioned which are liable to lead to this result, viz: mental indolence, deficiency of piety, insufficient zeal, and want of sound discretion. We quote the remarks under the first head.—*Ch. Watchman.*

1. We may bring the ministry into disrepute by mental indolence.

We may preach often, we may write many sermons, and if the character of our ministry is to be tested by the number of our services, it may be highly respectable, and yet we may be the slaves of mental indolence. Amid all the profusion of our labors, the range of subjects to which we invite the attention of our hearers may be narrow, and the mode of discussion unvarying and dull. Our discourses may be the result of no careful study. They may be confined chiefly to topics with which we happen to be familiar. And these subjects may be discussed with but little variation of plan, of illustration, or of language. Our text may be derived from all the books of the Bible, but our discussion may easily slide into the deep ruts of the old familiar track. A stereotype mode of discussion may be used on every occasion, and thus a tiresome sameness may be imprinted on all our performances. The style of our discourses, whether written or unwritten, we may make plain and simple to a fault in our convenient care to avoid "the enticing words of man's wisdom." Instead of clothing our thoughts in language of delightful freshness, of graceful propriety, and of great power, we may be so indolent as to seize upon the most ordinary expressions, and may thus degrade the doctrines of the Bible by a dress, not only simple, as it ought to be, but also slovenly and mean.—Meretricious ornaments of style we know to be discountenanced by rhetorical taste as well as by christian propriety, and our indolence may make this the plea for the want of such imagery as would give life and power to our sermons. We may feel, ourselves, the force of the rich and varied forms of illustration with which the Great Teacher and apostles won the attention of listening thousands, and still we may persist in using a style of leaden dullness and sodorific monotony. We may thus discourage from attendance, at our churches, hearers who are not sufficiently hungry for the bread of life to receive it gladly—howsoever it may be served up. We may find their places in the sanctuary unoccupied. If they do not shun entirely the house of prayer, they prefer to our tiresome administrations, either the glow of excitement which characterizes the worship of some more illiterate sect—or the refinement and thought and zeal of those who teach delusive errors with skill and power. We may console ourselves with the belief that our faithfulness in the pulpit, our reiteration of the unpalatable doctrines of the cross, has placed them beyond the pale of our ministerial influence—when in reality it is our indolence that has driven them to seek elsewhere instructions more skillfully imparted and more fitted to gain attention.

Mental sloth, while it thus narrows the range of our subjects and restricts us to a dry and unimpressive mode of discussion, may claim the merit of devout reliance upon the inherent power of divine truth. We may entertain no doubt that the doctrines of the Bible will accomplish all their results. The question whether those doctrines have been exhibited with sufficient clearness and skill, by 'a workman—rightly dividing the word of truth,' may seem to us a question that savors more of carnal than of spiritual wisdom. One firm conviction is that the word of God "shall not return unto him void," 'the truth is great and it shall prevail.' And while we rest upon this hope with wonderful composure, our drowsy indolence may prevent those intellectual efforts, without which our sermons may gain no hold upon the attention of our hearers—without which the truth and the mind are never brought into contact.

Perhaps it is mental indolence that leads to the frequent discussion of controverted topics. It is sometimes easier to assail doctrines which none of our people entertain, than to inculcate truths which they ought to learn—to lash, with a whip of scorpions, the errors and follies of men whom we never saw, than to show our people their own sins—to denounce the principles of others, than to preach the gospel with ability and success.

Mental indolence may reconcile us to a sentiment, somewhat prevalent, that a few books can supply the intellectual wants of a minister.

We have heard so much about the 'man of one book,' that some ministers are strangely satisfied with the most limited range of reading. Perhaps some are reconciled to the neglect of books by the same syllogism which relieved the conscience of the Saracen invader of Egypt, when he destroyed the library of Alexandria, the most magnificent collection of literary wealth then in existence. The 'books either contain what is to be found in the Koran, or they do not. If they do not contain what is included in the Koran, they ought not to be spared, and if they do, they are superfluous.' Do none by a similar process of reasoning persuade themselves that all books beside the Bible are somewhat superfluous, and thus arrive at a conclusion which must be any thing but unwelcome to an indolent mind? We must thus persuade ourselves, if not to destroy, at least to dispense with treasures of theological knowledge, which for centuries past, men of God have stored away for the benefit of their posterity. Possibly our indolence may reconcile us to the neglect of books for another reason. We may make the marvelous discovery that it will be a sort of fraud to avail ourselves of the 'light of others' wisdom in exploring the depths of inspired truth. Honesty and independence, it is alleged, requires us to commence the search with our own unaided resources, dispensing with the thoughts and researches of others, because we can think and make researches for ourselves. And if we should give ourselves up to the guidance of this sentiment, we should imitate the sagacity of the builder, who discards the improvement of modern mechanism, and begins to build a house with the primitive implements of the savage. Such a builder may construct a rude hut, but he must not complain if other men prefer the well framed and finished house, with all the conveniences and ornaments which modern skill supplies, to his clumsy fabric. And we must not wonder if our discourses, made up, with honest and independent indolence, from our own meagre reflections upon the Bible, are not preferred to the discourses of those who avail themselves of all the light of sacred literature, and commune studiously with the affluent minds that have in other ages been the ornament of the Christian Church.

Perhaps also mental indolence may make us more industrious than we should otherwise be in attending public religious meetings. We may leave important duties unperformed, to be present at every clerical convocation—every religious anniversary—every convention of the friends of any good institution. It is easier to spend our time in bustling efforts to repair to every public meeting within accessible distances, than to perform at home the duties of the pastoral office.

The same evil habit may make us loiterers at home. In compliance with the kind but unwise desires of our people, we may expand our energies in making social visits at their houses, when neither their spiritual state, nor the pressure of affliction renders such frequent visits necessary. We may thus ramble from house to house, devoting to ordinary conversation the precious hours that should be consecrated to study. We may waste in a sort of religious gossipping the time that should be industriously spent in the elaboration of instinctive discourses—in the preparation of such appeals as would pierce the hearts of our hearers.

Perhaps also, we may trace to mental indolence, in part, the frequent removal of ministers from place to place. Make as liberal allowance as we may for the capricious humors of the people; their gross violation of contract in withholding, in many instances, a part of the promised support—their readiness to leave the pastor who has worn himself out in their service to make what provision he can for his own subsistence, when he can no longer serve them acceptably—still must we not trace at least some of the removals of ministers to mental inactivity? While the spur of exciting novelty is felt, and while the scanty stock of resources gleaned in a shortened preparatory course holds out, the duties of the sacred office are performed by some with credit. But they do not remember that the excitement of novelty will at length cease to stimulate, and that the reservoir of early study is not inexhaustible. They are not careful to supply the weekly drain by a fresh stock. The expenditure goes on rapidly, while the work of reproduction is neglected. At last the inevitable result follows. Mental bankruptcy succeeds mental indolence. The preacher loses his influence by the reiteration of old thoughts, and by the unprofitable character of discourses which are produced without thought. The people lament that the instructions of the pulpit have become vapid and tiresome. They may be so undiscerning as not to perceive why it is—but they know the fact that the services of their pastor have become uninteresting. They begin to suspect that the connection between themselves and their minister is not to be a happy one. The pastor, on his part, apprehends that his usefulness in his present station is at an end. It is the will of Providence, he imagiues, that he should commence a series of removals woful to his own ministry and to all the parishes among which he may make a temporary sojourn. Would he learn the will of Providence by more careful inquiry, he might discover it to be his duty to become an industrious student—and by the usefulness of his ministrations, to recover the alienated affections of his parish, to make full proof of his ministry in a field which he has scarcely begun to cultivate.

Mental inactivity in various ways tends to bring our office into disrepute. The complaint is sometimes made by intelligent laymen, and by those, too, who respect and love religion, that there is a deplorable waste of mind in our profession as well as in others. Is there not some ground for this complaint? Ought we not to attempt more than merely to satisfy the desires of our most illiterate hearers—by a plain inculcation of doctrines which their piety will ever make welcome in any dress? Is it not right that we should expend whatever intellectual powers the Lord has given us, in the exposition of divine truth? Shall unsanctified genius bestow upon its favorite studies the most intense application and elaborate sketches of touching pathos and of thrilling power? Shall the appeals made thus to the passions and interests of men move and electrify the public mind?—And shall the intellect that has been consecrated to the noblest of all earthly pursuits, that of saving the souls of men by the gospel ministry, never be urged beyond mere common-place exertions? Shall we be thus outstripped in the race of intellectual exertion, when the themes to which our studies are given, if they were not belittled and shorn of their glory by our unskilful presentation, would be sufficient to eclipse the most splendid themes of unsanctified literature, would command the notice and admiration even of a depraved world? If the thousands of discourses that are addressed to our congregations on each returning Sabbath were the results of sufficiently industrious and consecrated study—if they were the glowing, powerful and attractive exhibitions of divine truth which sanctified intellect can produce, the pulpit would make its voice heard and felt in the remotest corners of the land—its appeals would make an impression which all the cares and vanities of worldly life could not efface, and its power would be acknowledged by all the admirers of intellectual greatness; and the conversion of multitudes who are not moved by our feeble exertions, would show that the ministry is not to be despised—that the sacred office is not a mere stupifying treadmill for the human intellect.

It is true that divine sovereignty often blesses the humblest instrumentality, and sometimes brings down into submission a boasting Goliath by the simple sling of the youthful preacher; but it is also true that God has pre-eminently honored the agency of those who have brought to the work of the ministry minds of great vigor and cultivation, and habits of skill and industry. Paul, though abundant in other labors, studied and wrote with indefatigable diligence. Upon Timothy he urged the same close application to study. Calvin was, in this respect, not unlike the Apostles to the Gentiles. This great man, than whom no one was ever more laborious in the lecture room and the pulpit—whom Scaliger pronounced the most learned man of Europe—ever felt that a minister of the gospel must be an industrious student. When urged by Farel to stop at Geneva, instead of proceeding as he proposed, to Basle, his reply was, 'I must study.' And when on his death-bed, some would have dissuaded him from mental application, he replied, "Vultisne me otiosum a Domino apprehendi?" Have not the most successful ministers usually been men of great mental activity? Baxter, whom no one will accuse of exalting mental improvement at the expense of other qualities necessary in a minister, exclaims, "O what abundance of things are there that a minister, should understand; and what a great defect it is to be ignorant of them; and how much shall we miss such knowledge in our work! Many ministers study only to compose their sermons and very little more, when there are so many books to be read and so many matters that we should not be unacquainted with. Nay, in the study of our sermons we are too negligent, gathering only a few naked heads, and not considering of the most forcible expressions by which we should set them home to men's hearts. We must study how to convince and get within men, and how to bring each truth to the quick."

If we would obey the exhortation "Let no man despise thee," we must beware of mental indolence.

HOW TO COMFORT A PASTOR.

1. Be conscientiously an attendant on all his ministrations. Especially be present in unpleasent weather. Let not the few drops, nor the many, extinguish your zeal, nor the stiff breeze, damp, or cold even, make shipwreck of your resolution. Let him see that adversity must pipe all hands, and become nothing short of a hurricane to make yours a vacant seat.

2. Let there be such a constancy of Christian character, so blameless and harmless a deportment, that your pastor shall have his heart gladdened at every remembrance of you. A faithful disciple is his joy and his crown.

3. Let him depend upon you for any emergency of Christian duty, feeling that he shall never appeal for your co-operation in vain. Paul had such comforters. One such disciple is worth more than a whole synagogue of your slippery disciples that are sure to be missing when they are wanted.

4. When he calls upon you for some active service, do not allow him to waste his strength arguing with you. Do not wake up and stir up this objection, and that. Let them all sleep on, while you promptly reply, "I go, Sir," and are off directly.

5. Have a very large heart in matters of charity. He that "hath a bountiful eye" is a great comfort to a pastor. The bountiful Phillippians were such to Paul. Selfdenial for Zion's welfare is sunshine and shower to all the Christian graces. And the rejoicing pastor cannot but believe that those watering others shall be watered themselves. All the generous and warm-hearted in the cause of benevolence in his parish awaken the interest and confidence of the pastor. They form a contrast with the multitude, and shine the brighter by the contrast, as those stars seem to do which the clouds have not covered.

6. Be a specimen of conscientious regard for all the minor and less prominent duties of religion. Some think if they can manage the weightier matters decently, if they attend to the more obvious and striking duties, the "small fry," the least commandments, may safely endure some neglect. They will take care of the pounds—the pence they are not so careful of. Hence *here* is a sour word, *there* a fretful exclamation, *here* a slander, and *there* an unheeded promise, &c. &c. Hence, though the ship has not been torn to pieces by cannon balls, she has many an ugly scar from small shot. Let your piety fill every crack and crevice as does the tide, flowing every where, shining every where. Your pastor will be comforted in you on that account. His joy is that men should be "blameless and harmless, the sons of God without rebuke.'

Comfort then the pastor in all these ways. These are among his richest consolations. He needs their sustaining influence. These are ardent spots in the desert he traverses. They cheer him in his ardons labors. And such methods of comforting the pastor's heart will cause spiritual blessings to fill the cup of such comforters. They shall be watered themselves. The pastor shall give up his account concerning them with joy and not with grief, and abundant entrance shall be administered unto them in the everlasting kingdom of our Lord.—*Boston Recorder.*

From the Philadelphia Saturday Courier.

ISRAEL.

Oh people beloved,
  Wide scattered of old,
Come back to the vineyard,
  Come back to the fold.
Build up the waste places,
  The altars of prayer,
In the land of your fathers,
  For thy Bethel is there.

From the south, oh ye chosen,
  From the east and the west,
From the north lands and frozen,
  Let Israel make haste;
For the set time to favor
  His Sion is nigh,
When thy God that redeemeth,
  Shall place thee on high

On the tall ships of Tarshish,
  Now spreading their sails,
Come hasten in triumph,
  On the wings of the gale.
Make ready the rider,
  Prepare the swift steed,
Since the Lion of Juda's
  The Shilo indeed;
The Infant of Bethle'm,
  The babe of the stall,
Jehova et Jesu,
  God blessed over all.

Then hasten, oh hasten,
  Why tarry so long?
Ye daughters of Juda,
  Redemption's the song!
Take the harp from the willow,
  The lute from the stream,
And sing hallelujah
  To Him that redeems.
The Shepherd of Israel
  Alone can restore
The captives of David,
  To languish no more.

Are the waters of Jordan,
  Not sweet in their flow,
And the hills 'bout Jerusalem,
  Whose pathways ye know—
The mountains of Lebanon,
  And Olivet's shade,
And the tomb where the Lord
  Of thy Glory was laid—
Gethsemane's garden,
  Though shadow'd in gloom,
Enough to entice thee
  Once more to thy home?

Return, ay, return,
  For the promise is near,
When the days of thy triumph
  In light shall appear.
Build up the lost city,
  Her grandeur restore,
And enter believing,
  Now scattered no more.
Ay, haste that the fullness
  Of the Gentiles may come;
The earth be the Lord's
  And thy temples his home.

J. M. L.

A RUSSIAN HAWKER.—A minister at St. Petersburgh writes—In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants who recommended the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I am not able to read?" "Yes, it may be of great service to you; you can carry it to your lodgings, and have it read to you; or you can send it to your family, some of whom can read it. It will do you good: buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn; when he returned, and earnestly entreated a copy of every kind of book we could give him. "You can form no idea," said he, "of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgins; and at the time when I first took home the New Testament, these men spent almost every evening at the public house and returned intoxicated; but now the scene is quite altered; scarcely a man leaves the lodgings in the evening. There are three among us who can read; and they take it by turns, and the others sit around and listen to them. There is no drunkenness in our party now."

Oh! what an interesting scene would this group have presented to the eye of an apostle! thirty poor vilagers, collected together from various parts of the country, listening to one of the number reading the words of eternal life: and from this circumstance, breaking off from their vices, saving their hard earnings for their families, and acting like rational creatures! How true it is, that "godliness is profitable unto all things!"

THE REGISTER.

De Ruyter, July 7, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

Let another praise thee, and not thine own mouth; a stranger, and not thyself.—PROVERBS.

That we should be engaged in the performance of such works as are worthy of commendation, and that our whole conduct should be such as to elicit the favorable notice of the wise and good, is not only laudable, but our imperative duty. But to perform praise-worthy deeds for the sake of the praise of having done well, would be acting from motives of mere selfishness, without a proper inclination or desire to do good. Such motives to do good, annihilates all proper notions of duty, and deserves not the favorable consideration of men; much less can it be expected that such performances will meet the approbation of God. Notwithstanding we are to let our light shine before men that others seeing our good works may be led to glorify our Father who art in heaven, they should not be done with a pharisaical disposition, only to be seen of men. We can readily perceive the difference between publicly doing good from a sense of duty, and for the sake of example, and doing the same works from motives of pride and selfishness—to be seen of men. The former our Lord commands; the latter he most unreservedly condemns. It is said, "out of the abundance of the heart, the mouth speaketh." So when we hear men speaking in praise of their own good qualities or works, we naturally infer that they are seeking the applause of men, and that this has been the governing principle of their actions.

To hear a man speaking in his own praise, is such a palpable manifestation of pride, folly, and self-love, that it serves greatly to lessen his reputation in the estimation of discerning, wise, and good men.

Mr. Henry says: "Every one will be forward to run him down that cries himself up." Thus we see that the course taken by many to obtain the confidence and applause of their fellows, operates directly to the reverse of their intentions.

But of professed christians better things are expected. It is supposed that they, like their Divine Master, act only from a sense of duty, and under the influence of a spirit of benevolence, and not of selfishness.

Every expression, therefore, that would seem to imply self praise, should by them be strenuously guarded against. The habit of some professors of religion, and of some ministers when speaking of the success of some religious or benevolent work of making themselves appear prominent by frequent reference to themselves, is a great evil, and calculated to do themselves and the cause of religion much harm. To such the words of Solomon need to be often repeated, "Let another man praise thee, and not thine own mouth."

There may be a just occasion to vindicate ourselves, but in no case does it become us to applaud ourselves.

THE CELEBRATION.—The sixty-fourth Anniversary of American Independence was celebrated in this village on the third inst., according to previous notice. The day was very fine, and before the hour arrived for the commencement of the exercises, the people, old and young, were flocking to the place of rendezvous.—When the hour of appointment arrived the procession moved in excellent order, and presenting a very imposing appearance, passed through the principal streets of our village to the Presbyterian Church, which, though a very large building, was filled to overflowing. It has been estimated that not less than one thousand people were present on the occasion.

After a few appropriate remarks from the President of the day, Hon. Mr. Enos, in which he expressed his satisfaction in meeting so many children, youth, and other citizens in a celebration of this day, he refered in a very happy manner to the spirit of union which pervaded this community. His remarks were listened to with marked attention by all present; and we trust they will have an abiding influence upon all who heard them.

After the reading of the Declaration of Independence, by Ira Gage Barnes, Esq., the audience were addressed by Z. T. Bentley, Esq., in his usual easy and impressive manner. After the exercises were concluded at the church, the procession was again formed and marched to the Bower erected in the Institute Square, where refreshments had been prepared by the respective Committees appointed for the occasion. The repast having been finished, the audience were favored with a few very complimentary and appropriate remarks from the Rev. J. R. Johnson. And, in short, the whole proceedings were characterized with a degree of unanimity and interest which reflects much honor upon our citizens & the surrounding community.

THE QUESTION SETTLED CONDITIONALLY.

The Rev. Dr. Morrison of London, (Eng.) in a letter to Rev. Dr. Cox, of New York city, (in which he speaks in terms of high commendation of the American Biblical Repository,) in noticing two articles on Baptism from the pen of President Beecher of Illinois College, observes:—"Dr. Beecher's two articles on Baptism, in the last two numbers, are well worthy the attention of the theologians of our age. If they shall ultimately appear to be based on sound principles, it will go far with candid minds to settle the Baptismal controversy." Now it is well known that the great objection to Pedo-baptism is, that *the principles* on which it is based *are unsound.* We have been looking on for years, while our brethren have been be-laboring each other respecting this important ordinance; and though we have been led to commend the industry, the ingenuity, and the address of the disputants, we have rarely seen a *new idea* advanced. We consider the subject capable of no new argument; and when a champion takes the field to settle the controversy, we may look for a remodeling of familiar arguments, or a resurrection of some old work. And when the work appears, and the question is said to be settled, the soundness of the premises is denied—other pens are called out, and thus the controversy is protracted, and frequently much to the embarrassment of the cause of religion.

We are not disposed to speak disparagingly of the production of President Beecher. We believe the subject to have been treated with much ability and ingenuity; but it is objectionable on account of its making baptism a perpetuation, in another form, of a rite which the scripture declares to have been abolished, instead of an ordinance of Christ, and peculiar to believers in New Testament times.

We do sincerely believe the baptismal controversy is carried farther than the interests of religion require—farther than is contemplated in the injunction to "contend earnestly for the faith once delivered to the saints"—and farther than is requisite for the prosperity of the different denominations. When the time arrives when christians shall labor with less reference to the advancement of their own particular sentiments and denominations, and more with a view of extending the truth and cause of Christ on general principles—when every man shall look on 'the things of others,' as well as 'on his own,' then shall God command the increase of Zion—then "truth shall spring up from the earth, and righteousness shall look down from heaven."

TEMPERANCE.—It is worthy of remark, that at the late celebration of Independence in this village, nothing that could intoxicate was used; and though the crowd of people from the adjacent towns was very great, we have not heard of one instance of excessive drinking on that day at any of the public houses, or groceries. We have attended many celebrations on the fourth of July, but have never seen the laws of decency and decorum so universally respected on any former occasion.—Verily, a community whose conduct evinces so much self-respect, cannot fail of being respected.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

HOUSE OF REPRESENTATIVES—SUB-TREASURY BILL PASSED.

Tuesday, June 30.—The Washington correspondent of the Journal of Commerce gives the following sketch of the proceedings on the final passage of this bill.

At the hour of 11 o'clock, the Speaker announced that the special order was the Sub-Treasury bill, and the question was on ordering it to a third reading. Some members disputed this, and asked how it could be, inasmuch as it was left in committee last night. The Speaker explained that the resolution directing that the bill should be taken up in the House at 11 o'clock today, as the special order, must be enforced, and that all rules were suspended by it.

There was, of course, a rush for the floor—many being still desirous of speaking, but Mr. Vanderpool luckily obtained it, and moved the previous question, which was seconded.

The bill was ordered to a third reading; yeas 123, nays 105. It was read a third time; and Mr. Graham, of North Carolina, succeeded in getting the floor, and spoke some time against it. About half past four, in the evening session, Mr. G. finished, and a dozen more rose to speak, but the gentleman who got the floor moved the previous question, which was seconded almost by acclamation.

After a call of the House, which brought all the members now in the city to their places, the bill was passed; yeas 124, nays 107. The majority was thus 17.

Messrs. Wick of Indiana, Carey of Illinois, and Campbell of South Carolina, voted against the bill. Mr. Fisher, of North Carolina, another doubtful vote was absent.

The title of the bill having been read, Mr. Cooper of Pennsylvania, moved to amend the title of the bill so as to read as follows: "A bill to reduce the value of property, the products of the farmer, and the wages of labor; to destroy the indebted portion of the community, and to place the money of the nation in the hands of the President."

Mr. Cushing moved further to amend the title by calling it

"An act to enable the public money to be drawn from the Treasury, without appropriations by law."

Mr. Cushing said his object was not a trivial one; he wished to draw the attention of the country to the character of the bill in this respect.

Here tremendous noise—loud cries of order, &c. arose.

Mr. Cushing raised his voice above the clamor and demanded to be heard, speaking, as he did, in order. We are at the last scene of this drama, he said, but the end is not yet. The bill is entitled an act to provide for keeping, transfer, &c. of the public moneys. Those objects are already provided for by law, but this bill provides for other things. He refered to the sections providing for the keeping of the money, and contended that they gave the Treasurer the power to make transfers of the public money at pleasure. He argued too that no one particular spot could be constituted the Treasury of the U. S. The Chairman of the Committee of Ways and Means had said that there was no constitutional objection to this bill. He now made this motion to show that, in his opinion, the bill was unconstitutional. He said that he had witnessed the laying of the cockatrice egg; he had seen it hatched; and he trusted that he should live to see it crushed. It was forced upon the House in an arbitrary manner, &c.

Mr. Pickens started up from his chair and commenced a reply to the gentleman from Massachusetts. Great confusion was the consequence. Some of the friends of the bill, apprehensive of a debate on this incidental point called Mr. P. to order. The Whigs cried let him go on—we will answer!" There was a general uproar. Order being restored, Mr. Pickens said, the gentleman from Massachusetts had no right to say this bill was forced on the House, &c. He had wrongly characterized the bill. It was an act to redeem the country from the hands of those who had been swindling labor of its proceeds for the last forty years! It would drive back those wolves from the sheepfold. The gentleman had said that this was the last act of the drama. It was a mistake. This was the first act. There were yet great fiscal questions lying behind this, which were deeply and intimately connected with it.—This act was to draw a line between incorporated credit and the great landed and laboring interest. He protested against the construction put on the bill by Mr. Cushing, as false and exaggerated. Should the Government officers make transfers and drafts without authority, they would soon be brought to account for it.

But so near were we to the consummation of this great work, that he would not detain the House by a full expression of his sentiments.

A dozen members here started for the floor to reply. "I have not done," continued Mr. Pickens,—"I move the previous question." "That is South Carolina chivalry," exclaimed Mr. Stanley—or something to that effect. Mr. Pickens retorted, but in words which were drowned in the general confusion.

The Speaker exerted himself to keep order.

At length, the amendments to the bill were rejected, and the house adjourned at about 8 o'clock.

SUMMARY.

Information has been received from the Cape of Good Hope which confirms a former account of an engagement between the Dutch commander and the Dingaan Caffres. The latter are said to have lost 30,000 men. The loss of the former was very small. Panda, the relative of Dingaan, was in quiet possession of the throne. It was believed that an effort would be made to expel the usurper by exciting the neighboring chiefs to invade his kingdom.

Fire in Penn Yan.—Nearly the whole business part of the village of Penn Yan was destroyed by fire on the night of the 22d ultimo. Damage was done to the amount of $80,000.

Rev. Nathaniel Taylor lately arrived at Rochester in apparent good health, and was a corpse in four hours. His death was caused by an affection of the heart.

Asiatic Cholera.—A man by the name of Crusa died near Princeton, N. J., a few days since of Cholera.

Violent Storm.—On the 6th June, at 2 o'clock A. M., a violent and frightful storm passed over Little Rock, (Ark.) which did considerable damage. The printing office of the Star was blown down, the press broken, and the types and other materials scattered about and much injured. A number of buildings were demolished, and several Steamboats seriously injured.—Capt. Mc Crea of the U. S. Army had his leg broken in attempting to secure the fastnings of the steamer De Kalb, on board of which Capt. Mc C's family were at the time. No lives we believe, were lost.

The General Bankrupt Bill has passed the Senate of the United States by a vote of 21 to 19. Several Senators being absent.

The Steam Ship Great Western sailed from New-York on the first inst. with 150 passengers; the largest number ever taken out for a foreign port by a Steam vessel.

Sunday School Union.—The receipts into the Treasury of the Sunday School Union from the first of March 1839 to March 1st 1840, amounted to $13,634,63. This sum they have exceeded in expenditures by nearly $1,000. Nine Missionaries have been employed the past year: six in the Valley of the Mississippi, one in Western New York, and two at the South.—The whole number of copies of the various works of the Society, printed since the last report, is 775,802.

Hon. William Russell, formerly a Judge of the Supreme Court of the State of New Jersey, and since a Judge of the District Court of the U. S. died at his residence in Mount Holly, N. Jersey, one week ago last Sabbath, aged 80 years.

The N. Y. Journal of Commerce says that Twenty-nine Locomotives, and twelve hundred cars are now running on the Baltimore and Ohio Rail Road.

A ship destroyed by Fire.—The ship Arab, Capt. Chase, having on board about 2,000 bags of Cotton, was destroyed by fire in the Bay of Mobile, on the 17th of June. The cotton is said to have been insured in Europe; vessel and other freight in New York.

Poisoned.—More than sixty persons were poisoned by eating corn bread on board the steam-boat New York, above Cincinnati. The poison was infused into the bread or meal, and all who ate of it were taken with violent vomiting. The whole matter is a mystery. No death had occurred.

War.—The Peruvian Government has declared war against Bolivia. The rebellion in the province of Pasto (one of the southern provinces of New Grenada) has broke out afresh. The Small Pox also rages there and in the Isthmus to an alarming extent.

It is stated in a Panama paper that the Pasto rebellion was occasioned by a decree of June 5, 1839, suppressing the convents.

Fire.—The Paper Mill owned by Bennett & Co., at Mount Holly, N. J. was consumed by fire on the evening of Thursday week. Loss $10,000. Insurance $8,500.

Murder near Savannah, Geo.—The Savannah Daily Telegraph states that Alexander Atkinson, Esq. of Camden county, was lately murdered by his negroes, in a field, for reproving them for idleness. Eight of the negroes have been arrested. Mr. A. was formerly a member of the Legislature.—*New Yorker.*

The girls of the Saccarappa Mills, N. H., have *struck*, because their wages were reduced.

The annual expenses of New Hampshire are only $15,000 and no debt upon which to pay interest.

Latest from New Orleans.—The River.—The river is still rising, in some parts of the Levee it is overflowing. We expect in a day or two to see the persons living in the front streets, seeking shelter in the back part of the city.

Libral.—Mrs. Martha Johonnot, who died recently at Salem, has left twenty-five thousand dollars to the Massachusetts Lunatic Hospital, in trust, for the benefit of poor patients belonging to the county of Essex.

Court Martial Case.—We have not heard that a decision has been received yet in the case of Commodore Elliot, but we are informed that Commodore Jones on Monday directed his sword to be returned to him.—This we take as evidence that the decision in his case will not be unfavorable to the Commodore. It is believed that nine-tenths of those who have read the defence of Commodore Elliot, acquit him of the charges brought against him.—*Phila. Ledger.*

Important from Jamaica.—Intelligence from Jamaica has been received at New Orleans up to the 5th of June. On the 26th of May serious riots occurred at Falmouth between a party of Negroes, aided, it is said, by a Baptist preacher named Ward, and a detachment of police. Claiming that the negroes were indented apprentices, the officers attempted to take them from the plantation of Mr. Ward, who harbored them under the impression that they had recently been captured from a slaver, and were entitled to liberty. The civil posse failing to capture the Africans, a company of troops was sent against them, a fight ensued, the troops were repulsed, and the commander and 19 of his men were wounded. After this an overwhelming force was sent from Kingston; another engagement took place, and the Africans and their friends were overcome, about 100 of them being killed and wounded, and the leaders taken prisoners. Many of the Baptist preachers had been arrested, and ordered to leave the island, at the date of the latest accounts.—*New Yorker.*

Suicide.—A Spanish Indian, by the name of Thompson, who was imprisoned in the county jail in this city, about a week since, for abusing his wife, was found suspended by the neck in his cell, on Tuesday morning—life extinct. He attached his bed cord to a grate, then tied the other end around his neck, and contrived to hang himself, notwithstanding his feet dragged upon the floor.—*Hartford Times.*

Important Seizure.—The British steam ship Argyle, which arrived on Friday, with $418,000 in specie, from Vera Cruz, was seized on Saturday at the instance of the Collector of the port, for a violation of the treaty stipulation between Great Britain and the United States, in regard to the carrying trade. The specie, which is all owned in New Orleans, we understand, is placed in a safe deposite, to await the decision in the case of the proper authorities.—*N. O. Bulletin.*

Interesting Incident.—In consequence of the late difficulty among the Irish laborers on the W. R. Road, near Pitsfield, the contractor discharged a large number of them, and went to New York to employ others to supply their places. The Salem Gazette states, that he arrived in the city just in season to engage a supply of fresh emigrants from Ireland, every one of whom had Father Matthew's Temperance Medal hung to his neck as a pledge of total abstinence from intoxicating liquor.

A Good Business.—A little boy in Boston has been induced to try the experiment of selling iced water at one cent a glass! The first day he sold 89 glasses, the second 184, and the third 201, making 474 glasses in three days. The ice having cost 25 cents, he cleared about one dollar and fifty cents a day.

Mormons.—The Mormons are again collecting and building up a town at a place they call Nauvoo, in Illinois. It is said that since last October 300 houses have gone up in town. The persecution of these people by Missouri has led to this, and will finally result in rendering them not only objects of charity but of fair example.—*Logansport, (In.) Herald.*

Surgical.—We understand an operation was performed upon Mr. John Beitzel, of Kensington, on the 15th of May last, which promises entire success.

The disease was in the right side, a great portion of the lungs being occupied by an abscess which communicated with the cavity of the chest—the diagnosis being based upon physical exploration.

The operation was performed by Dr. J. P. Bethell, in presence of Drs. J. E. Taylor, J. K. Knorr, C. Baker, G. W. Patterson and T. A. Reilly.

An incision was made about three inches long between the sixth and seventh ribs; a gum elastic tube was introduced into the cavity of the abscess, and the pus drawn off by means of a pump. The orifice was kept open and the tube applied until the pus (which amounted to 24 ounces) was entirely removed.

The patient immediately after the operation became entirely relieved; his cough subsided, and his respiration became easy.

He is now convalescent, having had no bad symptoms since the operation, and remains under the care of Drs. Bethel and Taylor.—*Phila. Enq.*

A Skeleton.—We understand that in digging the foundation for the Water Witch Engine House, a few days since, several human bones were found, in what had apparently been a grave of an adult individual. Laying with them were also found a small hand clever, and two half cents, dated 1807 and 1809. A short distance above the bones, and apparently a part of the filling of the grave was a thick coat of mortar. Although an event occurring within thirty years, as is indicated by the date of the coins, yet no knowledge appears to be possessed by any person of the circumstances of such an interment; and although shrouded in mystery, it may be the only evidence that will ever be presented that some homicide has been committed.—*Del. (Wilmington) Gaz.*

Quick Trip.—The steamboat Erie arrived at Buffalo on Saturday last, from Chicago, making a trip a distance of 1200 miles, in 4 days, touching at ten intermediate ports to take in wood and passengers.—*Olive Branch.*

A Scotchman, named Geo. McNeal, at Pottsville, Pa., in a drunken fit poured a tea kettle of boiling water on his wife, scalding out one of her eyes and shockingly mutilating her face.—*Ib.*

The Journal of Commerce says—"The two Deacons of a Congregational Church recently formed in New York are both converted infidels, and belonged to the Tammany Hall Club."—*Ib.*

Wreck on Lake Erie.—The Buffalo Commercial, of Wednesday evening, says, "The schooner Commercial, of Connecticut, with 250 barrels of salt on board, was run into and sunk by the Great Western on Monday night last, and time only afforded to take the crew before she went down."—*Ib.*

United States Commerce.—From the annual statement, presented to Congress, it appears that the imports into this country for the year ending September 30, 1839, were $162,092,132; and the exports for the period were $121,023,410. Of these exports $17,494,525 were foreign articles reshipped. Of the imports, $143,874,252 were brought in American, and the rest in foreign vessels. During the year, the amount of American tonnage entered was 1,491,279 tons, and the amount of tonnage cleared was 1,577,923. The tonnage of shipping built in the United States during the year was 120,986. The whole tonnage registered, enrolled and licensed, of the United States, would appear from the report to be 2,228,323; of which about 200,000 is in the fishing and whaling business.—*Olive Branch.*

From the Globe of Monday.

NORTH EASTERN BOUNDARY.

The following message was this day received from the President of the United States, by Mr. A. Van Buren, his secretary:

To the Senate:

The importance of the subject to the tranquility of our country makes it proper that I should communicate to the Senate, in addition to the information heretofore transmitted in reply to their resolution of the 17th of January last, the copy of a letter just received from Mr. Fox, announcing the determination of the British Government to consent to the principles of our last proposition for the settlement of the question of the North Eastern Boundary, with a copy of the answer made to it by the Secretary of State. I cannot doubt that, with the sincere disposition which actuates both Governments to prevent any other than an amicable termination of the controversy, it will be found practicable so to arrange the details of a conventional agreement on the principles alluded to as to effect that object.

The British Commissioners, in their report communicated by Mr. Fox, express an opinion that the true line of the treaty of 1783 is materially different from that so long contended for by Great Britain. The report is altogether ex parte in its character, and has not yet, as far as we are informed, been adopted by the British Government. It has, however, assumed a form sufficiently authentic and important, to justify the belief that it is to be used hereafter by the British Government in the discussion of the question of boundary; and as it differs essentially from the line claimed by the United States, an immediate preparatory exploration and survey on our part, by commissioners appointed for that purpose, of the portions of the territory therein more particularly brought into view, would, in my opinion, be proper. If Congress concur with me in this view of the subject, a provision by them to enable the Executive to carry it into effect will be necessary.

M. VAN BUREN.

Washington, 27th June, 1840.

From the Puritan.

GERRIT SMITH AND ABOLITION ORGANIZATIONS.

The views which we expressed in our "*Moral Machinery Simplified*" are finding favor with the most decided abolitionists.—Gerrit Smith, who has been regarded as ultra by abolitionists themselves, has, with his accustomed frankness, expressed his change of views. The resolutions referred to in the letter given below, were passed by Mr. Barstow's church, and were such as most of the Northern churches would cheerfully pass, if the subject should come before them without prejudice from anti-slavery agencies and organizations. The letter of Mr. S. was originally published in the New Hampshire Sentinel.

Peterboro', May 25th, 1840.

MY OLD AND DEAR FRIEND:—I have just read in the New-York Evangelist, of 23d inst., your letter to the editor of the Panoply. I cannot refrain from taking up my pen to tell you how much I am pleased with it—because I had got the impression, the painful impression, that you were taking but little interest in the question of slavery.

I would that every church in the Free States would adopt your second resolution. Such a universal adoption of a resolution, which expresses fully, though in mild terms, the great abolition doctrine, would exert a mighty and blessed influence on the whole South. Will you not make a great effort to induce the New England people to adopt it? I should expect more good from such a stand on the part of the Northern churches, than from any of the measures of our anti-slavery organizations. The day of their usefulness has, I apprehend, gone by. My reliance, under God, for the future, is on church and individual action.

With great regard, your friend and brother.

GERRIT SMITH.

Rev. Z. Smith Barstow.

Method of Restoring Life to the apparently drowned.—Recommended by the "Royal Humane Society of England," instituted in the year 1774. Avoid all rough usage. Do not hold up the body by the feet, or roll it on casks or barrels, or rub it with salt or spirits, or apply tobacco. Lose not a moment in carrying the body to the nearest house, with the head and shoulders raised. Place it in a warm room if the weather is cold. Preserve silence, and positively admit no more than three intelligent persons. Let the body be instantly stripped, dried, and wrapped in hot blankets, which are to be frequently renewed. Keep the mouth, nostrils and throat free and clean. Apply warm substances to the back, spine, pit of the stomach, arm-pits and soles of the feet.—Rub the body with heated flannel, or cotton, or warm hands. Attempt to restore breathing by gently blowing with a bellows into one nostril, closing the mouth and the other nostril. Press down the breast carefully, with both hands and then let it rise again, and thus imitate natural breathing. Keep up the application of heat—continue the rubbing—increase it when life appears, and then give a tea spoonful of warm water, or very weak brandy and water, or wine and water. Persevere for six hours. Send quickly for medical assistance.

From the N. O Bulletin, June 22.

Campeachy.—As we stated a few days since, on an authority of verbal information, this city has not been given up to the Federalists. The actual state of affairs at our last advices, was about as follows:—The forces investing the town by land, 3000 men, every one of whom, it is said, will peril his life for the cause; by sea, five vessels, well manned and well armed. Two forts, St. Michael and St. Joseph, commanding the harbor, which the Republicans have captured from the Centralists. The Mexican Centralists, to the number of 3 or 400, occupy the fort within the walls of the town, and this is the only foothold they have in the province of Yucatan. In this fort they are closely invested.—They can neither get out, nor obtain supplies of any sort. Consequently, if not foolishly let loose by the Federalists they must soon surrender at discretion. And more, the worthy Governor of the State has gone in person to superintend and press the siege, and the next arrival will undoubtedly bring tidings of the fall of Campeachy, and the entire expulsion of the Central despots and hirelings from the free soil of Yucatan.

From documents published in the Bulletin it appears that on the 20th of May a proposition for an armistice was negociated, through the French consul and the commander of the French squadron. The terms proposed were, that hostilities should be suspended until the 5th of June, the garrison to surrender on that day unless 500 men should previously be landed for its relief. During the suspension of the siege the besiegers to admit 30 loads of corn and 2 head of cattle daily, for the subsistence of the garrison. The troops on either side not to very their position or erect any new defences, and the vessels of the blockading squadron not to approach within reach of the guns of the fort.

The proposal was rejected by the Governor of Yucatan—Federalist—to whom it was submitted for ratification.—*N. Y. Spectator.*

By the U. S. Mail Schooner, Hayne,

PIRACY AND MURDER.

The following information, furnished by a resident of Havana, contains full particulars of the loss of the Br. Brig Vernon, and her capture by pirates, 1st May 1840—together with a list of the crew saved, and those murdered:

The Br. Brig Vernon left Jamaica, 26th April, for Halifax, with a cargo of 85 puncheons rum, and a crew consisting of James Cunningham, Master, and John McCloud, mate, residents of Halifax; George McCoy, Benj. Peach, Edw. Norton and James Tyler, (colored man) cook. On the 1st of May, at 10 A. M. Cape Antonio bearing South of West three leagues distant, a boat was seen coming from the shore and making for the brig—at first sight the captain supposing it to be filled with some shipwrecked seamen, bore down for it, but the wind being light but little progress made. On the proximity of the brig to the boat, the latter was discovered to contain seven men armed with muskets and knives. When within reach of their shots they poured volley after volley at the brig's crew, who were obliged to retreat below, with the exception of the mate and one seaman, who took refuge behind the masts. Here they remained without any hopes of life except by quiet submission, for there were no arms on board, until the pirates came along, when by a motion to go below, made by the waving of the hand of one of the pirates, they, too, reluctantly went below, and thus left the deck clear for the pirates, who immediately boarded and ordered the Captain to come on deck.

On the Captain obeying their command, one of them stated that a Spanish man-of-war was lying in the river, and had sent for their papers. They next ordered the flag to be hoisted and the vessel steered for the land, which was done and at night the brig was anchored in shore close to a fisherman's hut. The sails were clued up and the crew ordered aloft to furl them. After this was done they conducted each one as he came from aloft and confined them all together in the forecastle and closed it tight. In about one hour and a half they opened the scuttle and ordered them on deck. On reaching the deck they found an addition to the pirates' gang of four fishermen, who, with the first, were eating and drinking.—The crew were then allowed something to eat. During the whole night a strict watch was kept by the pirates, and no one was allowed to approach them.

The next morning they ordered the crew to get the brig under way, and after all the sails were set, they steered the vessel about ten miles along the coast where a river discharged itself into the sea. Up this river they conducted the brig about six miles inland—the name of the river is Panio del Rio; here they ran the brig ashore and ordered the crew to discharge the cargo.—They obliged Capt. Cunningham to assist in discharging, although he was feeble from age. When the cargo was out they ordered the Captain and three of the crew into their boat, which already had five pirates in it—the pirates told them all that they were not going to kill them but going to get ballast for the brig. They made the sailors row the boat, and when about four gun shots from the brig the work of death began, by one of the Pirates in the bow of the boat, stabbing the Cook in the heart. This was about 4 o'clock, and the signal they had to commence the massacre was the order to cease rowing. After killing the Cook, they threw his body overboard, and then again stabbed him while in the water. At this moment young Peach sprang overboard and made for the shore, among the mangrove bushes, in which he secreted himself.—Once he looked back, and saw the captain's head over the gunwale of the boat, and saw the Pirates cutting his throat. The body of another sailor, Edward Norton, of Eastport, Me., was hanging lifeless athwart the boat.

Young Peach, after thus escaping from their hands, travelled ten miles through mangrove bushes part of the time, and swimming the remainder. He was stripped as they all were by the Pirates, of every thing but their pantaloons. Hence, his feet were continually bleeding from the cuts he received on the coral rocks. During this long period he had nothing to subsist on but a wild pigeon he killed with a stick on the second morning, in the mangrove bushes. Still he wandered on sucking the blood and eating the flesh of this bird. At last he saw a small schooner sailing along the coast, but it growing dark he soon lost sight of her. Here he slept all night, and on the morrow saw with mistrust the schooner had reached in shore, and fearing he was about to fall in the hands of the same gang, he hesitated a moment, but such was his miserable condition from starvation and thirst, and the heat of the sun on his bare body, that he had rather die than continue such a miserable existence—he therefore swam off to the schooner and threw himself upon his knees and begged for life and water. The Captain not understanding him, but supposing he was a cast away sailor, took care of him, and by signs made him understaud he was safe.

After seeing the unfortunate man attended to, Capt. Antonio Peloso, the worthy commander of the Schooner, coasted along the shore in search of the vessel supposed to be wrecked.

When within six miles of Cape Antonio, he landed at the spot which the English sailor pointed out, thinking that the vessel was there, and having no suspicion of Pirates. On Capt. Peloso's landing he was met by the seven pirates and four fishermen, who threatened his life, but by artifice he deceived them and gained their confidence. From them he gained the intelligence of an English brig having been taken, and part of their crew murdered,—that two were still alive, but would soon be put to death. It was now that the brave Spanish Captain Don Antonio Peloso determined to save these unfortunates or die in the attempt. He gave the pirates three muskets and invited them to breakfast with him on the morrow, but before leaving them he sought an opportunity of seeing the two sailors who were in their power and still alive.

The Pirate Capt. said, that after murdering the Captain and part of the crew, he reserved the rest to paint their boat and mend their sails—that now the work was done, and to-morrow they must die. In order to gain greater confidence with the pirates. Capt. Antonio Peloso informed them that he had picked up on the coast an English sailor, who probably had escaped from this vessel, and to-morrow when they came off to breakfast they should have him. Thus they parted for the night. On the morrow, the Pirates, faithful to their engagement, came on board Capt. Peloso's schooner to breakfast, and at a signal given he and his crew rushed upon them and secured the whole that came off in the boat. After confining them, Capt. P. manned his boat and went ashore, and took the two pirates who were guarding the two sailors, prisoners. There then was a scene beyond the power of pen to describe—the liberator and liberated rushing into each others' arms. The Pirates and four fishermen are now safe in the Punta prison, and next week will suffer death.

J. S. JENKINS,
Formerly of Columbia, S. C.

Havana, June 19, 1840.

We learn from the St. Louis Bulletin of June 20th, that Mr. James Wilson, clerk of the steamer Prairie, has absented himself with $4000, and the clerk of the steamer Daniel Webster with $14,000.

NOTICE.

There will be a Camp Meeting on the farm of Charles Lee, in Truxton, commencing on the 7th inst., to continue over the first day of the week.

July 7.

MARRIED,

In this village, Wednesday the 1st inst., by Z. T. Bentley, Esq., Mr. JOHN G. WRIGHT, and Miss MARTHA J. POPE, both of Truxton.

In Metuchen, N. J., on the 18th ultimo, by Rev. W. B. Gillett, Mr. SAMUEL DUNHAM, and Miss HANNAH WOODRUFF, all of the former place.

Letters received at this office for the week ending July 7th.

S. V. Soper, (your request will be granted, provided you pay arrears. You are charged with postage as is right.) Charles T. White, (accept our thanks for information relating to our business, we have not decided about the matter you mention so as to give you an answer, shall know soon.) D. Hardin, (it is done.) "Gamma," (attended to soon.) "Inquirer" (ans. in next.) S. S. Streeter, (the alteration is made.) Rev. W. B. Gillett, (the matter is right.) Miss Submit Grimes, (thank you for your favor.) "M., (will appear next week.) A Stranger.

RECEIPTS.

Of G. P. Maxson, $3, cr. Wibert & Sanford $2; Alexander G. Cole 50. Daniel Spaulding 50. Harry Hakes, $1,75. Daniel Evans, $1,75. A. J. Crosby, $1. Oliver Hart, [illegible]5. H. H. Babcock, $2 cr John D. Mills. D. H[illegible]din, $2 cr Joshua C. Sisson, Sidney Brenenstuhl, $1. James Hubbard, $2. Rowse Babcock, $2. Ezra Babcock, $2. Lot Scrivens, $1. Dudley Tallet, $2. Mrs. Almira Lincklaen, $1. Lyman Rogers, $2. Azariah Foster, $1. R. M. Handy, $2.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*

De Ruyter, May 20, 1840. 12tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Allbany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

List of Letters

REMAINING in the Post Office at De Ruyter, July 1st, 1840.

Darias Benjamin,
Nancey Benjamin,
Lucy Burdick,
Henry C. Burdick,
Wm. H. Ballard,
Amos Brown,
Thompson Burdick,
Samuel Corless,
Bradley Camp,
Pardon Coon,
Artemus Cary,
Elizabeth A. Dowse,
Richard Deyoe, 2,
Edmund Farrington,
Mary Goodwin,
Shedrick Hitchcock
Ira C. Holdridge,
N. J. Hitchcock,
Laura B. Hamlen,
Polly Holmes,
James Holmes, Jr.,
Ahira Johnson,
Lewis & Smith,
Mary E. Lewis, 2,
Mary Lawrence,
Mary Lawton,
Le Roy Maxson,
Orrelius Maine,
Orville Mane,
Joseph Olcott, &
Samuel Justis,
Hubbard Newton,
Diana M. Nichols,
Levi Pope,
Mr. Pulford,
Stephen B. Roby,
Harvey Snow,
Susanna Starr,
Horace Spaulding,
John Snyder, 2,
Terrissa Wells,
John Whaley,
Theodore Warner.

☞Persons calling for the above letters will please say "*Advertised.*"

GEO. SEARS, P. M.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.

July 7.

NOVA SCOTIA GRIND-STONES.

THE "RAAL GINNEWINE" article this day received at the STONE STORE.

July 7.

NOTICE.

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.

July 7. JOHN N. ELMORE.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themseives of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2.

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.

June 2.

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.

June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel, S. G. WALKER.

De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artficials, Band boxes, and Palm Hats just received and for sale low at the STONE STORE.

May 20.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.

De Ruyter, May 20, 1840.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	1-2
Bangor Commercial Bank	—
Calais,	—
Stillwater Canal, St. Croix, Washington Co. Westbrook,	—
Oldtown, at Orono,	broke
Oxford at Fryburg.	fraud
Wolfsborough, N. H.	
Essex, at Guildhall, Vt	broke
Manchester,	1 1-4
St. Albans,	4 to 5
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	broke
Franklin, Boston,	broke
Commonwealth do	broke
Lafayette do.	broke
Middling Interest Bank do.	broke
Nahant, at Lynn.	broke
Norfolk, at Roxbury,	broke
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	3-8 to 1
Notes of New Banking Law,	3-8 to 2
Pennsylvania.	
Par in Philadelphia,	5-2 to 6
All U. S. Bank, old and new,	5-2 to 6
New Jersey.	3-4 to 1
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards.	10 to 12
Virginia,	
Richmond,	6 to 9
Indiana.	10
Kentucky.	"
Illinois.	"
North and South Carolina.	5 to 8
Georgia.	10—12
Tennessee	—
Mississippi Notes.	—
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana	
At New Orleans.	10
Michigan	no sale
Detroit,	no sale
Canada.	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.		11,52
" No 2.		9,25
" No 3.		4,25
FLOUR.—N. Y. super. canal,		4,62
	Richmond City Mills,	6,00
	Rye Flour,	2,50
	Indian Meal,	3,00
GRAIN,—Wheat, N.R,		1,03
" Western,		1,08
	Rye,	,53
	Corn,	56
	Barley,	65
	Oats	36
	Beans, per tierce,	15,00
MOLASSES		27
OILS.—Whale,		31
	Sperm, Fall,	1,00
	" Winter,	1,12-2
PROVISIONS.—Beef, Mess,		14,25
" Prime,		10,00
	Pork, Mess	15,25
	" Prime,	13,50
	" Fresh, per cwt..	8,50
	Butter, Orange	15
	" Western,	08
	Cheese,	6
	Hams,	11
	Rice.	3,12
	Potatoes.	—
SALT.—Turks Island,		35
	St. Ubes,	33
	Liverpool, ground,	25
TALLOW,		8
WOOL.—Saxony,		55
	Merino,	33
	American,	25

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞one door east of the Stone Store, and directly opposite the Post Office.

☞Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused.

M. W. WILLIAMS.

De Ruyter, March 10, 1840. 1tf.

TOO TRUE TO DOUBT:
he Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas; Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom.

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.

DANIEL R. BURDICK.

De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by

De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the STONE STORE.

May 20.

POETRY.

From the New-Yorker.

SUNSET ON THE PRAIRIES.

BY ELIZABETH J. EAMES.

The sun goes down o'er wood and hill and plain
Of this great Western World. Gorgeously bright,
O'er aisle and altar of the forest fame
Its rich rays fall in floods of golden light,
And brooks and streams flash clear, and flowers have caught
A hue to wake the Poet's glorious thought.

And strangely, brightly beautiful art thou,
O Mount ! rising in antique mould
From thy green throne of prairie. On thy brow
Yon diadem of clouds, wrought in the gold
Of the last sun, is beautiful—a Genii's haunt
In Eastern story should be like thee, Mount.

Beautiful art thou in thy summer sheen
Of leaf, and flower, and purple-fruited vines,
Climbing up o'er thy sides of mossy green
In wild luxuriance. The forest-myrtle twines
Its leafy tendrils thy fair borders round,
And ivy-tufted flowers thy brow have crowned.

Many-voiced birds, on rainbow-colored wing,
Rest 'mid the boughs of yon low blossoming tree ;
And many a lay of the wild woods they sing,
Filling the air with fairy melody ;
While the glad bee and radiant butterfly
On golden wings go gaily humming by.

And here alone (a wandering, musing child
Of other climes) at eve I often stray,
And set me down, in this far Western wild,
To dream the sunset's glorious hour away ;
And many a far-off idea thou hast brought,
Strange Mount ! to fill my spirit's busy thought.

All the oft-changing feelings of my heart
Are known to thee. Trouble, and Grief, and Fear,
And Joy, and Hope, have borne a mingled part
In the outpourings thou hast witnessed here ;
And Health and Peace my slender frame hath wooed
In this calm school of lovely solitude !

And now, loved Mount ! I leave thee, once again
Amid the busy scenes of Life to rove
—Yet thoughts of thee will link in Memory's chain
Holy and fond—for here thy precious love,
O cherished one ! was offered at my shrine,
And here I gave to thee this worthless heart of mine !

Utica, June 11, 1840.

MISCELLANEOUS.

From the Olive Leaf.

THE PICTURE.

TRANSLATED FROM THE GERMAN.

During the administration of the government of the city of Rome, by Piccolomini, an honest man, whose advanced age and feeble health, allowed him no longer to be occupied in the humble art, by which he and his wife had sustained themselves, found himself constrained to sell, one by one, the few articles of their household furniture which still remained, in order to procure bread. Among them was a small, but precious painting, by the illustrious Raphael, which had been transmitted from the wealthy ancestors of the old man ; but of the history and value of which he was entirely ignorant. Obscured with smoke and dust, he regarded it as unworthy the trouble of an attempt to sell it. At last, pinched by necessity, and meeting an accidental opportunity, he offered it to an artist, who, though possessing no ability with the pencil, had an exact judgment of them & devoted his time to the purchase and sale of them, a traffic in which he had become distinguished among amateurs and the nobility. No sooner had the artist beheld the picture than he recognized the hand of Raphael, and was convinced of its great value. But wishing villainously to take advantage of the good old man's ignorance and urgent necessities, he immediately began to deprecate it as a daubed production of some inexperienced and obscure hand, and offered for it a few coppers, which he failed not to represent as alms given out of compassion, rather than a compensation for the painting, exulting, meanwhile, in his heart, at the rich acquisition, and smiling at the readiness of the poor man, who thankfully accepted the deceitful offer.

There arrived not many days after, at the house of the suffering pair, an old friend, who, seeing no more the picture which he had been accustomed to behold on the wall, inquired what had become of it. They informed him to whom, and for what they had sold it. The visitor was filled with indignation, at the chicanery of the artist, and assuring the old man that it was the work of some great master, and was infinitely more valuable than he had supposed, insisted upon an immediate appeal to the Governor, whither he offered to accompany him. This judicious officer heard the facts attentively, and after noting the measure of the picture and other statements, dismissed them both with the assurance that he would fully repair the loss.

The Governor himself was a lover of the arts, and possessed a valuable collection. In his gallery there were fortunately, two pictures which corresponded in size with the one which he was anxious to rescue from the dishonest painter. Commanding one of these to be removed, he sent for the artist.

"Can you," said he, "by any means discover a painting which will fit that frame, and be suitable to accompany the adjacent works?"

"I possess the very article," replied the painter, transported with joy, "and a splendid production of the renowned Raphael. A better in fact, cannot be found in the city to fill that vacancy."

"Bring it for my examination," said the Governor; and the artist hastened away for it, delighted with the success of his management.

The subject was the Holy Family, delineated with masterly touches. Cleared of the smoke and dust, the colors appeared to perfection, and the delighted eye saw revealed at once all the exactness of cantour, the delicacy of complexion, beauty of drapery, elegance of figure, and truth of expression, which characterize Raphael.

Placed in the frame, the Governor, after admiring it some time, inquired the price.

"I have already been offered a thousand dollars," replied the painter. "A friend yesterday made the offer, in behalf of an English nobleman who is impatient to obtain the gem." I replied firmly, demanding twelve hundred, which the work fully deserves, but since it pleases so well your Excellency, you shall have it at whatever addition to the first offer, you may choose to make."

The Governor was astonished and indignant at the cool dishonesty of the painter, but dissimulating his feelings, tranquilly said that he wished not to deprecate the genuine merit of the production, which was obviously of a high character, but he could hardly persuade himself, however, that so great an offer had been made for it. The painter broke forth in protestations the most serious and solemn, averring that he had scarcely told the whole truth, that even more was indirectly offered, and that if it was necessary, he would immediately produce his friend, the agent of the Englishman, to confirm his statements.

"Have you certainly then," replied the Governor, "had the offer of a thousand dollars ?"

"I have," answered the painter, "and can hope for much more if I demand it."

"Very well," rejoined the Governor, "we will say no more." Open that door he cried with a loud voice, turning suddenly towards an adjacent room. The door flew open, and they beheld before them the poor old man, from whom the picture had been purchased, and whom the Governor had concealed during his interview with the artist. It is easy to conceive the horror of the painter at this unexpected sight ; he turned pale, was bewildered, and trembled from head to foot. The Governor allowed him to stand some time in confusion, when assuming an air of severe authority, "Behold," said he, "villain, how thou hast taken advantage of the ignorance and sufferings of an unhappy old man. How couldst thou so treat him without remorse ? Thou hast taken from helpless age and poverty their bread. Execrable wretch, what penalty would be too severe for thee ? Be assured that if this crime is ever repeated, the present instance shall be remembered, and a double retribution be inflicted. The thousand dollars, which, by thine own confession the picture merits, and which thou hast asserted to have been already offered, give immediately to this man, and be grateful that I permit thee to escape with thy life."

Confounded, shame-faced, and forbidden a word of reply, the painter retired. With tears of tenderness and gratitude, the good old man blessed his sagacious benefactor, and the governor tasted in its fullness the incomparable pleasure of having delivered from injustice and want, a suffering family, and of having made the face of villainy to blush.

Education of Females.—There is a season when the youthful must cease to be young and the beautiful to excite admiration ; to learn *how to grow old gracefully* is perhaps one of the rarest and most valuable arts that can be taught to woman. And, it must be confessed, it is a most severe trial for those women to lay down beauty who have nothing else to take up. It is for this sober reason of life that education should lay up its rich resources. However disregarded they may have been, they will be wanted now.

When admirers fall away, and flatterers become mute, the mind will be driven to retire into itself, and if it find no entertainment at home, will be driven back again upon the world with increased force. Yet forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth ? Do we not educate them for a crowd, and not for themselves ?—for show, and not for use ?—for time, and not for eternity ?

Good Nature.—Dame Grundy was the most good natured woman alive. Come what would, every thing was right, nothing wrong. One day farmer Grundy told a neighbor that he believed his wife was one of the most even tempered women in the world, for he never saw her cross in his life ; and that for once he should like to see her so. 'Well,' said a neighbor, 'go into the woods and bring her a load of the crookedest wood you can find, and if it does'nt make her cross, nothing will." Accordingly, to try the experiment, he teamed home a load of wood every way calculated to make a woman fret. For a week or more she used the wood copiously, but not a word of complaint escaped her lips. So one day the husband ventured to inquire of her, how she liked the wood. 'O it is beautiful says she, 'I wish you'd get another load of it, *for it lays around the pot so completely !*'

An Apt Reply.—In one of the latest days of Fox, the conversation turned on the comparative wisdom of the French and English character. "The Frenchman," it was observed, "delights himself with the present ; the Englishman makes himself anxious about the future ; is not the Frenchman the *wiser* ?" "He may be the *merrier*," said Fox "but did you ever hear of a savage who did not buy a *mirror* in preference to a *telescope*.

Modesty.—A beautiful flower that flourishes only in secret places.

"A great portion of the wretchedness which has often embittered married life, I am persuaded, has originated in the neglect of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a plant which will not even bear the touch of unkindness ; a delicate flower, which indifference will kill, and suspicion blast. It must be watered with a shower of tender affection—expanded with the glow of attention, and guarded with the impregnable barrier of unshaken confidence. Thus nurtured, it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years."—*Mrs. N. Sproat.*

Walking is the best possible exercise. Habituate yourself to walk very far. The Europeans value themselves on having subdued the horse to the use of man ; but I doubt whether we have not lost more than we have gained by the use of this animal. No one thing has occasioned so much degeneracy of the human body. An Indian goes on foot nearly as far in a day, for a long journey, as an enfeebled white does on his horse, and he will tire the best horses. A little walk of half an hour, in the morning, when you first rise, is advisable. It shakes off sleep, and produces other good effects in the animal economy.—*Jefferson's Memoirs.*

FOR THE FARMER.

From the Yankee Farmer.

IMPROVE THE SOIL.

The article which follows, points out several methods of improving the soil. Every farmer knows very well the superior profit of a fertile soil in the production of crops that liberally repay him for his labor ; but every one is not equally sensible of the various ways of enriching his lands, nor does he eagerly embrace every opportunity within his knowledge.

Farmers should awaken and look to the importance of this subject, embrace every chance within the reach of their means and information, to render their soil more fertile ; and they will soon find a permanent improvement, and it will give better crops with less labor, for a mellow fertile soil is the most easy to work. Many means of improving the soil are neglected for want of information, and when new plans are recommended, they are adopted slowly, as many cannot confide in any practices that were not sanctioned by the usages of their forefathers.

"The golden rule of agriculture is to apply such manures and tillage, as will make heavy lands lighter, and light lands heavier, cold land hotter, and hot land colder." He only is a farmer who knows and follows this rule.

Lands are seldom so rich but it may be a matter of gain to increase their fertility ; and few tracts are so poor but that with proper tillage and manuring, they made the residence of plenty.

Manures are composed of all those substances which either directly, or indirectly, supply plants with their requisite food, by means of which they are enabled to expand and come to maturity.

In the first place, the different earths will serve to manure each other. Thus, clay is a fertilizer of a light sandy soil, and sand is equally a fertilizer of clay. Where clay is applied to a sandy soil it should be carted on in the fall, and spread evenly on the ground, that the frost may pulverize it before it is mixed with the soil in the spring.

The better these earths are mixed in the respective soils, the more sensible and immediate will be their effect: but their principle excellence is that they are calculated permanently to improve the soils to which they are applied. Stiff loams are also in the same way assisted by sand, and sand again by these ; but neither in so great a degree as in the former case. Generally it may be observed that all light, dry soils, are improved by being mixed with heavy earths, and *vice versa.*

Sand and fine gravel will greatly fertilize the soil of bog meadows, and this earth again is very good manure for all upland soils. It is peculiarly excellent for Indian corn when applied to the hills, and is very good for flax, hemp, and most other summer crops. Like gypsum, it is friendly to the growth of white clover. When applied to upland grasses, it should be laid on as a top dressing. Every kind of black mud from ponds and swamps, answers a somewhat similar purpose ; though if the mud be stiff and clayed, it should only be applied to a light dry soil.

The different sorts of marl found in bog swamps are also excellent manures for all upland soils. The earths are usually found at the depth of from one to three feet from the surface, and are either of a white, gray or brownish color. The former is the most efficacious, and the latter the least so, their strength being in proportion to the quantity of carbonate of lime they contain. It is best to mix these earths with the mass of black earth or bog dirt, that forms the upper stratum, in order to reduce their strength, and when thus mixed, a load of even the weakest kind is more efficacious than two of common barn dung.

Their operation as manures is similar to that of the Nova Scotia gypsum, have little or no effect when first applied to wheat and rye ; but by its afterwards covering the ground with a thick growth of white clover, it is rendered fit for producing largely of these crops. The same may be observed of the bog dirt. Like these, these marls are peculiarly excellent for Indian corn, and all summer grain, and a less quantity is sufficient. They may be used as a top-dressing or otherwise.

Ashes as a manure are found to be more efficacious in some parts of the country, than in others, generally most so, when applied to lands near the ocean. In some parts where the soil is extremely light and the bottom sand, the farmer can afford to pay twelve and a half cents a bushel, while in other parts, they are suffered to lie untouched about the pot-asheries.

Ashes generally answer the most valuable purposes when applied to Indian corn, particularly where the soil is not suitable to this plant. Where the soil is wet, cold, loamy or clayey, the plants are apt to get stunted with the cold rains which usually fall after planting ; and then the ashes serve to supply the natural deficiencies of the soil till it becomes fertilized by the sun.—But where the soil is natural to the growth of this plant, and there is no danger of its being stunted at its outset, perhaps it may be better to apply the ashes later, so that the plants may derive the greatest assistance from this manure, while the ears are setting and forming.

Ashes should generally be used for top-dressing: their salts lose nothing by exposure to the air, and soon find their way into the soil.

Soot is much more efficacious than ashes : besides salts, it contains oil. The soot of coal is esteemed equally as good as that of wood. It is used for top-dressings, and requires about forty bushels for an acre.—When applied to winter grain it should be sown in the spring ; and the same may be observed of ashes. Cold soot is particularly very good for meadow lands which have become sour and mossy. This manure, can however, only be had in considerable quantities in large towns.

Of salts, which serve as manures, the principal are the common sea salt, urine, stale of cattle, sea water, saltpetre and alkaline salts. To the latter, the virtue of ashes as a manure, is principally owing. Soap-suds is in part valuable on account of its akaline salts, and perhaps the neutralized oil it contains adds much to its value. It is usual to throw this manure away ; but this is a needless waste. It may be taken in the watering pot and strewed over the garden, where it will be of great service as a manure, and in expelling insects.

ADVERTISEMENTS.

NOTICE.

At a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Great National Work !

Ladies Companion, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney : The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston ; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number ; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz : December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts : and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS.—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid*, to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

Large Maps of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City ; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveing agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

The Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "Illustrations of the Bible," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments ; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle ; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILCOX, Teacher

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves ; and rented to gentlemen at one shilling per week ; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September ; The second term on the second day of January ; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - - - - -	2,50
In Painting, - - - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

The subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

Books, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

For SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS ! BLANKS ! BLANKS !

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.

LOTHIAN & HAGAR.

Type Founders, No 74 Fulton Street, N. Y., are prepared to execute orders for type at the annexed reduced prices, viz :

PICA	38	cents per lb.
SMALL PICA	40	" "
LONG PRIMER,	42	" "
BOURGEOIS	46	" "
BREVIER	54	" "
MINION	66	" "
NONPARIEL	84	" "
AGATE	108	" "

Ornamental and Job Type in proportion.

Lothian & Hagar are agents for the sale of the Washington and the Smith Presses, manufactured by R. Hoe & Co., which they will furnish at manufacturers prices.

Cases, Composing-sticks, Ink, and every other article used in the printing business, at the lowest prices.

New York, March, 1840.

R. HOE, & CO.

Press Makers and Machinists,

Nos 29 & 31 Gold-Street-Factory, New York.

Have generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery ; also, Machinery and saws of every description. Among their extensive assortment may be found the following :

The Smith Printing Press, Imperial, No 3, 2, 1, price ranging from $300 to $250, Super Royal do. price $240, Medium do. price $230 ; the Washington Printing Press, Imperial, No 3, 2, 1, price from $300 to $250, Super Royal $240, Medium $230, Foolscap $150 ; Gilpin's Improved Self-Inking Machines, from $100 to $125 ; Standing Presses from $100 to $300 ; Iron Lithographic Presses $125 to $325 ; Hoe's patent iron Copper Plate Presses $135 to $350 ; Sadler's Presses $100 ; Book Binder's Presses and Ploughs $8 ; Plough Knives each $1 ; Patent Ruling Machines, to rule one side, $125 ; do to rule both sides $250 ; Chases $2 to $18 ; Imposing Stones $25 to $50, Composing Sticks $2 to $4 50, Galleys $1 25 to $3 50.

Types —Fourteen and ten lines Pica, per lb 22 cts. Seven lines do 28, Six lines do 30, Five lines do. 32, Four lines do. 34, Cannon 36, Double Paragon, do. Great Primer, do English, real Double Pica, and Double Small Pica, 38, Paragon, Great Primer, English, and Pica, 38 ; Pica on Small Pica body, 41 ; Small Pica, 44, Long Primer, 39, 40, 42 ; Bourgeois, 64, Brevier, 64 ; Minion, 46, 54, 66, Nonpareil, $84, Pearl, $1.40.

An extensive assortment of Fancy and ornamental type, Flowers, &c &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers.
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville.* Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
Canisteo.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Rev. James Bailey.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—Isaac D. Titsworth.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

The Seventh-Day Baptist Register

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AT DE RUYTER, MADISON Co. N. Y.

BY

Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

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EDITED BY AN ASS

VOLUME I.

COMMUNIC

For the R
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Around one parent knee

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SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JULY 14, 1840. NUMBER 19.

COMMUNICATIONS.

For the Register.

REFLECTIONS WHILE STANDING BESIDE MY SISTER'S GRAVE.

* * * It was autumn.—Vegetation was assuming its sombre hue, yet seemed still lingering on the verge of decay. A few faded flowers yet remained which had lost their fragrance to remind unthinking mortals that we were like fragile flowers. Although we may flourish awhile in perennial bloom; yet time, that steals along so silently, will soil the fairest countenance, and age imprint its wrinkles there. While indulging these gloomy reflections, I found myself standing beside my Sister's grave, whither I had intentionally directed my steps; and while lingering there, I mused on days that were past, when she on whose bosom now the clods of the valley rested, dwelt amid the children of men, and on whose cheek the rose of health played, and whose spirit no withering blight had crushed, and over whose head seventeen summers had just passed, and to whom life in anticipation presented nought but happiness.

> " But ah! while yet indulging dreams of bliss,
> The fell destroyer came, and withered all her joys."

Although almost daily the passing bell told her that she was mortal, yet the fearful truth was not brought home to her mind until the withering hand of disease fell upon her, and told her in language that could not be misunderstood, that she must ere long put on the habiliments of the tomb. How could she leave the dear friends she loved, and those bright scenes upon which she had just entered, and all her earthly projects unfinished, and be hurried away to the cold dark grave! How could she launch away into that undiscovered country, from which no traveler returns, and appear in the presence of Him whom she had not made her friend! But when her hope in earthly happiness had forever fled, her sad despairing eye she turned to Him who hears the sinner's prayer, and who will condescend to be " a last refuge."—He heard her prayer. Oh! how He brightened her path-way to the tomb—stripped Death of his terrors, and shed light and consolation around her dying bed; and when that hour came, at the thought of which sometimes the stout-hearted tremble and turn pale, yet she could look away by faith beyond the shadowy vale, where bliss reigns forever without alloy, and where the redeemed ones shall unite in ascribing glory and honor unto the Lamb forever. I remembered the hour when we stood in agonizing suspense around her death-bed, and strove to hear her last admonitions as they were breathed in low faint whispers from her dying lips—a few more struggles, and then her eyes were forever closed on all sublunary things.—Ah! what a change! The features settled into composure, and a smile rested on her countenance, but it was so unearthly, so death-like, that we wept as we gazed upon it. We brought her to this lonely spot, and she was consigned to her lowly resting place.

> " And parted thus are they who played
> Beneath the same green tree;
> Whose voices mingled as they prayed
> Around one parent knee."

Although I had reason to believe that she, whose untimely exit I deplored, was made partaker of that bliss which is beyond my ken, still I could not help but weep when I thought her eye would no more beam on me; and I almost wished that I were laid beside her; but this thought was only the impulse of the moment, for when I considered, I knew that there was no interchange of thoughts, no kindling of affection in the tomb, but one long silence reigns in that dread charnel-house, which will only be broken by the sound of the arch-angel's trump, which will arouse the sleeping millions, " some to everlasting life, and some to shame and contempt." Oh how mysterious is this love of kindred! Time nor distance cannot efface it from our memory. Death cannot conquer it, though he may consign friend after friend to his dark domain; yet we will delight to linger around the spot where their dust reposes, and fain would gather from the tomb some faint memento of departed worth, and cherish it in our bosoms, and faith will enable us to look away to the resurrection morn, when we hope to be united in strictest bonds of friendship with those we have loved. Well, thought I, it will matter not though she for whom I mourned was called early in life to her rest. She is of that number that shall awake unto everlasting life. Sleep on, loved Sister, and I will mingle with the busy throng again, and a friendly recollection, or a stony urn will be the only relic of thy past life; but I trust thy record is on high. The rude storms that beat above thee cannot invade thy peaceful abode. Thou art far away where care, nor sorrow, cannot reach thee; and when my sun of life has forever set, I hope to be brought to this lonely spot, and then " I will rest like thee, and be with thee forgot."

* * * All around seems hushed in peace. The tumultuous passions which agitate the mind are left behind when we come among the habitations of the dead, and we feel that we must tread lightly above their slumbering ashes. The tranquility which reigns here is broken only when some mourning souls come near to deposit the remains of a dear friend beneath the " green-turfed mound." As I gazed around upon the monuments of the departed ones, I was forcibly reminded of the words of the prophet: " The voice said cry. And he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of the Lord endureth forever." These last words reminded me also of that home where flowers fade and wither not, but bloom fresh around the throne of the Eternal One. I thought also upon the transitory nature of all terrestrial things. My imagination flitted away to the graves of heroes renowned in history; even to that lonely Isle where were deposited the mortal remains of one of the proudest monarchs that ever swayed the sceptre, and whose rocky and projecting cliffs prevents the mariner from paying the tribute of a tear over his remains to his memory.—Who would wish to receive the adulations of the thoughtless crowd, for a few fleeting years wear the most costly diadem that ever decked the brow of kings, and then, perhaps, be turned away into exile, and live a solitary and lonely life, and when dead be denied the privilege of being buried in their native soil? Who would not rather lead a peaceful life far from the bustling din, and, when they come to die, feel that they had made their peace with God, and have their friends stand near, and smoothe their dying pillows, and at last have their bodies moulder back to dust in some village church-yard, and have some simple epitaph engraven on their tombstone to tell the wanderer of after years the time of their departure, and that they had left conclusive evidence of having gone to eternal rest. S. G.

Gibson-Ville, June 28, 1840.

For the Register.

RELIGION.

Religion is the friend of God, the restorer of the moral universe, the life of the soul, and the preserver of angels. It is a bright halo, resplendent with the love of God and man. It is a moral ocean, from which arise the exhalations that are condensed into the dew of heaven. It has restored the image of God to the soul, placed a crown of glory on its head, and planted on earth the rose of immortality. It has healed the effluvia of the moral atmosphere, stayed the angel of death, erected the altar of peace, and planted the tree of immortality in the abodes of man, resuscitated the bones in the valley of vision, and raised them to the paradise of God.—It has enshrouded the coffin with a vail, lest the splendor of heaven should become departed through the visage of saints.—It has hallowed the joys of connubial felicity, united by one eternal union the nuptial hand, and sweetened the waters of Marah. It has cemented the bonds of union in society, and proclaimed peace to mankind.

The writer does not wish to be understood only in a limited extent, viz: To the righteous, the doctrine of future punishment is too plain to need illustration or proof. It has tuned the human tongue with the law of kindness, hushed the spirit of jealousy, and expanded the heart with good will, and written humility on the brow of creation. It has given energy to intellect, removed the films from mental vision, and regenerated the spring of moral action. It has clothed evil in the garb of innocence, and encircled her head with the diadem of righteousness. It has established the laws of honor and justice. It has revered sanctity and confered honor upon truth and love. It has filled the soul with benevolence, and succored the widow and the orphan. It has delivered the poor, and raised humanity to the heavens. It has hurled the tyrant from his throne, made the despot to tremble, kindled the fire of freedom upon the altars of liberty, made void the merchandise of souls, and proclaimed the jubilee of liberty to the captive. It has rejected with disdain a bribe to pervert justice, instilled wisdom into legislators, quenched the fires of ambition, sheathed the assassin's dagger, established the faith of nations, chimed the bells of peace, converted the sword into a ploughshare, arrayed embattled hosts in conflict against the powers of darkness, and reanimated the slain with the breath of immortality. It has established kingdoms, extracted the pang of sorrow, spoken peace to the conscience, anchored hope within the haven of eternal felicity, lighted the lamp of immortality, conquered death, and transformed the grisly monarch into a welcome messenger. It has illuminated the grave, and rescued an innumerable company out of every nation, and kindred, and tongue from the grasp of the devil, and the torments of hell, to be companions of angels, and raised to the glories of heaven.

Oh blessed religion! thou art the personification of all good in earth and heaven. And should man ever discard thee from his heart? Never—no; Never.

GAMMA.

RELIGIOUS.

From the N. Y. Observer.

UNSPOTTED FROM THE WORLD.—An easy matter it would be to have pure and undefiled religion before God and the Father, if it implied no more than to visit the fatherless and widows in their affliction. But these deeds of mercy must be performed by one who keeps himself unspotted from the world, or they are not evidence of genuine piety in the heart. What is it to be unspotted? In the sight of God, the heavens are unclean, and the angels themselves are charged with folly! How vile must sinful man appear in the eye of holiness! The whiteness of an angel's robe would be sullied by the slightest contact with the sinful world in which man lives, and moves, and has his being. How then shall man escape untouched?

Not by flying from the world. History would teach us, if reason would not, that the cave or the cloister is not to be desired for the cultivation of holiness of heart.—The man who buries himself that he may avoid the world, carries his worst enemy with him.

Not by refusing to mingle in the common pursuits of life. It is the duty of man to be " diligent in business," as well as " fervent in spirit, serving the Lord." The cares of the world must have their place, and receive their appropriate share of attention. Slothfulness is sinfulness. But it is the duty of every man, and every Christian may find grace, to mingle with the world in the daily and hourly affairs of life without staining his character by indulgence in those things which bring reproach on religion, and are justly so offensive to God. There are a thousand artifices which are common among men in the pursuit of trade, so common that they have ceased to be regarded as censurable, which God cannot approve, and which no man can practice and be *unspotted*. It was so in old times, when the buyer said, " It is nought," " it is nought," but went away and " boasted" of his bargain. The Christian who scrupulously refrains from making any compromise with his conscience for the sake of gain; who in buying and selling demonstrates to those with whom he deals that his principles are fixed and governed by unchangeable truth; who never promises what he does not mean to perform, and never turns to the right hand or to the left for the sake of advancing his interests; *he* stands on high ground, and a time serving world will acknowledge that he is an upright man, who fears God. The man who carries into business the principles of the gospel, and follows the golden law of Christ in his most trivial dealings with his fellow men, who goes from his closet to the counter, or shop, or market, and there feels the power of religion constraining him to do what is right, and restraining him from that which is wrong, may keep himself unspotted from the world. He must be watchful. He must be prayerful. But there are no insurmountable difficulties in his way. Where sin abounds grace may much more abound. The obstacles may be great, and the temptations strong, but the motives to resistance and the strength for the conflict are all sufficient. " My grace is sufficient for thee."

How the character of the church would be exalted in the eyes of God and angels and of *wicked men*, if its members lived above the world while they are living in it; if they set their affections on things above, not on things on the earth; if they used the world as not abusing it, and showed by their walk and conversation that this was not their home! Spotless purity, absolute perfection we do not expect to see, till we awake in the likeness of God. But that the followers of Christ should aim at a higher standard of piety, more holiness of heart, and less conformity to the maxims and practices of an ungodly world, none will deny. The church demands it of her members. The Savior demands it of those he died to redeem. The great God demands it when he makes his own holiness the ground of the precept, and saith, " Be ye holy, for I am holy."

SELECT SENTENCES.

A master should be sometimes blind; and a servant sometimes deaf.

When we leave this life, nothing of what we possessed here follows us into eternity; but the spirit, temper and views with which we sought, enjoyed, used and parted with it.

As they who for every slight infirmity take physic to repair their health, do rather impair it; so they who for every trifle are eager to vindicate their character, rather weaken it.

Prosperity procures friends; but adversity tries them.

It is better to be preserved in the brine of adversity, than to rot in the honey of prosperity.

Be not too venturesome in exposing thyself to needless dangers; for he that courts perils, shall die the devil's martyr.

The Dutch proverb saith, " Stealing never makes a man rich; alms never make a man poor; and prayer never hinders a man's business."

An ungrateful mind is the devil's lodging house, supported with five pillars, namely, ignorance, pride, discontent, covetousness and envy.

God loves the poorest saint on earth incomparably better than any angel in heaven loves God.

In conversation, aim more at God's honor than at thy own; the one is the character of a devil; the other, of a saint.

Turn a deaf ear to the backbiter: if thou receivest not his words, they fly back and wound the reporter; if thou dost receive them, they fly forward and wound the receiver.

There is a time when we may say nothing; and a time when we may say something: but there never will be a time when we should say all things.

Particularly avoid three sorts of persons, namely, apostates, angry men, and those who are given to change.

Men lose many excellent things, not because they want power to obtain them, but spirit and resolution to undertake them.

He that will not bear Christ's reproach, shall bear his own: which will be infinitely worse.

Sin received its sentence of death in the death of Christ; but it doth not receive its execution till the death of a Christian.

Four things we can never take the full dimensions of; namely, the evil of sin, the deceitfulness of the heart, the love of Christ, and the perfections of God.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them: but when he considers the blindness, depravity, and prejudices of the heart in its present lapsed state, he wonders that any should enter upon them.

Saints desire so to meet with God, as to part no more; and so to part with sin, as to meet no more.

The Jewish proverb saith, " If the world knew the worth of good men, they would edge them about with pearls."

It was the saying of a great divine, built on long observation, that he had found more good in bad people, and more bad in good people than he ever expected.

It is impossible for Christ to dwell by his Spirit in a heart that is under the habitual dominion of sin.

The covering of sin is like the keeping a serpent warm, which will sting the more fiercely.

THE SAVIOR'S BENEVOLENCE.

From the 'Mount Zion above,' the Savior beheld our race, guilty, lost, ruined. The sad prospect moved his sympathetic soul, and called forth his compassion. On us the Father frowned, and against us, the law in tones of wrath, uttered its dreadful denunciations. The Savior saw that frown; he heard our wretched doom. The tender cord was touched. Father, (he says) calm thy frowning face. Thy demands shall be fully satisfied; thy wrath shall be appeased. I'll take the offender's place, and give myself a ransom. To yonder world I'll go, and redeem man from the 'curse of the law'—from the power of sin—from final death and ruin. From Heaven's high throne thus spake the Savior, and swift the tidings flew through all the blissful regions. The Father smiled, approved; while angels wondered—recorded—adored—and hastened down to earth, to tell to man the thrilling story. The auspicious moment of his advent arrived, and again he speaks, while in profoundest silence all heaven listens. My throne I descend—my robes of effulgent glory lay aside!—my Deity I conceal in human form!—my heavenly home I leave!—I descend to earth and dwell with sinful men; but not finally. I exchange the song of angels, for the sighs and groans of wretched mortals!—I go to seek the ruined—to save the lost!! I go to be familiar with scenes of suffering and woe; myself the greatest sufferer of all. I go—and I shall be despised—persecuted—opposed—rejected!—I go to toil—I go to suffer—I go to bleed—I go to die; that man may live, and live forever!! Farewell, ye scenes of Paradise, so rich, so enchanting—so pleasant to the eye!—Farewell, ye pure—high spirits; who have so long, and so devoutly worshiped me! Farewell, Eternal Father!! All Heaven! I bid farewell, till I my work shall finish, and then return to reign in glory! Thus spake the Son of God, and hastened on his mission. Angels attend him down to earth, and announce to shepherds his advent. They sing glory to God—peace to earth—good will to man—and fly again to Heaven. "Our eyes behold our King and Savior—but can it be! A helpless—tender infant! His bed is straw and his cradle a manger—his head where! No where!—In this wide world he has none—'not where to lay his head!!' O the mystery of redemption! The unborn—benevolence of Christ!! But he rose above the fragile state of infancy, and entered on his work. 'He went about doing good.' He healed the sick—he raised the dead—he soothed the sorrowing heart, and dried the mourner's tear. Nor is this all. 'He took our nature and carried our sorrows.' 'He was acquainted with grief; for our sins pressed heavily upon him. He watered Jerusalem with his tears, Gethsemane with his blood. More; he groaned—he bled—he died on the Cross!! He died a sacrifice for us—for us; his enemies—his foes! He died for each—for every one—for all!!

Christian! Behold the scene, and let your love be strong—ardent—intense. Love with all your soul!—serve with all your powers!

Sinner! Behold the scene, and let thy heart melt in deep contrition. Shed the penitential tear, and in earnest plead for pardon. Seek—love—believe—be saved!

P. S. A.

PENITENCE.

Lord didst thou die but not for me!
Am I forbid to trust thy blood!
Hast thou not pardons rich and free,
And grace an overwhelming flood!

My sins and errors, I confess,
Can men, or devils, make them more!
Of crimes already numberless,
Vain the attempt to swell the score.

Were the black list before my sight,
While I remember thou hast died;
'Twould only urge my speedier flight,
To seek salvation at thy side.

Low at thy feet I'll cast me down,
To thee reveal my guilt and fear;
And if thou spurn'st me from thy throne,
I'll be the first who perish'd there.

ASIATIC PROVERBS.

When you are in prosperity, you need seek no other revenge over him that envies you, than the mortification he has from it.

As soon as a person takes pleasure in hearing slander, he is to be ranked among slanderers.

That which a man suffers for this world, fills his heart with darkness, but that which he sufferers for the other fills his heart with light.

The greatest repose which a man can enjoy, is that which he feels in desiring nothing.

He that pushes a jest further than good breeding requires, shall never fail to be hated or despised.

He who is worthy of being called *a man*, is unshaken in adversity, humble in prosperity, active and bold in danger; and, if he be not learned, has at least a love for learning.

He is a free man who desires nothing; and he is a slave who expects that which he wishes.

Live not on credit, and you shall live in liberty.

A wise man observes these three things—he abandons the world before it abandons him,—he builds his sepulchre before the time of entering it,—and he does all with a design to please God, before entering into His presence.

He who takes not counsel beforehand, will be likely to fail in the accomplishment of his projects.

He who relates the faults of others to you, designs to relate yours to others.

Watch your friends; except those of whom you are certain; but know that none can be a true friend but he who has the fear of God.

The most perfect pleasures in this world are always mingled with some bitterness.

The world is the hell of the good, and the heaven of the wicked; i. e. it is all the evil that the former shall meet with, and all the good the latter shall enjoy.

By doing good to those who have evil intentions against you, you thereby shut their mouths.

He who knows well what he is capable of, has seldom bad success.

The excellency of many discourses consists in their brevity.

THE TRINITY AT THE CREATION.—What should hinder us from accepting the resolution, given by the best expositors, ancient and modern, and drawn from this consideration, that, in the unity of the Divine Essence, there is a plurality of Persons, coeternal, who might say with truth and propriety, " Let us make man;" and, " Man is become like one of us!" Of such a personality revelation informs us; it is that upon which the economy of man's redemption is founded; his creation, as well as that of the world, is in different passages attributed to the Father, to the Son, and to the Holy Spirit; what more natural, therefore, than that, at his production, this form of speech should be used by the Divine Persons? What more rational than to suppose, that a doctrine so important to the human race, was communicated from the beginning, that men might know whom they worshiped, and how they ought to worship? What other good and sufficient reason can be given, why the name of God, in use among believers from the first, should likewise be in the *plural* number, connected with verbs and pronouns in the *singular*? It is true, we Christians, with the New Testament in our hands, may not want these arguments to prove the doctrine: but why should we overlook, or slight, such very valuable evidence of its having been revealed and received in the Church of God from the foundation of the world? It is a satisfaction, it is comfort, to reflect that, in this momentous article of our faith, we have patriarchs and prophets for our fathers: that they lived and died in the belief of it; that the God of Adam, of Noah, and of Abraham, is likewise our God: and that, when we adore him in three persons, and give glory to the Father, to the Son, and to the Holy Ghost, we do as it was done in the beginning, is now, and ever shall be.—*Bishop Horne.*

A DEVOUT SPIRIT ESSENTIAL TO MINISTERIAL SUCCESS.—No human power or efforts can do good to the souls of men, except the Spirit of God work by them, nor can any authority or might prevent that good which this divine agent is pleased to do, often by feeble and unworthy instruments. To spread the gospel and to render men wise, holy and happy, we do not so much need the assistance of great abilities, eminent learning or even the powers of philosophy, eloquence and oratory, as we do men, filled with the Holy Spirit, full of faith, heavnly wisdom, holiness, zeal for the glory of God, and love to the souls of men, going forth in simple dependence on the Grace and Providence of God, using no carnal weapons, but the spiriual armor provided for them, and by fervent prayer seeking a blessing from Him alone. Before such preachers, or rather, before Him who has said; " Lo I am with you," &c., mountains would become plains. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond rod of Moses divides the mighty waters of the deep Red Sea. The mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let the ministers of Jesus Christ give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith and in the power of the Apostle.—*Watchman.*

GOD *so* LOVED THE WORLD.—There is more of God's bounty expressed in that one verse, " God *so* loved the world, that he gave his only begotten Son," than there is in the whole volume of the world. It is an incomprehensible *so*; a *so*, that all the angels in heaven cannot analyze; and few comment upon or understand the dimensions of this *so*. In creation mere nothing was vanquished to bring us into being: in redemption sullen enmity was conquered to produce our restoration. In creation he subdued a nullity to make us creatures: in redemption his goodness overcomes his omnipotent justice to restore us to felicity. A *word* inspired the dust of men's bodies with a living soul: but the *blood of his Son* must be shed to lay the foundation of his renewed happiness. In the first, Heaven did but speak, and the earth was formed; in the second, Heaven itself must sink to the earth, to raise man to his original state. It was a more expansive goodness than was laid out in creation. " The redemption of the soul is precious," much more costly than the whole fabric of the world; for to effect this, God parts with his dearest treasure, even his *well beloved Son*.—*Charnock.*

BEAUTIFUL EXHORTATION.—Every sin you conquer shall give new strength; every temptation you resist will make you free in the Lord; every tear you shed will be noticed by your great High Priest; every sigh you raise will reach his ear. Up, then my dear young friends! and gird on the armor of God. Enlist under the banner of Jesus Christ; and let your powers, your energies, your faculties, your heart, all be his. Bright and glorious is the day before you; white and full are the fields that wait for you; girded and strong are the companions who will go with you; beautiful upon the mountains shall be your feet, wherever they bring the tidings of mercy. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, 'Do something—do it—do it!' Keep your heart with all diligence; break away from every sin; live unto God; and your reward shall be what 'ear hath not heard, eye hath not seen, neither hath it entered into the heart of man to conceive.'—*Todd.*

PRAYER.—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet of mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness.

THE NATURE OF MISSIONARY WORK.

A letter from Mr. Goddard, missionary to the Chinese, now stationed at Singapore, to the Missionary Association at Newton Theological Institution, of which he was a member, has been put into our hands, from which we make a few extracts. Mr. G. is eminently a practical man and the reflections which follow are deserving careful attention at the present time. Speaking of his views of the work while in this country, he says:

"I then felt that whoever would be the means of saving souls in Boston, must lay aside all romance, and settle down to diligent, patient, and persevering labor. Whether any one abroad knows what he is doing, or not, must be to him a matter of small concern. He must bring his influence in contact with the minds of the wicked men, both individually and collectively, and in fervent, humble prayer seek the assitance of the Holy Spirit, without which all his labor is vain. Such is the nature of labor in the vineyard of the Lord in America, and essentially such do I find it on heathen ground. Such I found it in Burmah during my short visit there—such in Pinang—such here—and such I believe every where. The people for whom the missionary labors will deceive him, cheat him, steal from him, and take any advantage they can of him. They are generally dirty in their persons and dress, and when he speaks of Jesus they pay little or no attention. In short, almost every thing external is repugnant. In these circumstances the missionary must remember that beneath that uncouth, degraded exterior, is hidden a gem, if polished by the Spirit's influences, may become a diamond for the Redeemer's crown. Influenced almost solely by this motive, he must count no labor too great to be endured for such an object. I have been led to this train of remark, chiefly by the conviction which has been strengthened by the little experience which I have had, that the missionary spirit at home is somewhat deficient in this respect. It depends too much on circumstances, novelty, and romance. Christians will often be stirred up by the recital of some peculiar circumstances relative to missions, while the great fact which alone gives importance to missions, and without which the whole enterprise would be but a monument of human folly, viz., that the heathen are all perishing because they have not the gospel, produces little or no effect on their minds.

"Now, after all this is said, missionary work does not differ essentially in kind from that of a faithful minister at home. It may differ in degree, it may involve greater responsibilities and trials, but it is the same work and is to be accomplished in essntially the same way. I could wish, therefore, that instead of dwelling so much on supposed peculiarities of missionary life, there might be nourished up a spirit founded on the broad principle of love to God, whose love is trampled on, and to souls which are universally in all heathen lands.

"Where missionaries have come out influenced too much by the excitement of *external* circumstances, it has *more than once* happened that they have been entirely disappointed. Not finding in the *actual* circumstances of missionary life anything to sustain the feeling with which they entered it, they have either retired from the field, or remained to a great extent useless. Had they come influenced by love to Christ and to perishing souls, they would have found in the moral desolation of heathenism enough to keep alive that holy spirit.

"When the church comes to set about the work of missions as a work *to be done*, and to be done by *her* instead of doing as is now often done, viz., to labor a little occasionally in compliance with some excited feeling, and not with a fixed desire and determination to carry forward the work to its consummation, we may hope to see blessed results.

"It is a *work* to be *done*; it is a story to be heard; it is not a pitiful tale designed to excite men's feelings, and perhaps lead them under the influence of that excitement to throw a little money into a separate box, without thinking how little, or caring what becomes of it afterward; but it is a work to be done by the church; and every man when he joins the church pledges himself to do his part of it."—*Christian Watchman.*

From the New York Observer.

PRAY FOR ME.

A friend lately related to me the following incident. "I have," said he, "for the last two years been a member of the church of God. The first year I lived in the daily exercise and enjoyment of Christian duties. At the close of the year, I left the village and the communion of the church, and took up my residence in one of our large cities. I took with me the usual letter of recommendation, but, for some reason or other, made no use of it. At the same time, amid the bustle and confusion attendant on my entrance into the city, I neglected by degrees my private devotions, and finally ceased them altogerher. Gradually yet rapidly I declined, and before long I could sin with perfect recklessness. After I had been six months in the city I married. My wife was young and gay, but had an air about her that prevented me from being boldly wicked in her presence. Yet, I continued my former practices when out of her sight, and was rapidly growing worse and worse. She knew that I was a church member, and supposed that my conduct was in accordance with my profession.

"One evening, after I had been married about six months, on my return home, I found my wife in tears. She had evidently been weeping long and bitterly, and there was some heavy grief preying upon her heart. I endeavored to rally her, but she begged me not to mind it. We retired to rest, but she did not sleep. In the middle of the night she awoke me, and throwing her arms around my neck, while her tears fell upon my cheek, said in a tone of the most earnest entreaty and with the deepest feeling, "*pray for me!*"

"Had the lightning struck her dead, I could scarcely have been more shocked than at that demand. I trembled like a leaf and for a moment a faintness overcame me. In that moment the transactions of the past year rushed over my mind and I was bowed down beneath the weight. The next instant we were both on our knees, and if ever I prayed it was then: My wife is now a devoted Christian, and I trust that I am also one of those 'whose God is the Lord.'"

My friend was a backslider. He had gone far, very far astray. He was undoubtedly much worse than ordinary sinners, for he had sinned against the light. He had become reckless; perfectly hardened to the whisperings of conscience, and impenetrable to the light of the truth. Yet the simple utterance of those three words, "Pray for me," came home to his heart like a dagger. "Pray for you?" he must have thought—"pray for you! Why I do not pray for myself—I have not prayed for a year." And then his whole course was pictured before him, and he saw himself as he was. The Spirit came to his aid and he was restored to the Savior he had so ungratefully left.

WHERE WILL MEN FIND ROOM AT THE JUDGMENT?

We have frequently heard it said, that the human race who have lived and may live hereafter could not find room to stand in the day of judgment, on the face of the earth. If there is any use in putting at rest such an idea, it is most effectually done in the following simple calculation from the Boston Journal.—*N. Y. Observer.*

A paragraph has several times gone the rounds of the papers, within a year past, in which it was shown, or attempted to be shown, that if all the human beings that have lived since the creation of the earth, and been buried beneath its surface, should be raised and stand upon it, the globe allowing a yard square to each person, would more than be covered.

From the following calculation it will appear that a comparatively small portion of the earth's surface would be sufficient to contain the vast multitude of human beings, allowing a yard square to each person, that has existed on the globe.

Suppose, then, for the sake of round numbers, that the earth has stood 6,000 years, and that the population has always been 800,000,000, as now estimated. Sixty centuries multiplied by three generations in a century, would make 180 generations of 800,000,000, and these multiplied together, would make 144,000,000,000, as the supposed whole population of the globe since the creation. Then suppose one yard square for each individual of this vast number, how many miles sqaure would be sufficient for the whole? Multiply 320 by 320, the number of rods in a mile, and the product will be 102,400, as the square rods by 5 1-2, and this product again by 5 1-2, the number of yards in a rod, and the product will be 3,097,600, as the number of square yards in a square mile. Then divide the 144,000,000,000 by 3,097,600, and the quotient will be 46,487 and a fraction over, as the number of square miles necessary to contain, in an erect or lying posture, the present and past population of the globe.

Then extract the square root of 46,487, and the root will be 215 and a fraction, showing 215, or less than 216 miles square of country—say as large as the state of New York—would furnish a standing place of a yard square, for *one hundred and forty-four billions* of the earth's supposed population from the creation to the end of six thousand years. T.

Humility.—It is recorded of one of the ablest and best men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think, and often to say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an apostle, that, "in lowliness of mind each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which lurk in our bosoms, the many evil thoughts which sometimes arise in our minds, our many omissions of duty, our many unguarded expressions—there probably is not any of us but will find reason humbly to acknowledge, that he knows more harm of himself, than he knows of any one else.

Where shall I go last of all?—A Hindoo, of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death-bed. As he saw himself about to plunge into that boundless unknown, he cried out, What will become of me?' 'O,' said a Brahmin, who stood by, 'you will inhabit another body., 'And where,' said he, shall I go then?' 'Into another.'—'And where then?' 'Into another, and so on, through thousands of millions.'—Darting across this whole period as though it were but an instant, he cried, 'where shall I go then?' Paganism could not answer, and he died agonizing under the inquiry, 'where shall I go last of all?'—*Southern Christian Sentinal.*

Is Jesus Dead?—A Christian mother, who had met with many bereavements and sore afflictions, was in the habit of consoling herself in such seasons by saying, 'Jesus lives.' Her little daughter, one day, seeing her cast down and desponding, said, 'What is the matter, mother; is Jesus dead?'

How many professing Christians, by indulging inordinate grief, on account of worldly losses, convey to the world the idea that they have lost their all.

Charity, with some persons, is the next best thing to self-gratification.—*Hannah More.*

THE REGISTER.

De Ruyter, July 14, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

UNITY OF THE CHURCH.

The church of God is one. It has one common Parentage, one Redeemer, Governor, and Head; an identity of interest and object. It is a monument of redeeming mercy and preserving grace; the temple in which God's presence abides; the theatre of his most benevolent operations; the witness of his truth, and a treasure for which he feels the greatest solicitude.—Though composed of persons of all ages, of both sexes; of different nations, and who exhibit an infinite variety in their tastes, attainments, and condition; from the highest state of refinement to the most unlettered in the humblest walks of life.—Yet in this church are all worldly distinctions lost, and the new nature of those who are truly initiated into it, leads them to desire and labor for its peace and enlargement. Its relation to God is such as to render the duty of guarding the interests of piety, and reflecting the light of salvation for the recovery of a lost world, not only imperious but pleasant. The revealed will of Jehovah is the law of the church. By this rule every obligation, and every privilege, is defined. From hence we learn his gracious purpose that believers should be one. "Holy Father! keep through thine own name those whom thou hast given me, that they may be one as we are. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The complete union of a community so numerous as the disciples of Christ have become, and which is contemplated in the words of Christ above mentioned, could not be unnecessary, since it is a part of the Divine economy to make the union of Christians instrumental in the salvation of sinners; neither could this union have been secured by any other means than the incarnation and death of the Son of God. Through his death the enmity is slain; and "of twain" one new man is made; strangers are united in him as their common Head, and made heirs and expectants of the same glory. Neither the claims of law nor voluntary association could have produced a result so glorious.

By a most mysterious condescension the divine nature stoops to an union with sinful man, unfolding the attributes and perfections of the Deity, while man, by an easy and happy gradation, rises from a labyrinth of ignorance and wretchedness to an acquaintance and communion with God. The Father is revealed to the world thro' the Son. The Son is revealed in the hearts of believers. The Son of God is humbled even to death—man is raised from death and degradation, to life, and honor, and happiness unspeakable.

In the same ratio as Christians are united to the Father and the Son, are they united among themselves. Theirs is a union of views. Whatever diversity of sentiment may exist among them respecting other subjects, true christians do agree substantially in their views of the lost and ruined condition of man, since the introduction of sin into the world. They agree respecting the nature, office, and atonement of Christ, and that salvation can only be attained through faith in his name. The word of God is dear to all his saints.—They regard it as the charter of their freedom from sin, their directory in this world, and its promises the sum of their happiness in the world to come. This is the umpire in controversy, the test to which every opinion is to be brought; and all agree that whatever is contrary to this inspired volume should be rejected as the enemy of God and man.

[to be continued.]

The crops.—We believe the crops of all kinds promise a more abundant harvest in this and the neighboring counties, the present season, than has been gathered for many years. Having occasion to pass thro' a portion of the counties of Onondaga, Cayuga, Cortland, &c., a few days since, we were delighted with the evidences of plenty which presented themselves on every side. We observed the crops were not only heavier than usual, but much earlier.—The farmers have already commenced their hay-harvest in earnest, and there is a prospect of securing the crop in good order.—We saw several fields of grain which will be ready for the cradle in a few days.

South-Western Association.—Rev. Stillman Coon informs us that he expects to attend the South-Western Association as a delegate from the Western. He will also, Providence permitting, be with the Woodbridgetown church on the third Sabbath in August.

The Central Association does not send a delegate this year. Our best wishes are for the prosperity of our South-Western churches.

The Ladies' Companion.—The July No. of this excellent literary Magazine is duly received. Among the contents, which are entirely original, are the following:—"Boston," illustrated by a beautiful steel engraving, representing Boston and Bunker Hill, as seen from Chelsea, east of Boston Bay. "The Gamester's Fortune," by Mrs. E. F. Ellet. "Female Irreligion," by C. F. Daniels. "Lines addressed to a Friend on her Marriage," by Emma C. Embury.—"Song of the Western Emigrant," by Mrs. Caroline Orne. "The Bloody Hand," by J. E. Dow. "To the Memory of a Woman of Genius," by Mrs. Hofland. "The Tears," by Robert Hamilton. "Our Library, No. 3," by E. C. Embury. "The Emigrant's Warning," by Miss A. M. F. Buchanan. "Sketches in the West, No. 2," by Professor Ingraham. "Indian Traits—The Story of Niskagah," by Mrs. Seba Smith. "Dry up your Tears"—set to Music. "Fortune's Changes," by Mrs. Caroline Orne. "A Legend of the Passaic," by the Author of "Agnes of Governor's Island." The present No. contains eight extra pages.

CORRESPONDENCE.

For the Register.

It will be remembered by those who have read the article under "Missionary Intelligence" in the 3d No. of the Register, that our Missionary had formed an acquaintance with the Rev. C. F. Frey some time before that article was published.

About the same time, Mr. Frey proposed to Br. M. the formation of a society, conjointly of First and Seventh Day Baptists, for the promotion of christianity among the Jews, or, in other words, to unite as one the two denominations in the cause. Mr. F. and Br. M. called on a number of Baptist ministers and suggested the plan to them, and they appeared to favor it. In connection with the plan, it was proposed for Mr. F. to preach in Plainfield, and a meeting of the board requested that they might deliberate on the subject. This meeting was attended on the 26th of March, when a resolution was passed to present a proposition to the American Baptist Home Missionary Society for uniting our efforts, and appointed Br. M. to draft and present a plan to the board of that society. This he did on the 6th of April and the Board seemed interested on the subject, and appointed three of their number to meet a delegation from our Board on the 13th inst. Our Board having learned from Br. M. the result of his interview, appointed three also of their members to attend the joint meeting to consult further relative to the matter. The joint meeting took place according to appointment, in New York. The meeting was organized by appointing the Rev. Mr. Summers, President, and Eld. Maxson, Clerk: after which, Br. Maxson presented the following plan of the proposed union:

1. That a Missionary Board be formed jointly with the brethren of the A. B. H. Miss. Board, or if thought preferable, with brethren of the First Day Baptist denomination irrespective of their connection with the Board, & members of the S. D. B. Jewish Miss. Board, for the exclusive purpose of promoting the moral condition of the Jews.

2. That a Constitution be so constructed as that neither denomination shall surrender what may be considered by them respectively, as essential to a consistent religious course, and the spiritual welfare of the Jews; and so far as they are concerned, a mutual compromise be made so as to allow them to observe which day they may choose, without being deprived of the benefit afforded to them by the Board.

3. That in the formation of a Board a suitable number, jointly, (say two thirds) of the members be chosen from the First-day and the others from the Seventh-day Baptist denomination.

4. The object had in view in this plan, is to afford evangelical instruction to the Jews—to provide means for teaching Jewish pupils some mechanic arts by which they may be enabled to procure a living by their industry in christian society, and to educate and prepare for Missionary labors among the Jews, Jewish converts.

Br. M. also mentioned the subject of the difference of views in relation to the Sabbath, and that it might be thought to be a difficulty in the way of our laboring together in the work. On hearing the opinions of the committee it was found that nearly all thought it to be something of a difficulty, some in a greater, and some in a less degree, but finally a resolution was passed that we would present the subject to our respective societies, at their annual sessions. But from what has passed it is doubtful whether the proposition will be carried into effect.

Since the last report Br. M. has labored one month and twenty days in the mission, in visiting and distributing tracts. He has had some interesting conversations with Jews in the city, and in some instances a warm attachment was expressed. Some contend against our translations, some against the inspiration of the original, others believe the whole and seem to be expecting the Messiah, and are closely watching the passing events relative to Palestine, with a hope of the door being soon opened for their return to that land. Several young Jews have attended on the Sabbath meetings and seem much pleased with them.

By order of the Board.
D. DUNN, President.
T. S. Alberti, Rec. Secretary.
Plainfield July 8th, 1840.

For the Register.

GIVE TO THE POOR.

No one will deny that it is the duty of a Christian to give to the poor. Our worldly possessions are held in trust from the Great Giver of all, who has commanded us to comfort the afflicted, to clothe the naked, and feed the hungry. Yet how few christian societes recognize this principle!—It was never the intention of God, that one man should roll in luxury, and his brother famish for the common necessities of life. The law has made provision for the support of the poor in general, and Christians could not be expected to burthen themselves with every mendicant thrown in their way; but Christian societies should support their own poor.

Christians may be regarded as a great family, united under one head for the same object; this great family is divided into smaller brotherhoods, all uniting in general principles, but differing in things of minor importance. In these small bands the ties of brotherhood are closely knit.—Their forms of worship are the same,—they often meet beneath the same roof, and their prayers ascend in unison from the same altar to the God of heaven and earth. If, then, God in his wisdom should see fit to lay his hands upon one of these; if his worldly possessions are taken from him, and he has no longer the power of supporting himself; must the world be called on to support him? Will his brethren turn a deaf ear to his wants? Because he is unfortunate must he suffer neglect? Such is too often the case.

Men associate with their fellows and profess to be bound to them by the ties of love; but when they are called on to make an actual display of their good feeling, selfishness conquers, and they turn coldly away from a suffering brother. If, in a family of children there should be one who, in the vicissitudes of life, should experience some misfortune that should render the assistance of others necessary; and if, his brothers, being amply able to relieve him themselves, should send him to the poor-house, or with a subscription among strangers, for support; what should we think of them? We should call them cold-hearted, penurious men, who love money more than the commands of God. And in what does the case I have stated differ from religious societies? Are not the bonds that unite them nearly as strong as the ties of consanguinity? Yet it is not uncommon to see professors of religion among strangers with a subscription for the relief of their poor brethren, when their own society is amply able to support them. God has said thou shalt not kill; equally positively has he said thou shalt give to the poor. The first of these Christians recognize, but the last is too often forgotten.

If we judged from some, we should believe that penuriousness constituted a part of religion, and that a sanctimonious appearance gave them liberty to defraud the friendless stranger, and grind the face of the suffering poor. It is a solemn truth that the cause of Christianity suffers greatly from the illiberality and contracted views of many of its supporters. Men are taught to believe that charity and benevolence are the prevailing characteristics of religion; but, when they see the contrary character in, perhaps, a majority of religious professors, how can they be induced to join them? Many may start at the boldness of my remarks; but, if they will look closely at things as they are, they will find much truth in them. Christians should hold in mind the fact, that the eyes of the world are upon them ever, and walk more circumspectly, that by example, they may enforce the precepts they profess; and not, by yielding to the basest of passions, bring dishonor upon the noblest cause that can engage the attention of man. O. M.

For the Register.

Messrs. Editors.—The following extract of a letter from a friend, contains so much that will meet a response in the heart of many a wanderer, and so strongly urges the necessity of keeping a strict and prayerful watch in the hour of temptation, that I am induced to offer it to you for publication, should you think it worthy of a place in the columns of the Register.

F. W. S.

'But why do you reprove me thus? the troubled spirit needs milder treatment.—True, indeed, were all the words you spoke; and they were as a mirror, in which I saw more plainly my own dreadful condition. The thought that I once was happy; the remembrance of those days which we together spent in the fear, in the love of God, are no longer the heralds of consolation, but messengers of the keenest anguish. No clouds then obscured the field of our enjoyment. On the wings of the morning, our petitions together ascended to Heaven's throne, and the shades of evening wafted up the notes of praise, the incense of grateful hearts; the Sabbath was a day of gladness, and the house of God a temple of rejoicing; in our rambles through forest and field, the theme which inspired our meditations was the one which fills Heaven with acclamations of praise to Nature's God; and when the day arrived in which I was to bid adieu to the May-day of life, and enter upon its more active duties, my soul's most ardent desire and my prayer to God was, that I might ever be an instrument of good to his creatures, and a means of advancing the glory of his kingdom on the earth. But how far short of this have I fallen! The exercises of secret devotion, so essential to vital piety, soon began to yield to the influence of that excitement incidental to the various and conflicting circumstances of my profession, and gradually the Spirit's influences were lost, until the monitions of the "still small voice" were no longer heard in the confusion which awaits the soul at war with its Creator.

'Years have rolled on; and time has effaced the bright visions which 'lent enchantment' to every prospect in the future. A victim of the world's unkindness, and without the consolations of religion, I feel as one made the sport of every wind and every wave. Life has lost its sweetness; and I would look forward for repose in the undisturbed quiet of the grave; but Oh, can I endure the presence of an offended God! Can there—say, can there be mercy for so vile a sinner?'

Brother Stillman Coon writes us a few interesting lines under date of

Independence, July 7, 1840.

The revival which brother Irish mentioned in Coudersport, was, at the last accounts, still progressing. The cause of Temperance, at that place, seems to be in a flourishing condition, the total abstinence plan having been adopted a few weeks previous to the protracted meeting; and when I again visited the place, four weeks after the close of said meeting, one of the tavern keepers told me that the sale of liquors in his establishment had decreased ninety per cent.

For the Register.

Messrs. Editors.—Feeling a strong partiality for the following lines, and not having seen them in any publication of the day, I send them for publication in your paper; hoping they may prove as great a blessing to some afflicted believer as they hitherto have to me. M.

"There remaineth a rest for the people of God"

Sweet were the cheering words that broke
From our Redeemer when he spoke
Of mansions for the blest;
His saints again his face shall see,
And where he is, they too shall be,
In realms of endless rest.

Yes, there 's a rest for saints on high,
A rest prepar'd for those who die,
Reclining on his breast.—
The weary pilgrim homeward turns,
While in his bosom anxious burns
The hope of future rest.

How light the ills of time appear!
How short the state of suff'ring here!
If but in Jesus blest,
The way-worn trav'ler undismay'd,
Espies beyond death's gloomy shade
A heaven of endless rest.

O 'tis but just a step between
This mortal state and that unseen
Abode of myriads blest!
And oft my soul is in a strait
More anxious to depart than wait
To find the promis'd rest.

Hail, precious moments, as ye fly!
In swift successions, hasten nigh
Release to the opprest;
Come, welcome death, and friendly grave,
Gladly I'd pass the chilling wave,
And enter endless rest.

Accident.—A part of the staging of the new Baptist Church, in Bowdoin square, gave away about noon to-day, and Mr. Phillip Luther and Mr. Ezekiel Studley fell to the ground from a height of forty feet.—They were both severely injured, and we regret to learn that Mr. Luther's Leg was broken at the thigh.—*Bos. Post.*

INTELLIGENCE.

SUMMARY.

Commodore Elliott.—The Court Martial which recently tried Commodore Elliott in Philadelphia, on sundry charges, have suspended him from the exercise of the duties of his office for four years, and withheld his pay for two years.

Highway Robbery.—An Italian named Palmer, who travels the country with a musical instrument, was decoyed into the woods between Lewiston and Youngstown on the 18th ult. by two men, and robbed of $90 dollars in sovereigns. He was then released on condition that he should immediately cross into Canada. The next night, a man who called his name Pickersgill, was arrested for horse stealing and recognized by Palmer as one of the robbers.

Joseph Bohall who murdered Richard Brown and his wife a few weeks since, in Leon, Cattaraugus co., has confessed his guilt. His object was to obtain $150 which Brown had in his possession.

Accident.—The Rev. Mr. Appleton and wife, of Manlius, were thrown from a carriage on the 1st inst. near Jamestown. Both were much injured, the former dangerously—he is now convalescent. The carriage was dashed to pieces.

A Family Consumed.—Six children of Patrick Toby in South Sherbroke, U. C., were consumed by the burning of a house, in which it is supposed, they were asleep when the house took fire.

Hydrophobia.—Two men have lately died of this dreadful disease in the north part of Philadelphia co. Pa.

Gold.—The product of the southern mines for 1839 was about $400,000, and the whole amount since the discovery is about $10,000,000,

The Vice President retired from the Chair of the Senate on the 2d inst. for the remainder of the session.

Gen. Santander.—It is reported that this distinguished personage, ex-President of New Grenada, died at Bogota on the 6th of May last.

Winnebago Indians.—The St. Louis Arg. says—The steamer Chippewa arrived last evening from Wisconsin river, bringing General Atkinson and his staff. The General had succeeded before he left in completing the peaceable transportation of the Winnebagoes to the west side of the Mississippi.

The Washington Globe says that informaton has likewise been received by the War Department, from Governor Dodge that the important operation of removing the Winnebagoes west of the river Mississippi has been completed, and the sub-agent, the Rev. Mr. Lowry, writes that they are encamped in the country which is to become their home, and settling down peaceably there.

Beware.—Chemical $5 notes altered to fifties are in circulation. The alteration is made with wonderful ingenuity.

Expenses of Girard College.—A communication in the Philadelphia Inquirer in relation to the Girard College, states that the entire expenses from the commencement of the work up to the 1st of January last, have been one million, one hundred and ten thousand, six hundred and thirty four cents; over six hundred thousand dollars of which have been expended for marble, stone, bricks and lumber, and other building materials, alone. Eighty thousand dollars have been paid in wages to laborers, and upwards of three hundred and ninety thousand dollars to the various masons, carpenters, blacksmiths, carters, plasterers, and others, employed in the construction of the building.

A pigeon was shot near Plattsburgh, a few days since, having fastened around his neck a piece of paper, on which was written, "Rocky Mountains, May 6, 1840."

A boy about five years old, named Bernard Murtagh, whose parents reside in Thames-street, was lately poisoned with arsenic, which his mother found in the house, and supposing it was magnesia, gave it to the child, who died in a few hours.

The King of Hanover.—By a report made to the Legislature of New York by Willis Hall, the Attorney General, relative to the title of the trustees of the Poultney Estate, to lands in Steuben and Alleghany counties, it appears that Ernest Augustus, Duke of Cumberland and now King of Hanover, is one of the present acting trustees of that estate.

The death of Br. W. H. Pearce, one of the Baptist Missionaries at Calcutta, is announced in the last intelligence from India. He was a minister greatly beloved and much devoted to the cause of his Master.—*N. Y. Baptist Register.*

The temperance procession on Saturday attracted much notice from its length and the beauty of its banners. Including the children, there were nearly 3000 persons. The address of Rev. Mr. Pierpont, at the museum, fully sustained the reputation of that gentleman.—*Philad. Amer.*

Upper Canada.—It may be remembered that some time in January last, one Livingston Palmer was arrested in Upper Canada, charged with distributing 'patriot' commissions, and endeavoring to enlist recruits for a new rebellion. He has recently been tried for high treason, found guilty and sentenced to death. He is said to be an American, from Vermont.

One Hiram Munn has also been tried for the same offence, and in like manner found guilty and sentenced.

Harvest in the Susquehannah Valley.—The York Republican has the following gratifying report of the crops in that county. From what we have heard we believe the same report will apply with equal correctness to the crops of the Susquehannah valley generally:

Harvest.—The farmers in this county are now busily engaged in cutting their grain, harvest having commenced at an unusually early period. The hay, which is now nearly, if not quite, all gathered, is very abundant, much more so than it has been for many seasons past. Rye, however, we are induced to believe from what we have heard is deficient in quantity and very inferior in quality. It was injured by the rust—the grains are shrivelled, and the ears not well filled, and this we notice, is the case throughout all this region. Wheat, however, with the slight exceptions of some partial injury by the fly or rust, will yield a plentiful crop of prime quality, quite equal in all likelihood to that of last year. Oats are good, but the corn is backward as yet—it may, however, improve as the season advances.

From Jamaica.—By the Mary Ellen, which arrived last evening, we have received Jamaica papers of the 9th of June, three days later than the intelligence brought us by the way of New Orleans. The papers as usual complain of a deficiency of crops; with what truth, it is hard to say. At Falmouth, the trial of Ward, arraigned for harboring the negroes who resisted the civil authorities on the 26th of May last, was continued, but had not yet been brought to an end. Great excitement has attended the whole course of the proceedings, and it is supposed if Ward is condemned that it will be the occasion of still more violent outbreaks among the black population. Ward is described as a Baptist clergyman of intrepid character, who has fastened the attachment of a large number of the apprentices.

United States and Texas.—The New Orleans Bee of the 19th inst., claims to have information from an authentic source, that the commissioners and astronomers for marking the boundary between the United States and Texas, commenced their labors at the mouth of the Sabine River, "*in the sea,*" on the 21st of May last, and have marked the line as far as the 32d degree of north latitude, following the west bank of Sabine pass, lake, and river, as it seems they have been locally designated, as far as the 32d degree, which point the astronomers will ascertain as soon as practicable, from careful observation. When this important point shall be determined to the satisfaction of both parties, the trace of the true meridian towards Red River will be commenced; but from the advanced state of the season and other causes, it is thought that not much progress can be made the present season, on the line between the Sabine and Red rivers. Up to the date above mentioned, about four hundred miles of the boundary line had been definitely traced and settled, George W. Smyth, Esq., late surveyor, had been appointed commissioner on the part of Texas, in the place of Memucan Hunt, Esq., the former commissioner for adjusting the boundary.

The Dog.—In the neighborhood of Sparta a few days ago, a little boy named Burrel, aged about 4 years, strayed from his home and became lost in the woods, about a mile and a half from his parent's house. The parents became alarmed at the absence of the child and commenced a search, when the family dog was discovered by a black man issuing from the woods. The dog ran to the black man, rubbed himself against him, and used many artifices to attract his attention, in which he so far succeeded as to induce the black man to follow him a mile into the woods where he found the boy and restored him to his parents.—*Sussex, N. J. Register.*

Give your Son a Trade.—Solon enacted that children, who did not maintain their parents in old age, when in want, should be branded with infamy, and lose the privilege of citizens; he, however, excepted from this rule, those children whom their parents had taught no trade, nor provided with other means of procuring a livelihood.

Remarkable Physiological Phenomenon.—The Newark (N. J.) Daily says: The report of the extraordinary physiological phenomenon which was recently copied from the N. Y. Evening Signal—the inception and growth of an Eye in a citizen of Maryland—is confirmed by the Baltimore Sun.—The individual upon whose person this most remarkable phenomenon has developed itself, is Capt. George Davis, of Somerset county. He was born with but one visual organ, or at least there was nothing like a ball in the socket of the other. He continued in this way until he was ten or twelve years of age, when a small, but perfect eye began to form in the hitherto sightless socket; it increased in size until now he can see with it clearly and distinctly.—A casual observer would notice some apparant defect in his eye, as they do not look alike.

Important Mail Arrangement.—A contract has been made by the Postmaster General for a steamboat and Railroad mail from New-York to Boston, via New London, Norwich, and Worcester, with a car on the Norwich and Worcester Railroad arranged as a traveling Post Office for a clerk of the department, for receiving and assorting mails.—When the arrangement contemplated by the contract shall have been perfected, at least two hundred Post Offices will receive their mails from New-York from 12 to 24 hours earlier than they now receive them.

We learn from Capt. Finsley of the brig Gabrielacho, from Laguna, that Campeachy surrendered to the authorities of the State of Yucatan, on the 6th of June, the garrison being allowed the honors of war, and to be sent to Vera Cruz. The States of Yucatan and Tobasco had entered into a treaty of mutual protection, offensive and defensive, against Mexico. A considerable force had gone from Yucatan to assist the Liberal party in Tobasco, in driving out the troops belonging to Mexico.—*Express.*

ACCIDENTS ON THE FOURTH.

H. C. Hardinge, by the premature discharge of a fowling piece, had one of his arms so shattered that amputation was necessary.

On Friday night a boy was run over by a pair of frightened horses attached to a barouche, and had two of his ribs broken.

A boat containing four men and a female was upset in the North River, and one of the men, named J. Manvers, was drowned.

A lad in Temple street had three fingers blown off by the discharge of a pistol.

A young man named William Piggott had part of his nose blown off by the exploding of a pistol.

A gentleman named E. Conner had his face severely injured by the explosion of a rocket from the fire-work store 86 Chatham street.

A young man boarding at No. 11 Elm street, was severely burned by the explosion of some fireworks which he had stowed in his pocket.

At Philadelphia, Barney Higgins had an arm broken by a fall from his horse; John Stratton fractured one of his thighs in attempting to jump from a carriage with which the horses had run away, and a watchman named Forbes was badly hurt in attempting to arrest a drunken man.

The accident at Newark on the fourth was not as fatal as was at first represented. There was no loss of life but three individnals were badly hurt, as appears by the following account in the Newark paper.

During the services in the church, Messrs. Edmund Holden, George Clark and John Lemon, were firing a small mortar a few yards from the door. The vessel finally became so heated by the rapid firing that the powder exploded while they were loading it.

The three were immediately over its mouth, at the moment, occupied, it is said, in filling it with sand which constituted their wadding. They were all, of course, very seriously injured. Both eyes of one of them were filled and blinded, and doubts are entertained whether one or both will not be finally lost. Their faces and hands were also much injured. Medical aid was summoned, and we understand that the wounds were not likely to prove fatal.

From the Boston Transcript.

A lad, the son of Mr. Thomas Blasland, apothecary, at South Boston, was found in a dying state on the South Bridge, about 1-2 past 10 Saturday night—he was recognized and carried home, where he died ten or fifteen minutes afterwards. It is supposed he must have been overrun by some vehicle or that he fell from one.

Another lad, by the name of Homans, was thrown out from a cart, in which he was returning from the fireworks—about the same hour—and his head striking the curb-stone his skull was fractured. He survived the accident but a few hours.

From the Boston Mercantile Journal.

Accident at Portsmouth.—The friends of the administration at Rockingham county, N. H., celebrated the fourth of July at Portsmouth, and had a large pavilion erected in the form of an amphitheatre, with seats rising above each other. There not being so many guests as were expected, the doors were opened, and the seats at the sides were crowded with spectators, principally women and children; when at the commencement of the proceedings, a large portion of the seats gave way and came to the ground with a horrible crash, carrying with them nearly a thousand persons—and the consternation, the screams of affright, and the groans of pain incident to such an occurrence, may be more easily conceived than described. It fortunately happened that no person was killed—but several had their limbs broken, and others were considerably bruised. Among those injured was Mrs. Dearborn, the wife of Stephen Dearborn of Exeter, whose leg was badly fractured near the ancle.

Six hundred Slaves killed by Suffocation.—The last accounts from Mozambique state that two slavers, one a ship and the other a brig, were wrecked in Mozambique Harbor, during a hurricane from the south east, but the crews of both, and 200 slaves on board the brig, were saved. The ship had arrived the preceding day, and had not taken in any slaves. It was reported of the brig, which was commanded by a Spaniard, that she originally had on board 900 slaves, but during a hurricane (in the prosecution of her voyage) the hatches were battened down, and on opening them after the hurricane had subsided, it was discovered that three hundred slaves were killed by suffocation and want of food. The gale recommencing, the hatches were battened down a second time, the consequence of which was an additional 300 slaves perished from the same cause; and 100 of the remaining 300 slaves died on the passage to Mozambique Harbor, whither she repaired for the purpose of getting a further supply.

Horrible Death.—One of the most horrible scenes was witnessed in this county on Tuesday that has ever come under our observation. Bartholomew Vosburgh, residing in Danube, Herkimer co., left his residence in the forenoon of Thursday the 9th inst., in order to carry a grist to mill, some three miles distant. Having been subject to intemperate habits, it is supposed he became intoxicated on his way home. He arrived safely, though escaping many dangers, within about half a mile of his residence, when he was seen to fall from the wagon, with his leg remaining fast at some place in the forward part of it. Thus, suspended by his leg, with the upper part of his body upon the ground, his horses at the height of their speed, was he dragged past his residence, when his leg was severed or torn from his body, and he was left lying in the road, horribly mangled.

No trace of a feature was left. His arm and shoulder were broken, together with his ribs on one side, and one leg which was in part lost, and the remainder twice broken. The whole body together presented a most horrible spectacle; and yet surprising as it may seem, he lived some hours after being picked up in the road, and appeared to be rational.—*Albany Argus.*

The Great Arctic Problem Solved.—The long mooted geographical problem of a North West Passage to the Pacific ocean from the Atlantic, is at length solved: there *is* such a passage. The honor of this discovery belongs to Messrs. Pease and Simpson, of the Hudsons's Bay Company. In 1837, and again in 1838, they attempted to complete the exploration of the northen shore of this continent, by decending Coppermine River, which empties into the Arctic ocean in longitude about 110 west, and from its mouth proceeding eastward until they should arrive at the westernmost point reached by explorers from the Atlantic. In both years they skirted along a great extent of coast, though much impeded by ice, but failed to accomplish the grand object of their pursuit. Now at length their perseverance has been rewarded. They have ascertained that Boothia is an island, and that it is separated from the main land by a strait from three to ten miles wide, which connects the Gulf of Bothnia (partially explored by Fury and Hecla) with the Arctic ocean, in about 68.33, and long. 98.19. The entire passage from the mouth of Coppermine River to the Atlantic, (extending near 50 degrees of longitude,) lies to the southward of lat. 59.—*Jour. of Com.*

The late East-India Squadron.—The U. States frigate Columbia, and corvette John Adams, which arrived at Boston on th 15th ultimo, were absent from the U. S. a little more than two years, having left Hampton roads on the 6th of May, 1838. During that time they visited Arabia, India, Ceylon, Sumatra, China, the North and South Pacific Islands, and South America on the east and west. The voyage is said to have been one of great variety and interest. A number of missionary stations of the American Board of Foreign Missions were visited, and the benevolent purposes of the missionaries encouraged by the general commendation and approval which the officers of the squadron manifested towards the missionaries themselves; who, in turn, every where tendered to the officers a welcome and hospitality; and the missionaries on visiting the ships, were always received by the officers with attention and courtesy. Midshipman Morris, attached to the John Adams, was left at the Sandwich islands, in one of these missionary families; and being in a decline soothed by the kind care of this family; he breathed his last among friends, though afar from kindred. He now sleeps in that lovely Isle of the Seas, instead of coursing the deep tides of the ocean. Dr. and Mrs. Judd were the friends with whom young Morris was left; and he died with a resignation* that springs from a hope that his spirit was reconciled to God through a Redeemer.—*Jour. of Com.*

Decent Thief.—Sometime on Friday evening, while Col. Johnson, Vice President of the United States, was at the Temperance Hall, his watch was stolen out of his fob. Very little was said about the affair except to his immediate friends. He returned from Reading, and yesterday morning his watch, 'in good order and well conditioned,' was sent to him.—*Phila. Penn.*

Stephen S. Riggs, Editor of the Schenectada Cabinet, has been appointed Cashier of the Mercantile Bank of that city.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

MARRIED,

In this town, on the 5th inst., by John Maxson. Esq., Mr. ISRAEL TRIPP, 2d, and Miss HANNAH JANE NEWETT, both of the above place. *** Printers remembered.

In Brookfield, on the 4th inst., by the Rev. S. B. Crandall, Mr. ELLIOTT DAVIS, and Mrs ELIZA ANN RHODES, daughter of Peleg Langworthy.

In Truxton, on the 7th inst., by the Rev. Peter G. Bridgman, Mr. DANIEL B. PADDOCK, and Mrs. CONTENT BROWN, all of the above place.

In Otisco, on the 2d inst., by the Rev. Francis Hamilton, Mr. ISAAC BROWN, of Truxton, and Miss LUCETTA BROWNING, of the former place.

DIED,

In Brookfield, on the 8th inst., WILLIAM D. son of R. P. Dowse aged 4 yrs. & 3 months.

Letters received at this office for the week ending July 14th.

H Talcott, P. M., Z, Barney, P. M. (it is done) T. S. Alberti, S. Russel, 2 (the alteration is made) F. W, Stillman, Stillman Coon, (we will write you on the subject) Obed Haskin, (we will do it) Hiram Willson, P. M. (your request is complied with) Henry A. Miller, P. M. (thank you) "O. M.," "S. C.," "S.," (we will consider your propositions) R Babcock, M. Babcock, G. Palmeter, D. Dunn, (have room for but one this week, came too late) J Spicer, jr., (sent as you directed.)

RECEIPTS.

Of Sylvanus More, $1. Matthew Wells, $1. S. Russell, P. M., $4, cr. self Nathan Green, $2 each. H. Talcott, $1, cr Z. Sprague.

Note.—Oliver Hart should have been cr. $2.25.

ADVERTISEMENTS.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.

De Ruyter, July 10, 1840. 19tf.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

List of Letters

REMAINING in the Post Office at De Ruyter, July 1st, 1840.

Darias Benjamin,
Nancey Benjamin,
Lucy Burdick,
Henry C. Burdick,
Wm. H. Ballard,
Amos Brown,
Thompson Burdick,
Samuel Corless,
Bradley Camp,
Pardon Coon,
Artemus Cary,
Elizabeth A. Dowse,
Richard Deyoe, 2,
Edmund Farrington,
Mary Goodwin,
Shedrick Hitchcock
Ira C. Holdridge,
N. J. Hitchcock,
Laura B. Hamlen,
Polly Holmes,
James Holmes, Jr.,
Ahira Johnson,
Lewis & Smith,
Mary E. Lewis, 2,
Mary Lawrence,
Mary Lawton,
Le Roy Maxson,
Orrelius Maine,
Orville Mane,
Joseph Olcott, &
Samuel Justis,
Hubbard Newton,
Diana M. Nichols,
Levi Pope,
Mr. Pulford,
Stephen B. Roby,
Harvey Snow,
Susanna Starr,
Horace Spaulding,
John Snyder, 2,
Terrissa Wells,
John Whaley,
Theodore Warner.

☞ Persons calling for the above letters will please say "*Advertised.*"
GEO. SEARS, P. M.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE
July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.
July 7.

NOVA SCOTIA GRIND-STONES.

THE "RAAL GINNEWINE" article this day received at the STONE STORE
July 7.

NOTICE.

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description: all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot
June 2

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot
June 2.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga, Co. for Sale by the Subscriber at $5.00 per Barrel. S. G. WALKER
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.
12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artficials, Band boxes, and Palm Hats just received and for sale low at the STONE STORE.
May 20.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS,* which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	3-8
Bangor Commercial Bank	—
Calais,	—
Stillwater Canal, St. Croix, Washington Co Westbrook,	—
Oldtown, at Orono,	broke
Oxford at Fryburg,	fraud
Wolfsborough, N. H	
Essex, at Guildhall, Vt	broke
Manchester,	1 1-4
St. Albans,	to 3
Chelsea, Mass.	broke
Farmers & Mechanics, Adams S. V.	broke
Fulton, Boston,	broke
Franklin, Boston,	broke
Commonwealth do	broke
Lafayette do.	broke
Midding Interest Bank do	broke
Nahant, at Lynn	broke
Norfolk, at Roxbury,	broke
Roxbury do.	broke
Burrilville, R. I.	broke
New York.	
Safety Fund,	3-8 to 1
Notes of New Banking Law,	3-8 to 1
Pennsylvania.	
Par in Philadelphia,	4
All U. S. Bank, old and new,	7 to 9
New Jersey.	1-2 to 4
Manufacturers Bank, Belleville,	no sale
Patterson Bank, Patterson,	no sale
Ohio.	
$5 and upwards.	9 to 12
Virginia.	
Richmond,	5 to 8
Indiana.	10
Kentucky	"
Illinois	"
North and South Carolina	5 to 8
Georgia	8—15
Tennessee	—
Mississippi Notes.	—
Missouri.	
Bank of the State of Missouri at St. Louis,	8
Louisiana	
At New Orleans,	10
Michigan	no sale
Detroit,	no sale
Canada	
Bank of Montreal,	5
City Bank do.	"
Union Bank do.	"
Upper Canada	7 to 8
New Brunswick	15 to 20

PRICE CURRENT.

FISH.—Mackerel No 1.	11,52
" No 2.	9,25
" No 3.	4,25
FLOUR.—N. Y. super. canal,	4,62
Richmond City Mills,	6,00
Rye Flour,	2,50
Indian Meal,	3,00
GRAIN,—Wheat, N. R,	1,03
" Western,	1,08
Rye,	,52
Corn,	56
Barley,	65
Oats	36
Beans, per tierce,	15,00
MOLASSES	27
OILS.—Whale,	31
Sperm, Fall,	1,00
" Winter,	1,12-2
PROVISIONS.—Beef, Mess,	14,25
" Prime,	10,00
Pork, Mess	15,25
" Prime,	13,50
" Fresh, per cwt.,	8,50
Butter, Orange	15
" Western,	08
Cheese,	6
Hams,	11
Rice,	3,12
Potatoes,	—
SALT.—Turks Island,	35
St. Ubes,	33
Liverpool, ground,	25
TALLOW,	8
WOOL.—Saxony,	55
Merino,	33
American,	23

CLEAR THE WAY!
I am here Myself among the Rest.

THE subscriber still keeps 'digging' away at Bureaus, Tables, Stands, and Bedsteads, and sometimes makes other work that folks want; but he don't think it best to go into a bill of particulars. Suffice it to say, that there will be kept on hand, or made to order, all kinds of Cabinet Ware in his line of business. Having been to some expense in obtaining experienced workmen, (that folks do say can't be beat in getting up things nice,) he would invite those wishing to purchase articles cheap, durable and handsome, to "just drop in" the Ware Room ☞ one door east of the Stone Store, and directly opposite the Post Office

☞ Most kinds of Lumber and Produce received in exchange for Furniture, and CASH not refused
M. W. WILLIAMS.
De Ruyter, March 10, 1840. 1tf

TOO TRUE TO DOUBT.
The Way all Clear.

THE subscriber wishes to have it understood by his friends and former customers, that he has commenced business in the new three-story building directly opposite De Ruyter Institute, where he is prepared to furnish all his old customers, and many new ones, all kinds of work in his line, such as Bureaus, Secretaries, Lockers, and even Sofas, Bedsteads, Book-cases, Tables, Stands, and every other article in his line, on the shortest notice. He will sell work as low as any shop in De Ruyter or in Madison county. He will receive in exchange for furniture all kinds of Lumber and Produce at the highest market prices. He is determined to give satisfaction to those who may favor him with their custom

N. B. Those who may wish to pay cash will do well to remember that he does not intend to be outdone in his work nor undersold neither. ☞ Coffins of every description made on the shortest notice, in the neatest style, and on the most accommodating terms. He has also made arrangements to do all kinds of Carriage, House and Sign PAINTING, Glazing, Bronzing, &c., by the best of workmen, and on the shortest notice. All orders from a distance thankfully received and punctually attended to.
DANIEL R. BURDICK.
De Ruyter, March 10, 1840. 1tf.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf.

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the STONE STORE.
May 20.

POETRY.

THE CRUCIFIXION.

BY ROBERT MONTGOMERY.

Star of the East! thou God and man unmixt!
Thou that didst dwell in thine Elysian bowers
Of sempiternal light, before the world
Rolled fresh and glittering from Almighty hands!
The fire-winged choristers who harp on high,
Alone can sing the sorrows of thy love;
Of love that snatched a universe from hell,
And burst the starry gates of Heaven.

Lo! in yon pillar'd hall, amid the hum
Of fierce-tongued soldiers, see the Savior stand,
All quivering from the scourge, around they romp,
And tear his holy dress with tiger hands,
Then robe him in an azure vest, and crown
His God-like temples with entwined thorns:
And last, as from His pierc'd and flesh-torn brows,
The heavy blood drops ooze, with impious jeer
They place the sceptre reed within his hand,
And kneel, and bow, and smite his awful head,
And spit upon his grief-worn face, and cry,
"Hail, Monarch of the Jews!"

That mock'ry 's o'er;
And now, to crucifixion see him led,
His cross in front by some Cyrenian borne.
O, never yet was such an altar rear'd'
O, never yet was such an offering slain!
His agony is dumb: they scoff, and taunt,
And grind their murd'rous teeth, but not a throe
Of wrath can wrinkle his celestial calm!
Forgiveness is his prayer. The undying souls
Of those long swallowed in the eternal gulf,
And they that are, and they that shall be born
To battle with the flesh,—the throne of God,
And all the bright wing'd choirs, whose harps shall sound
"Salvation" through the star-roof halls of Heaven,
To welcome back the heir of Glory,—those
Are playing round His heart, and deadly pangs
Force no resentful frown.

At Golgotha
Behold the blessed Christ! Upon the Cross,
Upon the Cross His holy limbs are stretch'd,
And every nerve and vein is rack'd and wrench'd
In agonies unspeakable; and see!
Where through his palms the hammer'd nails have pierc'd,
And through his bare and unresisting feet
The red wounds gape and spout! Stupendous scene
Of awful pain—the martyr'd Son of God.
Uprear'd upon the Cross to save the World!
Approach! and gaze! and wonder till ye weep!
Convulsive lines of torture grave his face,
And flutter o'er his breast! the veins unrol
In loose and languid stretch, and from his brow
The lukewarm life-stream trickles down,
And clots beneath his feet! his head is bent
Blood-matted o'er his shoulders; while his eyes,
Dim-grown and hollow with the rack, look meek
Upon his butchers round the cross, who howl,
And o'er his quarter'd garments cast their lots.
And lo! with eye upturn'd in voiceless woe,
His Virgin mother; all a mother's pangs
Of pity for her tortur'd Son upheave
Her bosom, and convulse her bloodless cheek:
Nor can the deadly riot of his pains
Chill the warm current of his filial love;
Adown, with tender gaze of truth, he looks,
And to the bosom partner of his toils
Confides the weeping Mary—to a Son!

And sad, but ignominious sight?—two thieves
In bloody fellowship with Christ are hung;
One turns around with sidelong glance of scorn,
To rail, and mutters from his parched throat
A hideous jeer. The other, meek and faint,
Dejected cries, "O Christ! remember me
When thou art in palace of thy love!"
Divine and glorious answer!—"Ere the day
Shall die, in Paradise with me thou'lt walk."

But see, the sun hath sunk in clouds away,
As if aghast! A pall of darkness veils
The land of Palestine;—a stilly gloom
More dreadful than the deepest night. The hills
Grow dim; the rivers roll as if in wrath!
And men, with quailing and drooping lips,
Come forth and stare, tongue-tied, upon the skies!
And hark! from off the Cross is loudly heard,
In piercing tones of death—"My God! My God!
Oh, why hast thou forsaken me?"—Again!
"My God! My God! Oh why dost thou forsake!"
'Tis o'er! the blood-red eye is film'd and shut
Within its socket;—'gainst his weary breast
The last heart pulse hath beat; and now, behold!
With waxen limbs, and gore-wreath'd locks, and lips
With sweet compasion printed on their curve,
The Christ,—a Sacrifice for lost mankind!

O! never since the infant beam of time
Glanc'd on the new born world, was such an hour!
The Temple's vail was rent in awful proof;
The Sun of Israel set; the Eternal curse
Was blotted out with holy blood—Earth quail'd
As though some Spirit of the skies had come
To heave her huge foundations! Every rock
And mountain shook, while o'er the muttering deep
The dismal waters coil'd—as if they fear'd!
And last, the graves unlock'd themselves, and shades
Walk'd out, and glided through the quaking town,
And floated by the living like faint gleams
Of fairy moonlight o'er a pallid wall!
Hell heard, and shuddered as it heard the wail
And dying words of Christ!—while Satan howl'd
And gnash'd his teeth amid the furnace glow
Of everlasting fires, to know his wrath
Should ne'er be glutted on the world! that Heaven
Was won, and to rebellious man unbarr'd!
Unbarr'd!—Oh! if imagination may
Plume her young wing, and wander, faith-borne, there,—
A peal more joyous than the choral stars,
Upon the birth-day of created worlds,
Re-echoed round her crystal domes; while all
The countless seraphs wreathed their dazzling wings
In awe before the lightning-shrouded shrine
Of the invisible! then woke their harps
To melodies divine, and hail'd the Lamb
Triumphant from his martyrdom below!

Great Lord of Love and Light! that now art thron'd
Amid the unimagin'd halls above,
Oh, speed! Oh, speed! the universal day
Of Peace and Truth: roll on the flood of time,
And waft thy message to the farthest isle
Beneath thy Sun!—Speak Thou! and light will flash
Upon the poison'd Soul, as erst it did
From its primeval fount, on Nature's gloom!
O! then, no more will martyr widows drop
Their flaming limbs upon the funeral pile,
Nor foaming victims with delirious yells
Be crush'd with cars, or ripp'd with steel! But Truth,
In her celestial beauty, shall appeal
And banish dreadful Superstition's deeds;
Till every heart and eye, and voice and hand
Shall worship Thee; and every land and isle
Become thy flock, and every soul be saved!

Two thousand years have swiftly travel'd down
The gulf of time since on the glorious Cross,
Divinest Martyr, Thou wert nail'd!—the World,
With all its pageantry and pride, prevails;
Men smile and struggle,—labor, sin and die,
As if Thy blood had never blotted out
The crimes of earth; as if, at last, Thy might
And majesty shhuld not appear. Still, Thou
Hast said! and Thou wilt visit earth again!
But not the homeless orphan of the world,
To wander on in pain and woe, and weep
And perish on the tree; but on thy car
Of lightning, rolling from the unfathom'd depths
Of Heaven! while Spirits, robed in radiant light,
Brandish their glittering banners o'er thy throne,
And all the clouds, like burning billows, flash,
And bound beneath thy feet! The trump shall peal
That dead-awakening blast more full and deep
Than thunder in its maddest roar!—The sea
Shall yawn, and all her buried hosts arise,
The graves burst open, and the dust unite
Into a living form—and then shall come
The Judgment and the Everlasting Doom!

MISCELLANEOUS.

NEVER TOO OLD TO LEARN.

Socrates, at an extreme old age, learnt to play on musical instruments. This would look ridiculous for some of the rich old men in our city especially if they should take it into their heads to thrum a guitar under a lady's window, which Socrates did not do, but only learnt to play on some instrument of his time, not a guitar, for the purpose of resisting the wear and tear of old age.

Cato, at eigty years of age, thought proper to learn the Greek language. Many of our young men at thirty and forty have forgotten even the alphabet of a language the knowledge of which was necessary to enter college, and which was made a daily exercise through the college. A fine comment upon their love of letters, truly.

Plutarch when between seventy and eighty, commenced the study of Latin. Many of our young lawyers, not thirty years of age, think that nisi prius, scire facias, &c., are English expressions; and if you tell them that a knowledge of Latin would make them appear a little more respectable in their profession, they will reply that they are too old to think of learning Latin.

Boccacio, was thirty five years old, when he commenced his studies in polite literature. Yet he became one of the three masters of the Tuscan dialect, Dante and Petrarch being the other two. There are many among us ten years younger than Boccacio who are dying of ennui and regret that they were not educated to a taste for literature, but now they are too old.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became the most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in caucuses or political meetings who was under forty years of age!

Colbert, the famous French minister, at sixty years of age returned to his Latin and law studies. How many of our college learnt men have ever looked into their classics since their graduation?

Dr. Johnson applied himself to the Dutch language but a few years before his death.

THE BELGIAN GIANT.

The Christian Reflector, published at Worcester, Mass., gives the following account of Mr. Bihin, the Belgian giant, from a correspondent at New York:

He is from Belgium—thirty-three years old—seven feet eight inches high, and weighs three hundred and twenty pounds. Although he weighs so much, he is by no means corpulent; he exhibits the appearance of a full, fair man. He is one of the noblest specimens of humanity ever witnessed in America. His countenance exhibits intelligence—his manners are easy and graceful—his step dignified—his address affable, and in conversation he is pleasant and courteous. He appeared always ready to gratify the curiosity of the curious, by answering their thousand and one questions about his height, age and weight, and to allow strangers to examine his mammoth limbs, and measure his hands and feet.

He would put himself in an erect posture when any one wished to stand up before him or under his arms, or to put their hands on the top of his head. The head of a man of medium height standing before him would come below his breast. To see a group of men and women stand round him would remind one of Saul the son of Kish, who, "when he stood among the people, was higher than any of the people from his shoulders and upward."

He measures around his breast fifty inches—his foot is twelve and his boot thirteen inches long. His head exhibits the German form broad and large. A common man's hat on his head looked like that of a boy. His physical strength is evidently in full proportion to his stature and magnitude,

Don't be affrighted if misfortune stalks into your humble habitation. She sometimes takes the liberty of walking into the presence chamber of kings.

House of Napoleon at St. Helena.—Mr. Bennett, a traveler whose journal has just been published in London, gives the following account of the last home of the Emperor Napoleon:

"The house in which the chosen Emperor of the French lived and breathed his last, is now in the possession of a St. Helena farmer, who treats the building with respect, in an inverse proportion to the extent of his agricultural improvements. When I visited this venerated edifice in the early part of the year 1833, it bore the appearance of a respectable cottage. A small plot of garden-ground, enclosed by a wooden fence, and a few steps, conducting to a portico covered by a verandah, occupied the front of the dwelling; while the interior consisted of a billiard-room, and drawing-room, consecutively disposed, and a third and more interior apartment, communicating on either side with a small closet, one of which had served as Napoleon's study, the other as his bed-room. The *sacra auri fames* had been spared the first apartment, or billiard-room, which furnished with a table and chairs, was employed as a refreshment-room for visitors; the drawing-room in which Napoleon expired, was more dilapidated, and contained a threshing and winnowing machine, profusely chalked and penciled with names of persons. Now, alas! the floors of all the rooms were broken, decayed, and scarce safe to tread; the drawing-room was filled with manure; and the rest of the building devoted to stabling, or something worse; the whole presents a scene of filth and ruin that would scarcely bear investigation.

Spirit and Matter.—Divined aright, there is nothing purely organic; all things are vital and inorganic. The microscope is developing this sublime fact. Sense looking at the historic surface beholds what it deems matter, yet is but spirit in fusion, fluent, pervaded by her own imminent vitality and trembling to organize itself. Neither matter nor death are possible: what seem matter and death are sensuous impressions, which, in our sanest moments, the authentic instincts contradict. The sensible world is spirit in magnitude, outspread before the senses for their analysis, but whose synthesis is the soul herself, whose prothesis is God. Matter is but the confine of spirit limning her to sense.—*Orphic Sayings.*

Laziness.—Dr. Hale used to say that "laziness grows on people; it begins in cobwebs and ends in chains." I have experienced—he observed—that the more business a man has, the more he is able to accomplish; he learns to economize his time; that is a talent committed to every one of you, and for the use of which you must account.

Advantage of poverty in early life.—An English judge being asked what contributed most to success at the bar, replied, "Some succeed by great talents, some by high connexions, some by a miracle, but the majority by commencing without a shilling."

As Jonah's gourd withered in the morning, when he hoped for the most benefit from it, against the ensuing heat of the day; so the blessings of this world frequently wither, when we expect to find most freshness in them, and to receive most refreshment from them.—*Arrowsmith.*

What unthankfulness is it to forget our consolations, and to look only upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings.

FOR THE FARMER.

THISTLES AND PEAS FOR SWINE.

Mr. Editor:—Last August while passing through the eastern part of this state, I observed a field in which were growing peas and Canada thistles, in about equal proportions. A man had been mowing and was carrying out some of them. I inquired what he did with them, to which he replied, that he had for several weeks fed six swine on them and he never had hogs do better. He said in the spring the piece of ground was so entirely covered with thistles that he gave up all hopes of getting a crop from it, and concluded to turn it out for a hog-pasture; but seeing it recommended in the Farmer to sow peas for hogs, he concluded to try the experiment with this field. He procured the small early peas and sowed them upon the furrow and harrowed them once over. The thistles grew luxuriantly and answered a much better purpose than oats or barley to support the vines. As soon as the peas begun to get full he began to mow them and feed them to his hogs, considering this better economy than to turn the hogs into them; for they were every day growing and becoming better. He says the hogs eat the thistles with greater avidity than they do the pea vines, and he thinks they are equally nutritious. This is certainly a useful way of managing a thistle patch, inasmuch as you not only turn them to use and profit, but get them entirely out of the way before the seed ripens so as to produce a new crop the next year.—*Farmer's Monthly Visitor.*

On Feeding Sheep.—Little and often says experience. In feeding all kinds of domestic animals particular care should be taken to avoid placing too much feed before them at a time, for it is observed that food which has been long *blowed* upon is never relished afterward, and will only be eaten from the most pressing necessity.

It is well known that the exhalations from the lungs of all animals, contain great impurities, which have been thrown off from the blood; and these coming in contact with the food renders it unpleasant if not injurious, and the instinct of animals prompts them to reject all poisonous substances offered them as food. The true maxim is little and often—never crowd the trough with food, or the rack with hay, to avoid the trouble of soon replenishing them again, if you wish your stock to thrive and do well; and particularly, if you desire to economise your winter store of provender. Lazy boys always fill the rack and trough the fullest, in order to save the trouble of doing it soon again.

Sugar Beet Butter.—We acknowledge the receipt of a specimen of the richest article of the butter kind that we have almost ever had the good fortune to meet with. It is of a bright yellow hue, which we are told is natural, and not the effect of artificial coloring. The flavor of the butter is not to be surpassed, and we must freely acknowledge that we have seldom known it equalled. This luxurious article of diet was made by Mr. Homer Eachus, of Egmont, Delaware co., Pa.—*Philadelphia Ledger.*

ADVERTISEMENTS.

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Allbany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*

De Ruyter, May 20, 1840. 12tf

NOTICE.

AT a Meeting of the Board of Trustees of De Ruyter Village, it was Resolved, that the Ordinances of the Corporation as published for 1839, are the Ordinances of the present year, and will be put in force.

ABRAM HART,
EPHRAIM ARNOLD,
JOHN MAXSON,
LEWIS SEARS,
LINDLEY M. SUTTON,
Trustees.

P. S. Notice is further given, that the Trustees wish to contract for a quantity of flagging stone, for which cash will be paid. Any person willing to take a contract, are requested to apply soon, and give in their propositions.

Those persons taxed in the Corporation, wishing to make any special contract for the arrangement of their taxes, are requested to make application by the first day of June next.

De Ruyter, May 15, 1840. 11w3

Great National Work!

LADIES COMPANION, (established in 1834,) a popular and highly esteemed MAGAZINE OF GENERAL LITERATURE AND THE FINE ARTS: embellished with Gorgeous and Costly Engravings on Steel, Copper and Wood, the Quarterly Fashions, and also with Fashionable and Popular Music, arranged for the Piano-Forte, Harp and Guitar.

TERMS—$3 a year. Single copies 25 cents.—Office 109 Fulton street, New York.

Mrs. L. H. Sigourney: The editors are happy to communicate the information to their readers, that arrangements have been effected with this talented lady by which she will still continue to be a regular and constant contributor to the 'Ladies Companion.' Her engagements in other quarters will not interfere with that connection with the 'Companion,' which secures to its readers the enjoyment of her beautiful productions.

Dr. Oliver Wendell Holmes of Boston; Professor Longfellow of Cambridge College, and Mrs. Anna Maria Wells of Boston, will hereafter contribute to the 'Ladies Companion.'

SPLENDID NEW STEEL ENGRAVINGS by our best artists, accompany each number; illustrated by tales and spirited sketches, which will as heretofore, continue to be magnificent and far superior to those published in any cotemporary work in America.

QUARTERLY FASHIONS.

Plates of the prevailing Fashions appear once every three months, viz: December, March, June and September.

The Ladies Companion contains a larger quantity of reading than any other magazine issued in this country, and its subscription price is only three dollars a year. The great combination of talent secured for the coming year will render it unequalled by any other periodical.

THE MUSICAL DEPARTMENT.

This department of the Ladies Companion has ever commanded a large share of attention, and has been looked upon with no little interest by its readers, and more especially the Ladies, whom the publisher is in the highest degree anxious to please.—It will continue to be a subject of more than usual care to him, and to the Professor under whose supervision it is placed, to make that portion of the magazine allotted to Music, more than ever deserving of the countenance of every lover of music.—It has ever been and will continue to be the desire to have all pieces of Music printed correctly and free from errors.

Over every department an equally careful supervision will be strictly exercised by the Editors, and all appropriate expenditures will be liberally bestowed, as it is the design of the publisher, with the aid of his contributors and the advice of his friends to make the Ladies Companion distinguished for beauty and accuracy of its typography—the variety and high tone of its literary articles—and the unequalled splendor of its pictoral Embellishments, which are entirely new and engraved by A. Dick, expressly for the work.

It is the determination of the publisher to use every means to maintain the superiority which the Ladies Companion has obtained. For four years he has steadily pursued a course of improvement, and he flatters himself that his present facilities are such as to give the Ladies Companion eminent advantages over all other publications of its character.

From the foregoing it will be perceived that the Ladies Companion embraces every department within the range of Belles Letters and the Fine Arts: and no exertion or expense will be deemed too great to render the work equal to any other extant. The flattering and general testimonials of nearly every contemporary journal in the United States, and in fact many on the other side of the Atlantic, have strongly asserted the undeniable claims of the Ladies Companion to the support of the public generally. There is no work that gives its readers such a great return for their subscriptions.

TERMS,—$3 a year in advance, or $4 during the year. No subscription received for less than one year.

Complete sets of the volume from May, 1839, can be furnished at the subscription price by applying at the office. All letters must be addressed, *post paid,* to WM. W. SNOWDEN, 109 Fulton street, N. Y.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars, or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveling agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 2d of May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make it *the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "Illustrations of the Bible," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Morier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st., New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in a pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - - $3,50
In the Languages and higher English branches, 5,00
In Drawing, - - - - - - - - - - - - 2,50
In Painting, - - - - - - - - - - - - 2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - - 4,00
Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c, &c neatly executed at this office.

FOR SALE.—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Notice to Printers.
LOTHIAN & HAGAR.

TYPE FOUNDERS, No. 74 Fulton Street, N. Y. are prepared to execute orders for type at the annexed reduced prices, viz:

PICA	38	cents	per lb.
SMALL PICA	40	"	"
LONG PRIMER	42	"	"
BOURGEOIS	46	"	"
BREVIER	[illegible]	"	"
MINION	66	"	"
NONPAREIL	84	"	"
AGATE	108	"	"

Ornamental and Job Types in proportion.

Lothian & Hagar [illegible] the Washington and the Smith Presses, manufactured by R. Hoe & Co. which they will furnish at manufacturers prices.

Cases, Composing sticks [illegible] article used in the printing business [illegible] prices.

New York, March 1840.

R. HOE. & CO.
Press Makers and Machinists,

Nos. 29 & 31 Gold Street, New-York.

HAVE [illegible] short notice, every article necessary for a Printing Office and Bindery [illegible] saws of every description [illegible] assortment may be found the following:

The Smith Printing Press, Imperial No. 5, 3, 2, 1, prices [illegible]; the Washington Printing Press, [illegible] No. 5, 3, 2, 1, [illegible] from $200 to $250, [illegible] $230, [illegible] $150 [illegible] Inking Machines, from $100 to $125; Standing Presses [illegible] Lithographic Presses $125 to $225; [illegible] Copperplate Presses [illegible] $100; [illegible] Ploughs $8; Plough Knives [illegible] Chases $2 [illegible]; Imposing Stones $25 to $50; Composing Sticks $2 [illegible] $4 50; Galleys $1 25 to $3 50.

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New York, March 1840.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, [illegible]
Preston—Dea. Clark Rogers.
Persia—Rev. [illegible] Bailey, [illegible] Perdick, [illegible] Brown, jr.—*Leonardsville.* [illegible]
Verona—[illegible] Williams, Dea. Joseph Potter.
Norwich—Daniel Truman.
Adams—Charles Greene, Rev. William Greene, Halsey H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Pinkney—Dea. Henry Whitford.
[illegible]
Alfred—[illegible] Maxson Greene, Samuel Russell, P. M.
Independence—[illegible] P. Livermore, P. M.
[illegible]—Samuel P. Lamphear.
Brookfield—Lewis G. Baldwin, Nathan Truman.
Genesee—John A. Langworthy, H. Wilson, P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
[illegible]—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

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SEVENTH-DAY BAPTIST REGISTER.

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VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JULY 21, 1840. NUMBER 20.

COMMUNICATIONS.

For the Register.

TO A RESIDENT OF DE RUYTER INSTITUTE.

Thou art, indeed, a queer inhabitant
Of classic ground. I little deemed *our* walls
Were built for such as thee. That one so wise
As thy reputed self, would deign to seek
The pamper'd lore of schools. But since 'tis so
Thou canst not sure despise the ordeal
Of thine instalment. For thou may'st not pass
Into the mysteries of our learned craft
Till duly questioned.

Ah! thou bringst us news
Of the famed pilgrim land. And thou hast seen
Perchance the very rock on which they sprang,
In their hearts thankfulness who hailed *that* shore
As the young Eden of the western world.

O tell me of the Ocean! Does it wear
The calm and beauty of its innocence
The same, with which it welcomed and flung back
The first pure ray of the primeval sun!
Or have the secrets of its hidden soul,
Treasured so long and well disturbed its brow,
And stamped it with the semblance of unrest
Which its deep fountains never may wash out.

Mute,—Mute,—why truly thou art over-wise
Withholding more than meet: well tell me then
Of thy retreats beneath the feathery fern
Or the long waving sea-grass, 'mid the reeds,
That screen'd thee in thy wily gambollings
From the dread presence of thy mortal foe.

Art thou forbid to speak? or dwells there still
Among thy race the humbling recollection
Of thy lost glory? shaming thee to raise
That voice, that with its utterance once did work
Thy ruin, and for the world a deadly woe.

Keep thine own secrets then. Methinks thou hast
A look of sadness. Does it grieve thee so,
To be an exile in this western home!
What wouldst thou in thy prison-parlour crave
More than surrounds thee! Here are goodly stones
From thine own eastern coasts, and seemly groups
Of all the mineral tribes, from the rough granite
To the alluvia of the modern world.
Bright corals from the sounding deep, and pearls
And shells of delicate hues, from every coast
The northern Mya, and the cardium
And bright Patella with its rainbow tints
And Cyprea, and a nameless number more.
Are they not beautiful as when they decked
Thy ocean's bed or paved its rocky shore?

And here are stalactytes from southern caves
And Indian arrow-flints, the lost and found
The ponderous antlers of some smitten deer,
And weapon of the cruel sword-fish too,
And will not all suffice?

But thou hast more!
For thou may'st weekly listen to the voice
Of thrilling eloquence, and pompous phrase
Which Cicero might envy, and would teach
A Roman Senate wisdom. And then thy porch,
Whereon in massy symbols are escutcheon'd
The insignia of thy Royal domicil,
The "Quesitor Scientiæ," O '*tis* enough
To crown thy boasting, if thy wily eye
Descried not 'neath the semblance of well-meaning,
A hidden mischief.

I see,—I see it now,
Thou art a prisoner! Still, the enmity
Between thy race and mine leaves me the heart
To wish that thou wert free. O had I power
To send thee forth, *another* dawn should find
Thy cage untenanted.

ANONYMOUS.

De Ruyter Institute, July, 1840.

RELIGIOUS.

SOURCES OF FALSE HOPE.

This subject, on which some thoughts were offered last week, may seem to require illustrations in some further particulars.

It was remarked in the course of the former article, that ignorance, especially ignorance of religious truth, prepares persons to become subjects of the delusion of which we are speaking. We may add here, that awakened sinners are peculiarly exposed to deception, in consequence of superficial or mistaken views of the nature and signs of a change of heart.

Those who believe in experimental religion, justly regard conversion as a *great* change. But those who have a superficial acquaintance with subjects of this nature, are in danger on this account of looking more at the apparent greatness and uncommonness of what they experiences, than at its peculiar character. If, when under its peculiar awakening, they experience some very marked and striking alteration in their feelings, they are in danger of mistaking this for a change of heart. They think so *great* a change as they have felt, can be nothing less than conversion. In looking forward to it, they have anticipated some extraordinary change rather than a change of any peculiar character in other respects; not considering that while conversion is, from its nature a great change, there may be other changes in the feelings of a sinner, under religious concern, which are to him as uncommon, and as perceptible as this. It is rather a dark sign therefore, when we find persons, in telling their religious experience, disposed to dwell almost exclusively, on the greatness of their change, as being something very *new* and *wonderful* to them; such as they never felt before nor since;—and that without having much regard to the *moral nature* of their exercises.

It is, likewise, a common and correct opinion among those who believe in experimental religion, that conversion is an instantaneous change. It is a change of such a character, that it must be instantaneous. All those who fully understand and receive the representations which the Bible gives concerning the entire difference of character in the same individuals, before and after their conversion, concur in the persuasion that the new birth is not a gradual but an instantaneous change.

This just impression, however, may be employed by the adversary as an instrument of deception, with those who are the subjects of awakening. They are apt to suppose that an instantaneous change of heart will be accompanied by a sudden and perceptible alteration in their feelings.—Undoubtedly this is a very common fact, though it is by no means necessary or universal. But there is great danger that persons, under distress of mind, may mistake any sudden change in their feelings for a change of heart. Those who have never experienced such a perceptible alteration in their feelings, at or about a particular time which they can point out, are commonly very doubtful concerning the reality of their change. This shows how much reliance men are disposed to place on the circumstances of a sensible suddenness, as connected with a change of heart, and as being a safe criterion of it. As the absence of this circumstance may occasion unreasonable distrust in the minds of real Christians, so the existence of it may encourage a groundless confidence in those who have never been the subjects of regeneration. Persons under great distress and agitation, are subject to sudden and sensible variations in the animal feelings. And if they do not carefully attend to the causes and the nature of those changes, they will be in danger of mistaking some of the most remarkable for a change of heart; especially if what they experience is not only sudden, but also new and astonishing to them. The danger of deception from this source is increased in cases where such sudden and sensible changes of feeling happen to persons at or near some particular time, when they are rather expecting deliverance from their terrors. The tempter endeavors in various ways to lead anxious persons to fix upon a particular time, as at some meeting or at some season of prayer, when they entertain a strong desire, and, perhaps, an expectation that their hearts will be renewed, if they are ever to be renewed. Perhaps they may have been injudiciously counseled to limit themselves in this manner, for the sake of bringing their case to a crisis, and inducing them to come the more speedily to the all-important decision. Where this is the case, however, there is great danger that the crisis to which they are brought will be to an unfavorable one. There would seem to be a natural tendency in the persuasion, or expectation entertained by an anxious sinner, that his conversion must take place at or before a certain time, both to produce a sensible change in his feeling when the time, comes, and to lead him to consider that change, whatever may be its character, as true conversion. Circumstances of this nature have a powerful influence upon a nervous system, and through this, upon the imagination of persons who are rather in a state of alarm than of real conviction.—When the sinner has shut himself up in his chamber, with a determination not to leave it till he has met with a change, or when he has gone to a prayer meeting or an anxious meeting, with a kind of desperate resolution not to return without a new heart, he will be likely, by the very circumstances, to be thrown into great agitation of mind, and will be powerfully impelled to imagine the change which he seeks to realize; or, at least, to substitute in the place of it, some of the vivid sensations of a highly excited mind. We do not say that circumstances of this nature may never be attended with a favorable results; nor that they may not be the very means, in the hands of God, in many instances, of leading anxious sinners to repentance; nor would we affirm that human sagacity is always incapable of discovering in what cases they may be safely confided in. But we think there is peculiar *danger* attending their influence; that, although they are perfectly safe under the direction of the providence and Spirit of God, they are peculiarly unsafe in the hands of men; and are doubtless sometimes employed by the adversary as the means of fatal deception. He can transform himself, at such times as well as others, into an angel of light; and having led the awakened sinner to look for a change at some particular time, he finds a great advantage from that circumstance, in imposing upon the excited imagination of that sinner, some of the multiform counterfeits of conversion.—*Congregationalist.*

From Scott's Christian Life.

PROOFS OF PROVIDENCE.

If there be a God, he must necessarily be the cause of all other things that are and do exist. For whatsoever might not have been, or may not be, must be derived from something which cannot but be. If it might not have been, how came it to be? Not from itself to be sure, for then it must always have necessarily been; and therefore it must finally be resolved into some other cause which is of itself, and so cannot but always have been and always be. Now that this world is not of itself, but from some other cause that is of itself, is evident; because whatsoever is of itself, must necessarily have all the being, and all the perfection of being that is possible.—For that which is of itself is necessarily of itself, and it is not only true that it cannot but be, but also that it cannot but be of itself; for if it might not have been of itself, it might not have been at all, because itself, or its own essence, is the only ground or reason of its being; and therefore, if that reason might have failed, it might never have been at all. Now that which necessarily is of itself, hath neither actual nor possible cause of being; for if it hath an actual cause, it is not of itself; if any possible one, it is not necessarily of itself; and if it hath no possible cause of being, it is all that it is possible to be, that is, it is so complete and perfect, that no possible being, or perfection of being, can be added to it.

Besides, that which is of itself includes necessity of being, must always actually be what it is, and have nothing potential in its nature; and that which hath nothing potential must have all possible being and perfection. For, if there be any possible perfection of being which it hath not, it must be in possibility of being what it is not; and if so, it is not necessarily what it is. So that if the world be of itself, it must include in the nature of it, a necessity of being, and if so, it must always actually be, that is, be always out of all possibility either of not being or of being what it is not; and if it be out of all possibilty of not being, it must have all possible being; if out of all possibility of being what it is not, it must have all possible perfection of being; that is, all possible power, and knowledge, and wisdom, and goodnes, which do all as necessarily result from self-being, as any essential property from any essence. Since therefore this material world hath none of these possible perfections of being in it, it is impossible it should be of itself, and if it be not of itself, it must have a cause of being that is distinct from and before itself: and what can this cause be but God? since that which caused the world must be before all causes, and that which is before all causes must be uncaused, and of itself, and that which is of itself, must have all possible perfection, and consequently be God.

Since therefore the world was made by God, it will from hence necessarily follow, that it is ruled and governed by him. For, if he made the world, to be sure he made it for some end, it being unconceivable that infinite wisdom should frame a world that is capable of the most noble and excellent ends, without designing it to any end at all; and if he designed it for any end, to be sure he is concerned that that end, whatever it be, should be accomplished; and if he be, his own concernment will lead him to the exercise of a Providence, which is nothing else but a constant and steady guidance of those beings which he hath made, to those common and particular ends for which he made them. For, if he made them for any end, to be sure whatever it was, he did not let it drop out of his mind and thoughts as soon as he made them, but still carries it along in his eye and intention; and if he still intends that end, there is no doubt but he still prosecutes it, which he cannot do without a Providence: for how can he drive things on to the ends for which he made them, if he be withdrawn from the world, and hath wholly sequestered himself from all the affairs of it.

SELECT SENTENCES.

Let sin at home be conquered, that worst of enemies, and then enemies abroad will be more easily dealt with.—*Henry.*

Affliction makes those cry to God with importunity, who before could scarcely speak to him.

A Tomb, is a monument erected on the confines of both worlds.

The beginnings of sin are modest, the issues of it are impudent.

In Heaven we shall form connections that will never be broken; we shall meet with friends who will never die. Among celestial things there is firm and lasting constancy, while all that is on earth changes and passes away.—*Blair.*

How lamentable the situation of the aged sinner, whose gray hairs instead of being a crown of glory, are no better than a fool's cap.

What wings are to a bird, oil to wheels, or a loadstone to the needle, such is Christ to the soul of the believer; he gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God.—*Mason.*

"The wages of sin is death;"—poor wages that a man can't *live* by.—*Dr. South.*

"Are not five sparrows sold for two farthings? And not one of them is forgotten before God!" He that feeds his birds, will not starve his babes.—*Matthew Henry.*

FOR THE CHRISTIAN.

THE LAND OF BEULAH.

"Beulah, married; a name given to the Jewish Church, importing its marriage with God as their husband and sovereign." Isaiah lxii. 4. Calmet. A name given by Bunyan, to a state in the Christian's experience, where the sun shines night and day. Of which Payson once said,

"When I read Bunyan's description of the land of Beulah, where the sun shines, and the birds sing night and day, I used to doubt whether there was such a place; but now my experience has convinced me of it, and it infinitely transcends all my previous conceptions."

Dr. Payson, in his late letter, says—"Were I to adopt the language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has gradually been drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling while I gaze on the brightness, and uttering with unutterable wonder why God should deign to shine on a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants.—I want a whole heart for every separate emotion, and a whole tongue to express that emotion."—*Wesleyan Journal.*

THE CHRISTIAN'S HOME.

The earth never was designed for the Christian's home. It is a field in which he is sent to labor. Here he spends the heat of the day, and he cannot find his home, until the evening comes and his work is ended. If this earth had been designed for the Christian's home, it would have been made a very different place. Would it have been filled with so many snares and miseries? It would have been rendered a peaceful, quiet, holy habitation. But now God has prepared for him a better habitation, where nothing shall ever enter to disturb his rest, and where he shall feel himself for ever at home. The Christian only sojourns here like a wayfaring man to lodge for a night, but heaven is his home, where he has an eternity to spend. Eternity! eternity!! O, the boundless thought! How can we settle down in the dust as though we were always to continue here? How can we feel otherwise than as strangers and pilgrims on the earth?—*Griffin.*

FOR THE INFIDEL.

FOREVER.—"Who can paraphrase upon the words *forever and ever*!" said the dying Newport. Yes, who can paraphrase upon them? What mathematician can number their years? Whose imagination so vivid as to stretch onward to that day when eternity shall have run its cycles? Alas! the imagination tires in the task; the mathematician is lost in his computations, and the mind falters as it gazes into that dread abyss. Well might the dying free-thinker, as he was hovering upon its borders, exclaim, "Oh, eternity! eternity! who can discover the abyss of eternity?" What countless ages, for ever wasting, but never told! And yet how near they roll! Their waves dash upon the shores of time at our very feet: and soon, oh soon, we launch upon their shoreless bosom. Sinful man, art thou prepared to number the hours which make up that vast eternity to which you are hastening? Time-serving professor, art thou prepared to traverse those trackless paths, which know no termination, forever?—Awake, O thou that sleepest, and gird thyself for the journey. Time is but a meteor's gleam, a single inch; and then eternity stretches onward to the judgment, and from the judgment, still onward, forever and forever.—*Western Rec.*

THE REDEEMER'S TEARS.—All the tears which Jesus shed on earth were tears of compassion. Those he wept over Jerusalem were, perhaps, the most tender and the most numerous. There was much pathos in the transaction at the tomb of Lazarus.—But that was the grave of a friend, and he was surrounded by those whose tears were yet freely flowing for their recent loss.—He gazed upon a rebellious and guilty city, thronged with his bitterest enemies, who thirsted for his blood. He foresaw the sufferings he was about to endure without her gates. These, however, elicited no tears. He looked farther, to the tempests of wrath which were already gathering over her towers, and were soon to burst in desolating judgments upon her children.—This opened the fountain of his compassionate sorrows, and if tears alone could have saved her, she had not perished.

And do I look back to the full accomplishment of Jerusalem's woes with only the common interest of a student of history? Can I contemplate the present state of her outcast and scattered families, and withhold the tribute of a tear? Surely the callous indifference of Christians to the condition of the children of Israel has been a part of the curse denounced upon unhappy Zion. Nor has it been less than a partial curse to ourselves. "I will bless them that bless thee, and curse him that curseth thee."

O Savior! let one of those tears as it were fall upon my heart and assimilate it to the tenderness of thine! Then shall I look on sinners generally, as thou didst; and my best affections, and my most strenuous efforts, will be engaged to every plan which promises well for the wide diffusion of the saving benfits of thy redeeming love.—Were I more like thee, I could not pass a day without shedding many a secret tear; without pouring forth many a fervent prayer; *without using some means for the salvation of perishing sinners.—Rev. J. East.*

WILFUL SIN.—When a person begins to sin wilfully, then it is that he first kindles the eternal fire.

FOR MOTHERS.

EFFECTS OF PRAYER ON THE MINDS OF CHILDREN.

Not long since, a pious mother of my acquaintance, who was in the habit of singing and praying with her children, called her three little sons round the domestic altar. After singing a hymn suited to the occasion, she bowed the knee before the Lord. She felt deeply impressed with a sense of the divine presence, and an unusual degree of solemnity filled her soul, while her fervent desires, mingled with grateful thanksgivings, ascended to a throne of grace. While supplicating the blessings of God to rest upon herself and friends, she remembered that she was a mother—she prayed for her darling sons.

After recounting over the goodness of God towards them through the past day, in sparing their lives, preserving their health, bestowing upon them food and clothing, and all things necessary for their comfort, she besought the Lord in the most tender and importunate manner to pardon them, if they had sinned by disobedience through the day, adding, in language suited to their years, that if they had, while absent from her, sinned against the Lord by disobeying any of her reasonable commands, the Lord knew it; for although hidden from her view, His eyes had been upon them.

The prayer was ended—the mother rose from her knees. At that moment, the youngest son, aged about seven years, began to weep immoderately—the children all wept. The mother having used no language to excite fear in their minds, and not being conscious of any previous effect produced by the prayer, was unacquainted with the cause of their weeping. She called the youngest of the three to her side; and she inquired why he wept thus bitterly? She inquired again, "What makes my little son weep so?" "Mother," he replied, while he continued to weep, "I have been disobedient to day; I went into Mr. L——'s house without asking your permission, and was in company with a boy who used bad words." And he could not be pacified until frequently assured by his mother, that if he repented of his faults, the Lord would pardon him. The second son, then, with tears in his eyes, remarked to his mother, that when absent from her he remembered her instructions, and he intended to be an obedient and good boy. The oldest, also weeping, confessed that he had disobeyed and offended his mother, was sorry for it, and wished to be a better boy. There seemed to be a reality in their penitence; their hearts were affected, and their affection uncalled for.—Now, may I be allowed to inquire what produced this effect? What caused these children to confess faults, which, until then were entirely unknown to the mother?—Was it the simple language of the mother's prayer? Or was it not a consciousness in them that they had done wrong, while the eye of the heart-searching Jehovah had been reading the thoughts and intentions of their hearts? Ye Christian mothers, who have precious souls committed to your care, be encouraged by the narration of these simple facts to go and do likewise.—*Monthly Journal.*

THE CHRISTIAN MOTHER.—While my children were infants on my lap, as I washed them I raised my heart to God, that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have pled that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that their Heavenly Father would take them to his embrace, and fold them in His paternal arms!—*Scottish Guardian.*

FOR THE PENITENT.

THE SINNER'S REFUGE.

It is the cross of Christ. As the serpent elevated by Moses in the wilderness was the occasion of restoration to the languishing Israelite, so the Son of man gives spiritual health to the diseased sinner. As the ark, prepared by the command of God, gave security to Noah and his family, safely surmounting the billows which submerged a world with its inhabitants, so he is preserved from the waves of iniquity, who is buoyed up by the omnipotent arm of the Messiah.

Of himself, what can the sinner do?—Blinded by sin, can he grope his way to the gate of the Heavenly Jerusalem? Palsied by disease has he self-inherent energy to effect a cure? He is a poor, hopeless being. If he looks without, to those who are similarly situated, he looks in vain.—Not only weakness is his portion, but to him crime is also attached. He has left his Father's habitation and he wanders an outcast. All the way in which he walks, is forbidden. Guilt momentarily accumulates upon his head, the weight of which must ultimately press him down to irremediable ruin.

What can the sinner do? Ah! surely the reply is plain. He can heap up guilt.—He can perish in his sins. He can reap that which is daily sown.

But is there no way of escape? Aye, inquirer, one, and one alone! It is the cross, that cross, planted on Calvary, on which was sacrificed the Lamb of God. It tells of hope—it speaks of relief—it promises salvation. Oh, the cross! the cross! It brings life from death, hope from despair, happiness from misery, peace from remorse, salvation from the doom of destruction.—*N. Y. Evangelist.*

MEDITATION.

"Seen of Angels."—[illegible] 16.

Angels of mercy! You saw Him leave His seat of glory above, and descend to the meanest and most wretched of His worlds. Ye were in attendance when He stooped from the height of His power, and was born in a stable at Bethlehem! Ye were with Him in the vast howling wilderness, when the dark hour of temptation had passed, and He was left alone. Ye were with Him in His retirements, in the secret and fervent pouring forth of prayer, such as man never prayed. Ye were with Him in His hour of desertion and mocking, of scourging and death! And ye were with Him in the sepulchre, and ye saw the stone rolled from the door, the guard set, and ye heard the last call answered and the last watch word given.

Angels of glory! Ye saw him burst the bonds of the tomb, and rise triumphant!—Ye saw Him chain to his [illegible] the king of hell, and seize the keys of death and the pit! Through your shining ranks He passed, on His way to His Father's mansions. Ye have seen that glorified body which was pierced for man! Ye have bowed before Him in Heaven! Ye see Him now above, all lovely as He is, and cast your crowns before His throne, and give Him blessing, and honor, and glory, and praise, and power, for ever and ever.

O then for your tongues to describe his sufferings! O for your harps to celebrate His glories!—*London Christian Guardian.*

FOR THE LADIES.

From the Ladies' [illegible]

FEMALE IRRELIGION.

It would be difficult to determine which is the most disgusting, religious cant or open and avowed infidelity, if even the *pretence* to belief, were not an acknowledgment that we ought to have faith, and that unbelief is to be regarded as a sin against society. Hypocrisy is among the most hateful of the blemishes that disfigure the human character, and is so repugnant to the fine feelings of a man of honor, that he sometimes rather [illegible] it even more contemptible than the unconcealed revilings of professed skepticism, and to a merely superficial observer of human frailty it is so. The man who but partially studies his own bosom [illegible] his *impressions of* [illegible] would always come to that conclusion, for meanness and manliness are such opposite qualities that the contrast strikes powerfully; and sometimes the case is decided without due discrimination. Nothing is more natural than to decide between affected piety and acknowledged disregard of religion on this ground. A well constituted mind so abhors hypocrisy in all its shapes and has so utter a loathing for the [illegible] of church-going-cant and for the frivolity of its professions, that it frequently finds itself ready to yield its preference even to an infidelity that at last steers clear of deception.—The conclusion is wrong, but we repeat, that it is natural; and I have no hesitation in adding, is grounded upon a good feeling, though erroneously applied.

These thoughts, cursorily and perhaps carelessly thrown together, are intended as a merely prefatory vindication of the writer of the few remarks that will follow, from a charge that may possibly be brought against himself. He would guard with more solicitude against the suspicion of insincerity than against any other imputation with which his character might be assailed. What he says, he feels, and what he utters, though it may be very erroneous or very silly, is always uttered with the single hope that it will be deemed *in earnest* and be received in good faith. Give credence to his sincerity and less is cared about the estimate that may be made of other qualities.

With the firmest faith in the reality of religion, and with the full belief for ourselves that Christianity is the most rational as it certainly is the most benign and most *practical* code of spiritual and temporal guidance, it is by no means our purpose to defend its tenets, urge its authenticity, or prove either its purity or its divine origin. All this will be taken for granted. It has already been too ably and too conclusively established by other hands to leave any such necessity to us. Such is not the object.

We have a merely isolated aim. *This* article is a "lay discourse" altogether, and though it claims to be Christian in its tone and spirit and object, it were fair to say in the onset that its writer makes no specific professions of any thing but *belief* and a uniformity of endeavor to square his acts as nearly as possible to the precepts of "the faith that is in him." Graduated to the standard by which *some* sects measure their members, he would come abundantly too far short to be admitted. At any rate he hopes so.

We believe that it will be conceded that your male flouter of religion is by no means among the most attractive members of the community, and that whatever may be the strength or weakness of individual belief in revelation, decent people look with horror on *such* disciples of depravity. They find no favor even among those who have their own abstract embarrassments in belief. What then is the light in which a woman is looked at under such circumstances? It is to *this* point we speak; it was this aspect of the case which led us to a consideration of the subject, and all that has been said before must be excused as introductory—possibly a lawyer might call it "surplussage."

An irreligious *man*—one who professes to be so, and glories in his own shame—who considers it an honorable distinction to be ranked among unbelievers, and who mouths blasphemy among his acquaintances as a sort of *accomplishment* to be proud of, is unquestionably disgusting enough; he takes decided precedence of the porter-house drunkard who blurts blasphemy over his mug of Albany ale without knowing what he says, and is merely vulgar and profane amidst an association whose whole object is a forgetfulness at once of self-respect as well as of respect for every thing else. There may be excuse for such excesses, though there is no justification for them. But, what extenuation can be awarded to the *female* who so far forgets herself and her sex as to repudiate the God who made her by contravening his ordinances. What possible palliation can *she* plead? Man may make himself a beast, and does so very often, but, can woman brutify herself to his level—the lowest level of human nature—without exciting special wonder? Humiliating enough is it, that she sometimes debases herself to personal pollution—that she is frequently found capable of disregarding the sanctity of earthly associations, but, it is too bad to believe that she can voluntarily jeopardize the safety of her soul!

That she sometimes holds her immortal existence in quite as slight esteem as she does her earthly fame, is, however, but too manifest from her history, and especially from her *modern* history. Even her superstition—if you please fanaticism—has sometimes added charms to the amiability of woman; she has frequently found a salvo even in her faults—would it be too much to say that she has made herself interesting in her crime? The reader of her history must answer, no. It would be exceedingly easy to adduce a thousand instances in proof of this position, and to exhibit a catalogue as long as all the muster-rolls of female "benevolent societies" in Europe and America. Sorry are we to say so, but, a great many of the distinguished women in the world, have been *bad women!* It were gross slander on the sex, however, to say that the pestilence has been general or that pernicious example has by any means been followed to any alarming extent. It *has not* been followed but avoided by the great majority. Woman is intrinsically the salt and savor of human existence; but for her the world would not be worth inhabiting. *Her* presence is all that renders it desirable to live! What, then, would be the condition of the world if women were to volunteer an infidelity that would render it wretched? Who under the light of heaven could sustain the wish to live on earth after its brightest ornament and its *only* comfort had concluded to render it wretched by banishing the belief that its dearest hopes and its most cherished associations were but a miserable imposture! Suicide is the only resource that can occur to him who, confiding to woman, has faith in her infidelity! Who could wish to cling to his existence, in the belief that his sister, his mother, or his wife! is of opinion that his faith is false and that the cherished affections of his heart and the precepts of his education are no better than so much deception!

For the purpose of placing a proposition before the reader, not *actually* conceded with any other view than to exhibit its intrinsic absurdity, let it be admitted that religion *is* of doubtful reality—if you please, of *more* than dubious authenticity in its origin—suppose, if you please, that it is mere poetry and fiction—if *our* religion, the religion of Jesus Christ furnishes the best examples and affords the purest axioms of human action, were it well to discard its rules and repudiate its precepts? Certainly not, as it seems to us. At all events, it will always be impossible to convince us that *unbelief in woman* is not the most revolting feature in human character. To look without loathing upon a lady-libertine, is impossible, and to behold her in the light of the worst of all libertinism—infidelity—is enough to make us forget that she *is* woman—in fact, to regret that woman ever came on earth!

Thoughtlessness and levity are, perhaps, characteristics of the sex, and far be it from us to find fault with them; volatility and vivacity may run into thoughtlessnes, and do sometimes very gracefully, but irreligion is unendurable. A woman's unbelief in religion is scarcely less derogatory than an avowed disparagement of chastity. In our opinion, there is about as much depravity in the one as the other.

That our holy religion is "worthy of all acceptation"—that he who scoffs at its rites or its ordinances deserves not only the penalty of its own denunciations, but the scorn of every well regulated mind, must be acknowledged even by those who have no formal connection with the Christian Church. The despiser is disgusting, as we verily believe, to his own comrades in vulgarity. We have rarely witnessed a *rowdyism* of unbelievers, in which each individual did not seem to crave a monopoly of the blasphemy for himself. While he was uttering the common-places of infidelity from his own mouth it was all very well and he considered it very current wit; but, the moment that an associate launched into a similar strain he became shocked, and hardly ever failed of rebuking the enormity. There is something intrinsically revolting in irreligion, even among the very men who delude themselves into the belief that they possess it.

When Dr. Young said,

"An undevout astronomer is mad,"

he might very well have added that a pretended unbeliever is not only a fool but a liar. He is a liar since he utters the grossest of untruths, and he is a fool for supposing it possible to make any body believe him!

What must be said of *woman* under such circumstances? If the rougher and ruder sex forfeit all claim to respect by denouncing religion, and loses *caste* even within its own narrow circle of associates, to what fathomless depth of degradation and contempt does female character plunge itself by such denunciation! Contempt is not the word we should use. It is not contempt with which we contemplate the spectacle of a woman who has so far forgotten her sex and her nature as to proclaim herself an unbeliever—it is horror! We shrink from her presence, as we would avoid a viper. Female skepticism is social poison—it is the bohon upas of civilized society. No man approaches it but with dread, and even the criminal, condemned to die under its branches, would prefer any other death. It is impossible to imagine any thing more than half as hideous as woman's deformity in *this* aspect. To find her in the haunts of infamy, to look upon her in her lowest estate in *any* station, were painful enough; but, we submit to every man of proper feeling if he ever yet saw a woman in any other grade of debasement *quite* so low or quite so striking in the utter profundity of her fall, as when he has heard her avow herself an infidel? It may have been his lot to fall in with a female felon in a Court of Justice, and possibly he may have seen a woman on the gallows, but did he ever look upon her with as much loathing? Woman may steal or she may murder and go to gaol or to the gallows for the crime, for she shares a common lot in the divisions of human frailty; but she was not made for *Owenism!*

Fanny Wright is no woman—mother though she be. She is merely a "man-milliner" who furbishes up matters marital without too scrupulous an inquiry into dates. In other words, she is, *exceptio probat regulum*, and a very decided exception she is. If it had so chanced that she had been born a few years sooner, she would most certainly have been whipped—dreadfully whipped too—through every county and township in which she ventured herself, and deserved every lash vouchsafed to her: for though every son and daughter of Adam and Eve have the right to the free exercise of their own opinions, and though we would be the last to coerce restraint upon them, yet we do maintain that they have no right to obtrude them on the public. People cannot very well be punished for taking arsnic, especially if they take it in doses potent enough to kill themselves, but they have no right to poison the public wells. Suicide is a crime that human laws find it difficult to reach after the perpetration, but, it is their duty to do execution upon all *other* homicide, because the criminal leaves himself ameanable to human punishment.

We do not pretend to an understanding of other people's feelings, but we claim the right to represent our own; and begging the privilege of assuming them to be in consonance with the feelings of a majority, —we trust a very large majority—of mankind, there will be no hesitation in saying that there is not on earth, in the waters underneath, or in the heavens that overhang it, so deeply disgusting an object as a woman who repudiates religion. Woman may unsex herself by profanity of merely colloquial language, and *that* is degradation deep enough, she may be a curser and swearer some slight hope of amendment? it is not utterly impossible that her last and *lowest* personal depravity may be redeemer by repentance and reformation!—the Magdalen may meet with favor; but, we put it to the most charitable to say whether there is rational liberality enough extant to look with any allowance upon her who permits herself to disavow dependence on her God!

Is it possible, even for infidelity itself, to look with any thing but loathing on the religious infidelity of woman? False in her faith on that point, is there ground for dependence on her upon any other? Is she who disregards the Deity deserving of faith from man?

Woman presents herself to the world under every advantage; she comes before it with every thing in her favor. Man, as he ought to do, holds his homage in never ceasing fealty. She *commands* his respect and she makes it the most pleasing portion of his existence to love her! How sadly does she change the scene, how deplorably does she deprecrate her destiny, when in defiance of the best and purest attribute of her character, she throws away her brightest gem and discards her choicest charm! Woman never looks lovelier than in her reverence for religion, and it is impossible for her to appear more unlovely than in despising it. How *can* she ever forget, not only the higher and more sacred considerations which should be the end and aim and object of human life, but those graces, which adorn and beautify her sex in particular, by wandering into the vagaries by which none but the worst specimens of *man*hood disfigure and brutify their nature!

If it were possible for her to look at herself as she is looked upon by others—if she could see her features in the same mirror in which they are seen even by the skeptic himself, no woman could ever be an infidel or permit herself to speak lightly of serious things; even if she felt no loftier incentive than the good opinion of the opposite sex. We submit it to the most confirmed and most determined one of the number, if we are not right! C. F. D.

DIVINE LOVE.—Love is the only atmosphere in which God and man can meet and live.—*Thornton.*

A DYING REBUKE.

An accomplished and amiable young woman, in the town of ———, had been deeply affected by a sense of her danger. She was the only child of a fond and affectionate parent, and the deep depression which accompanied her discovery of guilt and depravity, awakened all the jealousies of the father. He dreaded the loss of all that sprightliness and vivacity, which constituted the happiness of the domestic circle.—He was startled by the answers which his questions elicited; while he foresaw—or thought he foresaw—a fatal encroachment on a hitherto unbroken tranquility. Efforts were made to remove the cause of disquietude: but they were such efforts as unsanctified wisdom directed. The Bible, at last—Oh how little may a parent know the far-reaching of the deed, when he snatches the Word of Life from the hand of a child! the Bible, and other books of religion, were removed from her possession; and their places were supplied by works of fiction. An excursion of pleasure was proposed, and declined. An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatnings followed.—But it was the unhappiness of the father which completed the inducement to compliance. Alas, how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice, like a follower of Moloch! The end desired was accomplished. And all tho'ts of piety, and all concern for the future, vanished together. Less than a year shifted the bright scenes of domestic peace.—The fascinating and gay L——— M——— was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenace of every attendant fell, as if they had heard the flight of his arrow. I see, even, now, that look directed to the father, by the dying martyr of folly. The eye seemed glazing—and it was dim in hopelessness; and yet there seemed a something in its expiring rays, that told reproof, and tenderness, and terror in the same glance. And that voice — its tone was decided, but sepulchral still—"My father—last year I *would* have sought the Redeemer.—Fath—er—your child is"—eternity heard the remainder of the sentence; for it was not uttered in time. And the wretched survivor saw before him the fruits of a disorder, the seeds of which had been sown when his delighted look followed the steps of his idol in the maze of a dance. Oh how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on the expression that seemed to arise from a season of departed hope—"last year I would have sought the Redeemer!"

FOR THE MINISTER.

A HINT TO DESPONDING MINISTERS.

A certain minister who had been very successful in his labors in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear—his soul was bowed down under the discouraging prospects around him.—Nothing on earth was so gloomy to him, as a spiritual dearth; for he had been used to showers of reformation and mercy, and nothing else could satisfy his mind.—Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, he dreamed a gentleman hired him to work for him, and the price of his labor, per day, was stipulated.—On enquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces.—"That," he replied, "will do no good for the rock is large and hard, I could never break it to pieces." "That is nothing to you," said the gentleman, "follow my directions, and I will pay you your wages."

The laborer then went to work; and though it appeared an endless, and therefore useless task, he labored with diligence and patience for the sake of his wages.—After awhile, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw that the dream contained instructions for him; he felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

Says the famous and judicious Hooker—The sons of God we neither are all, nor any one of us, otherwise than only by grace and favor. The sons of God have God's own natural Son as a *second Adam*, whose race and progeny they are, by a spiritual and heavenly birth. God, therefore, loving eternally his Son, he must needs eternally in him have loved and preferred before all others, them who are spiritually since descended and sprung out of him. These were in God, as in their Savior and not as in their Creator only. It was the purpose of his saving goodness, his saving wisdom, and his saving power, which inclined itself towards them. They who were thus in God, eternally by their vocation and adoption, God now actually in them, as the artificer is in the work which his hand doth presently frame. Life floweth originally from the Father, not to us but by the Son; not by the Son to any of us in particular, but through the Spirit.

DEATH.—A man would not be sorry to be ejected from a cottage, in order to his living in a palace: and yet how apt we are to fear death, which to a child of God is but the writ of ejectment that turns him out of prison, and transports him to his appartments of a court!—*Toplady.*

"Thou shalt not go up and down as a tale-bearer among thy people." Lev. 19: 16.

THE REGISTER.

De Ruyter, July 21, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

"A FIRST-DAY BAPTIST," who requests us to "publish a few articles" descriptive of our "peculiar views of the Sabbath," is respectfully informed that we have no desire to conceal our sentiments on that subject; on the contrary, we could wish they were known and appreciated by the christian public at large. We trust they would be found no less *scriptural* than "peculiar." Though it is not our intention to make our paper the medium of protracted controversies on any subject; yet, we trust, we shall be ready at all times to give to every one that asks us a reason not only of our hope, but also of our observances. Our reasons for the observance of the Sabbath can be given so briefly as to be seen at a glance.

1. We take the institution as we find it in the scriptures; accounting that the divine example in hallowing the seventh-day of the first week in time, and claiming it in its weekly recurrence in subsequent ages as his "holy day," and enjoining its observance on *man*, as a duty—together with the importance of the institution itself in relation to the great interests of religion and humanity—and the glorious rest in Heaven which it typifies—the example of Christ and all the inspired and good men in primitive times—are conclusive evidence in its favor.

2. Whether the Sabbath is considered moral or positive in its nature, or both moral and positive, the obligation to observe it remains unaffected; for if it be moral, then of course it is incapable of change while human society exists, as all other moral duties are; if positive, then the will of the Institutor alone can nullify or change it; but since there is no such expression of the Divine will found in the scriptures, therefore neither the institution, nor the time of its celebration, have undergone any modification or change by any competent authority.

3. To render our views on this subject at once familiar to our "Baptist" brother, we refer him to the stand taken by Baptists respecting the mode of Baptism, as illustrative of the position we occupy in respect to the Sabbath. They hold (and we think correctly) that immersion is the true and only scriptural *mode*, and believers in Christ the only proper *subjects* of the ordinance. Now, if the worthy, learned, and sincere Pedo-Baptists are wrong in practicing infant baptism, and substituting affusion for immersion, because they have (to use a common phrase) no "Thus saith the Lord," for such usage, can any thing like consistency be claimed by Baptists (we speak in all kindness,) if they abandon the same positions in the one case which they defend in the other?—if they explode the theory of the Pedo-Baptists as unscriptural, can they establish any claim for an institution like the Sabbath, by mere inference without direct authority from the Bible? Or how can they urge that as duty for which there is no command?

4. We wish it to be borne in mind by our brother that it does not devolve on us to prove that the fourth commandment is *not abrogated*, and that the day it recognizes *is still the Sabbath*, but on our brethren whose practice on this subject is opposed to ours, to show that such abrogation and change are *divinely authorized*. When it can be shown that the first day of the week is commanded to be kept holy as the Sabbath, we will comply. Until this is done, the law of the Sabbath remains unaffected by any event however beneficent, or any practice of the church however ancient, if it be subsequent to the days of inspiration. On these subjects the church may err, *but the scriptures are infallible.*—If she has departed from the divine rule, the earlier the apostacy the more inexcusable is the defection. If there is law for the practice and observation of the first day of the week, she certainly possesses sufficient means and talent to show that law; if the law cannot be shown requiring another day to be kept, then it is not a duty to observe any other Sabbath than that enjoined by the fourth commandment, which is the seventh day of the week.

All, therefore, that can be said about *great events* having transpired on other days of the week; and whatever obligation they may confer for the due commemoration of such events, while the fourth commandment is a part of the decalogue, stands for nothing with us.

If the *practice* of the church is *law for us now*, Baptists may give over their opposition to all the errors which the Papists have introduced, and which have so defaced the beauty of Zion, and embarrassed the successful propagation of evangelical truth. And if the practice of a majority of the professed church of Christ determines our duty we must give up the Sabbath; but we apprehend that Baptists would have as strong objections to the adoption of this theory as ourselves.

In addition, we only say that the practice in question is neither as ancient nor general as has been pretended, but is among the tares which were sown by the enemy while the church was sleeping, during the long night of apostasy, and that their growth has been fearfully luxuriant, and has operated much to the prejudice of evangelical sentiments and practice in the church of God.

Thus we have briefly, and we trust, with sufficient clearness, given our views of this important subject. We repeat that we have no unkind feelings toward the Baptist people. Their sentiments are our sentiments, with the exception of their views of the Sabbath, and we wish them abundant success in carrying forward the triumphs of evangelical truth & piety; but we submit whether *their* "peculiar" views should not be applied to this, as well as to baptism, and other kindred subjects; and whether without it their theory can "be made perfect."

TO POST MASTERS.

We wish to say that very much depends upon a faithful discharge of their official duty. Publishers of periodicals frequently suffer great inconvenience, and losses too, by a little neglect on the part of these officers. We have had very little reason to complain thus far. Generally they have done us justice—but, in a few instances, our paper has been sent to persons whose names were forwarded to us as subscribers, and, after having sent it regularly for four or five months, we have been informed that the papers were not taken from the office. Is it excusable, while the law is so plain, for those whose duty it is to give the necessary information—to withhold it to the serious detriment of publishers? We sincerely and respectfully request Post Masters to comply with the provisions of the law on this subject.

PRINTER'S CONVENTION.—The American Citizen contains an invitation to the Publishers and Master Printers in Western New York, to attend a Convention at Pavilion, on the 7th of August next, and says: "All are interested in the object of the contemplated convention, and we hope every Paper and Job Office in Western New York will be represented on the occasion. Let us come together—exchange greetings—compare notes—and do whatever shall appear to us best calculated to promote the interest, respectability, and influence of the Press which we represent." Success to the enterprise.

☞We invite the attention of all persons who wish to remit payments for the Register, to an abstract of the Post Office law under the head of this paper. We wish to avail ourselves of all lawful measures to save expense, in these times of pecuniary distress. We respectfully request persons living out of this state, and especially in the Southern and Western States, to procure if possible, notes on the Bank of this State, as we have in some instances been subjected to serious inconveniences and some loss, by having uncurrent money sent us in payment for the paper.

We have just received the manuscript copy of the Minutes of the Western Seventh-Day Baptist Association, held at Persia, Cattaraugus co., N. Y. We should judge our brethren must have had a very interesting session. Great unanimity seems to have characterized their proceedings.—Brethren Edwin Stillman of the first church in Genesee, Allegany Co., N. Y., and James H. Cochran, were ordained to the work of the ministry at the Association. Their minutes will be printed immediately and ready for distribution by the first opportunity.

CORRESPONDENCE.

For the Register.

TO THE PATRONS OF THE JEWISH MISSION.

In a note sometime since addressed to the connection, we then gave notice that the funds received were not sufficient to meet the expenses of the Mission—and that the Board would be obliged to take it as an indication of your wishing to discontinue the Mission, unless the Treasury was replenished. The Treasury still remains minus—and consequently, the Board is unable to meet the expenses already accrued. It was expected that the brethren throughout the connection would aid in sustaining this Mission—but while some have done nobly, others have done nothing. The Board cannot but regret the heartlessness and apathy of their brethren in this work—that after having called Br. Maxson from his settled residence, and from his pastoral charge when his labors was very much needed—where he had the privilege of uniting with a Christian assembly, and the opportunity of engaging in the worship of God with his brethren—should now so soon desert him in this newly established Mission, a work at least very discouraging, and is rendered much more so by the indifference manifested by his brethren in the work. It was expected, ere this time, that the state of the funds would have justified the Board in directing your agent to visit other cities—but this is not the case, and your Board is deeply mortified at so unexpected a failure, and do most sincerely hope that you will not abandon the Mission, but will again consider the subject.

Are not the fields white and already to harvest, and can you now abandon the work as having done what the Lord required of you? What sacrifice have you made to aid in carrying forward this Mission?—Perhaps there has not been as much effected by your agent as you anticipated; if not, the fault may not be his, you may have expected too much in so short a time, and what is worse, your visits to the throne of Grace may have been less frequent. You may have entirely forgotten this Mission in which you professed to engage with much zeal—to cease agonizing at the throne of Grace would render us exceedingly guilty in the sight of God, and let it be remembered that alms must accompany our prayers, or this work can never be effected, and they who have it in their power, can only be consistent by offering both. For us to pray that our agent may be sustained and we not contribute, would be like saying to the poor and destitute, be ye fed and clothed, without administering to their wants. Can any one suppose that God is well pleased to see his people so tardy in applying the means he has placed in their hands to disperse the word of Eternal Life to the lost, scattered, and dispersed people of Israel? Can you suppose for a moment that God approves of our present position? It must be recollected that great inducements was held out by many warm-hearted Christians, that as soon as the agent was in the field, funds would be forthcoming, and that it was distrusting the providence of God to first provide for the work. From these inducements and the united call of the denomination, the Church was induced to part with their beloved pastor, and deprive themselves of the wholesome instruction and faithful warnings which always characterized his ministry.

It [illegible] at his own expense—he has a large family dependent upon his scanty means, and that he has spent the greater portion of his life in the service of the denomination, and that at the sacrifice of nearly all the property he acquired in early life, should he when engaged in this great work be obliged to spend the remainder—while those who are able to sustain him, [illegible] what he has done? The Board can see no reason why there should be such indifference manifested towards sustaining the Mission. The prospect is as favorable now, as it has been at any former period.

There is a call for the scriptures in the Hebrew language—the descendants of Abraham wish to examine the prophecies, and their fulfillment. And can the day be far distant when Jehovah will "assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth?" Let it be recollected that he who said "I am jealous for Jerusalem and for Zion with a great jealousy," and most emphatically declared, "I will bless them that bless thee, and I will curse them that curse thee."

The Board would remind the churches of a resolution which they sometime since adopted, viz: to devote a portion of the first Sabbath in each month in addressing the throne of Grace in behalf of this mission. Let this resolve be strictly adhered to by each Elder, and each Church, and every brother and sister, and show our dependance for success upon the God of Abraham.

By order of the Board.

DAVID DUNN, Pres't.

I also annex the receipts of the Treasurer since the last annual meeting, as follows:

Rec'd Sept. From the Western S. D. B. J. M. Society, by S. Coon,	$55,00
1840. Benjamin Platts,	1,00
April. From New Market and Plainfield J. M. Soc., N. J.,	30,00
" Waterford Society, Conn.,	48,00
Jan'y. Collection at Shiloh, N. J., by D. A. F. Randolph,	2,00

D. D.

For the Register.

A CALL TO THE PHARISEE.

Who is meant by the Pharisee? By Pharisees we mean all that class of individuals who make their dependance upon themselves for future happiness. It includes all who trust in their own righteousness, wisdom, moral conduct, negative or positive goodness; not being so bad or better than their neighbors. This disposition shows itself in various ways. In some it is a sounding profession, in others, a great display of benevolence to the poor, and the church. In some a punctilious adherence to the popular moral reforms of the day. In others a particular attention to dress and all the outward forms of a party, or religious sect. It is not lukewarmness, or indifference, but self-complacency, self-security—a delusive satisfaction that a man feels within himself. To this class of individuals I wish to address a few words.

It is one of the most awful and alarming states into which an individual can possibly fall; yet it is the state of large numbers who profess godliness. It is to be found among all classes as well as in all countries and churches, upon the face of the earth. How many thousands do we see at ease folding their hands and blessing themselves in their hearts, who are totally ignorant and insensible of the danger to which they are exposed; and because they see and feel no danger, draw the conclusion that all is well, while they are sleeping upon the very brink of ruin. Reader is not this thy own case? Suffer me to address you in the language of the distressed mariners to their sleeping prophet; "What meanest thou O Sleeper? Arise and call upon thy God!" if so be, he will think upon thee and thou perish not. In the language of the Holy Ghost, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

O thou self-secure sinner! however closely wrapt in the mantle of thy own goodness, think seriously, if it is but for a moment, upon thy awful situation, and instantly call upon God. You are guilty and condemned already, and mercy is your only remedy and refuge. However lightly you may think of mercy at present, to seek it is of the highest importance. To see the truth and feel the force of this remark, carry your thoughts to yonder throne of mercy and listen to the songs of millions of the redeemed, whose voices are as the sound of many waters, adoring and praising God's goodness; and from that throne go with me to the bed of death, and then set a value if you can, upon his redeeming love! Imagine yourself in the trying situation, in which a few hours, days, or years will place you! The world can no longer charm you! The tears of relations and friends can do you no good! Now stripped of every earthly enjoyment and prospect; your soul—your naked soul—dismantled of all its false coloring, stands before God, whose eyes cannot look upon sin with any thing less than infinite hatred.—With all these objects and considerations in view, let me press upon you to seek for mercy to-day! While it is called to-day, "harden not your hearts." But if these considerations are not sufficient to awaken you from your slumbers, and arouse you from your carnal security to call upon God for mercy, let me remind you of the Judgment—the Judgment of the great day of the Lord! Then if you have not fled for refuge to the only hope set before you, you will seek in vain for shelter from the rocks and mountains, and all the refuge of lies in which you had entrenched yourself.

J. B.

REVIVAL RECORD.

Revival in Poughkeepsie.—The Baptist Record contains an account of a revival of religion in Poughkeepsie, N. Y., during which there has been between forty and fifty hopeful conversions in the Baptist Congregation—thirty of whom have been baptized. A large proportion of these were heads of family.

Revival in Shelbyville, Ky.—The Banner and Pioneer says, "The Baptist church in Shelbyville under the pastoral charge of Br. Baker, has recently experienced a refreshing season. Fifty-two were baptized, and ten others stand propounded for baptism." Thirty-eight have recently been received, by baptism, into the church at Burks' Branch near Shelbyville.

One hundred and forty-one are reported by the superintendant to have been received into the fellowship of the Methodist Protestant church, since conference, on the Coshocton circuit, and one hundred and fifty-two on the Clearfield circuit.

Dover.—Brother Hayden baptized 11 on the first Sabbath in this month, making 47 since the revival commenced.

From the Cross and Journal.

Granville, May 19, 1840.

BROTHER COLE,—A simple statement of what the Lord has been doing in this place during the last nine months, may not be uninteresting to your readers.

Since September, I have baptized sixty-eight, many of whom were heads of families in the prime of life. Five of this number were Methodists, and five Presbyterians, one of whom acknowledges the subject of baptism had tormented him for twenty years; others are beginning to examine the subject, and we trust candidly and prayerfully.

Our Episcopal brethren have also visited our Jordan, for the purpose of immersing! and be assured this service is not without meaning, when performed by the water side.

Yours in the bonds of Christ,

HENRY CARR.

INTELLIGENCE.

SUMMARY.

Five Hundred Dollars is offered by the Governor of Tennessee for the apprehension of *Zebediah Payne*, the murderer of young Coltart, near Shelbyville. He is described as about 20 or 21 years of age, 5 feet 10 or 11 inches high, stoop-shouldered, light, or sandy complexion, fair skin, blue eyes, heavy eye brows, wears his locks generally long and flowing, and has rather a fat appearance.

Peaches were ripe in Charleston, (S. C.) on the 24th of June.

There was wheat cut in the vicinity of Zanesville, (O.) on the 2d inst., about two weeks earlier than usual.

Expeditious and Praiseworthy.—In the late passage of the Great Western across the Atlantic, a sailor, while shifting the jib, lost his hold and fell overboard. The ship passed over him—the engines were stopped—boats lowered, manned, and let down—the man at half a mile distance was taken up, brought on board, and the vessel put under way again, in the space of *eight minutes.*

Virginia Crops.—The harvest is now nearly completed, and the crop is good.

Aerial Traveling.—A man somewhere in the western country, is said to have proposed to carry the U. S. mail at the rate of 100 miles an hour, in the air. Whether this is practicable or not, we judge the common method of conveying the mail, would be quite as sure and safe, if all concerned would discharge their duty with fidelity.

Texas.—It is said the crops in Texas this year will be immense.

The Benefit of Laughter.—A man who broke in some windows in a watch-house in England, was lately tried and condemned. He was identified by his laugh. The magistrate pronounced it good evidence. This is a caution to laughers.

The Bible and the Catholics.—The pastoral letter of the Archbishop and Bishops of the Roman Catholic Church of the U. S., recommends the frequent reading by the laity, of the versions of the Bible authorized by that Church. We are glad to have them read the scriptures in some version.

Judge Hinckley lately died at his residence in Northampton, Mass., aged 82.

Longevity.—A man named Francis Beuregaurd, died at the Grey Nun's Hospital, Montreal, a few days since, aged 107 years, 9 months, 7 days.

The Temperance Reform among the Catholics in Philadelphia is advancing rapidly. It could hardly have found more proper subjects on which to exert its influence.

Noble.—It is said that the father of Daniel and Ezekiel Webster, mortgaged his humble premises in Salisbury to get his boys through College, and that the property remained subject to his incumbrance, till discharged by the means supplied by filial gratitude.

Ex-Governor Isaac Hill, has been nominated by the President of the U. S. for the office of Receiver General of New England, to reside in Boston.

Incendiarism.—Several attempts have been made recently, to set fire to buildings in Mobile.

A child lately died in Baltimore, in consequence of having swalled several percussion caps. Its sufferings were very great.

A Counterfeiter was lately fired on by the police of New Orleans, and so severely wounded that his recovery is doubtful. This measure is thought to have been necessary in order to his capture. He was shot at three times. Two of the shots took effect.

The Pressure.—Sixteen steam boats have been laid up nearly all the season, on Lake Erie, for want of business. Nine of the above are at Buffalo.

Canal navigation is now open between Pittsburgh, Pa., and Cleaveland, Ohio.

The French Chamber of Deputies, by a large vote, have agreed to renew the charter of the Bank of France, to extend to December, 1867, or twenty-seven years.

Caught at Last.—C. McKewen, who murdered a man six years since, was arrested and escaped—has been re-captured, and is now in Louisville prison awaiting his trial.

Consul Trist, who lately sued the Editor of the New York Sun for a libel, has been beaten. "So much for an attempt to muzzle the newspaper press."

A slave at Nashville, Tenn., lately jumped overboard from a vessel and was drowned. He seems not to have entertained such views of the "Patriarchal Institution" as many northern men profess to hold, and appears to have been determined to give a practical denial to the doctrine, "that negroes are not capable of taking care of themselves."

A Wisconsin paper says, "The wheat crops in that Territory last year, were astonishingly large, and promise to be even more abundant the present year.

Green Corn appeared in the Albany Market a number of days since, raised on an island below the city. The Albany Argus says "they are not much behind the south this time."

Important to Emigrants.—There is to be a sale of United States public lands, at Mineral point, (Wisconsin,) on the 5th of October next. These lands are situated in the valley of the Wisconsin, and on both sides of the River, and are said to be of much value on account of the great quantity of pine timber.

The Natchez Free Trader says, "We are happy to learn that the Cotton prospects are grand—almost beyond parallel where the soil has suffered no inundation—in Mississippi. Both on the high grounds and on the river bottom, the growth has been astonishingly rapid, and if serene dry weather should come on as expected, great quantities of cotton will be picked up in Adam's county and in the parish of Concordia, opposite side of the river, in the month of July. This we think is very early for cotton harvest.

Death.—Mr. Jacob Vanderwater, who was wounded by the discharge of a cannon during the visit of the Vice President to Brooklyn, died on the 13th inst. His arm had been amputated on the Sunday previous.

A small sail boat upset at Charleston, (S. C.,) on the 4th inst., and Mr. J. R. Hersey, his son Chas. Hersey, and Mr. H. Humphrey were drowned.

It is estimated that the tobacco crop in Virginia of last year, will reach 40,000 hhds., the largest crop made in the state for fifty years past. Perhaps it may have been the most profitable crop, certainly it is a most filthy one, and if the money *wasted*, and *worse than wasted*, in the use of this miserable narcotic were applied to works of internal improvements, none of the public works would stop for the want of funds, hard as the times are.

Indian War.—We learn, on the best authority, that the Ottoes have crossed over to the Missouri, and have commenced plundering the inhabitants of the upper country of the state of Missouri. The Iowas also have commenced with the Missourians.—Col. Kearney of the 1st dragoons has sent all his disposable force to their assistance, from Fort Leavenworth, and has called on the military of Clay conuty, Missouri, for further assistance.—*Chicago American.*

New Counterfeit.—Wayne County Bank, at Palmyra—3's, letter A, vignette Perry's victory; on the right end head of Washington, and on the left Franklin. Signed E. Fenton, Cashier; G. Burkurth, President—purporting to be engraved by Rawdon, Wright, Hatch & Co., New York.—*Palmyra Sentinal.*

The following intelligence cannot but be acceptable to our readers:

Extract of a letter from the western part of the state of New York, dated July 1st, 1840:—"The connection between Buffalo and Boston will probably be perfected in 1841. The Auburn and Rochester Railroad Company are urging forward their work with vigor. The engineer and contractors are determined to have 30 miles (within nine miles of the half of the whole road) completed and in full operation by the first of next September. By the bye, I should not be surprised if a large portion of the stocks of our western railroads should be eventually held in Boston."

Oppressive act of Maryland—.This State, at its late Session, passed a most tyranical, and, as it seems, unconstitutional act with reference to the free people of color of that and other states. The principal section, (the first,) imposes a penalty of $20 on any free negro or mullatto coming into Maryland from any other state whether to settle there or not; and for coming in a second time, having been once arrested under this law, or for remaining in the State five days after paying the $20, a penalty of $500—one half to the informer, and the other half to the Maryland COLONIZATION SOCIETY. Any free negro or mulatto refusing or neglecting to pay the penalty, in either case, is to be *sold as a slave*, the proceeds to go, in case of the smaller penalty, to the sheriff, and in case of the larger, one half, after deducting charges, and ten per cent. for the sheriff, to the Colonization Society!

We learn that the son of Elias Inman, who lives on the bank of the river, a few miles above this city, was drowned last Sabbath evening. The boy was about fourteen years old, and jumped into a boat which he pushed from the shore, intending to land upon a large rock, at a short distance from him. The boat struck the rock, swung round and the boy pitched overboard and was drowned. The father was too much intoxicated to make an effort to save him, but reeled into the house, and declared if he could have caught him he would have given him a——flogging!

What monsters are men made, by the use of Rum.—*Bangor Whig.*

Aboliton in the South.—Those in the South who will not bow the knee to Baal, are begining to show themselves. The following is from the Pennsylvanian of yesterday:

The Mobile Register has a communication stating, that George B. Simmons, who had for about a twelve month previous been the resident minister of the Unitarian church in that city, and who had acquired a high, and enviable reputation as a pulpit orator, had been obliged to leave the place on account of two discourses which were thought by his hearers to contain abolition lectures. The writer of the communication says:

"He presumed to read us lectures on our domestic relations, pronounced strictures on the conduct of masters to their slaves—indulged in a lofty strain of eloquence as to the probable capacity of the latter—spoke of their being embryo Miltons and Newtons of the African blood—declared that an insurrectoin, if successful, would rank them in the opinion of the world with our ancestors, who achieved their independence from their mother country."

After the delivery of the second sermon, says the writer:

"He was waited upon by several gentlemen, most of them regular attendants at his church, and was informed that he would no longer be permitted to remain in the city—and that if he consulted his personal safety, he would leave as speedily as possible, as they could not ensure him protection when the community should be thoroughly aroused"

After a day or two's deliberation, he adopted the advice of his friends, and left.

From the Cazenovia Monitor

REMARKABLE ESCAPE.

On Thursday evening last, about 5 o'clock, Mr. L. D. Goman, in company with seven or eight young ladies, were riding through the different streets of our village, enjoying a delightful evening's drive in a coach drawn by four spirited and noble horses belonging to Col. Ehle's livery, and driven by Daniel Avery; when, after having nearly finished their excursion and arrived from the west in the front of the Lincklaen-House,—the driver having given a broad berth to the north side of the street, in order to sweep around in that direction to permit some of the party to alight,—the horses by some fortuitous circumstance became frightened, and dashed off down the hill to the east, whirling the coach and its devoted tenants, with such frightful velocity, as fairly to chill the current of life, in all who were witnesses of the fearful feat.

The driver, after the horses had attained full motion, which they did in passing a very few rods, seemed to direct his attention solely to the successful passage of a bridge at the foot of the descent. For some moments previous to their reaching the bridge, it appeared doubtful to him upon which side he could affect a passage, such was the excited state of his team; during these moments of suspense, it seemed to him and those who were spectators, as tho' they were inclined to cross the bridge upon the left passage, but suddenly for some cause, just before reaching it, the leaders sheared and entered upon the right passage; this movement being made, it seemed as though all must be inevitably dashed to pieces against the middle pier. The wheel horses, however, so soon partook of the influences of the leaders, as to bring the coach far enough over, to clear all but the left fore wheel, which struck the lower timber lying upon the bridge, with such tremendous force as to cleave it asunder, when the hub of the wheel coming in contact with the inclined timber of the pier, ran up it several feet and slipped off. This concussion gave the coach such an immoderate lift, as to throw the driver from his box. In his perilous descent, he struck with one foot upon the whiffle-tree, holding the reins and whip in his right hand and grasping the box with his left, and planting a foot upon one of the wheel horses, he threw himself again into his seat upon the box, for a renewed conflict for the mastery.

His seat fairly secured and the bridge passed, hope begun to dawn upon the prospect of bringing up his team without any material injury; this, however, was again dimmed by the rolling entirely away and separate from the carriage, of the left fore wheel, in consequence of the loss of the linch-pin, which was thrown out in the concussion upon the bridge. The noble and affrighted horses were now at the top of their speed on the rising ground upon the old Peterboro turnpike, and after running about a quarter of a mile in this situation, with one wheel off, and the coach for a miracle, retaining its upright position, the driver was enabled by great coolness and presence of mind to stop them, when all were safely alighted and received the heartfelt congratulations of the numbers that flocked to greet them upon their providential escape.

No blame can be ascribed to any one in this matter, but much credit rather to all, for their praiseworth behavior in this time of peril,—the LADIES in particular, observing a coolness and self-possession worthy of all commendation. But to the calmness and intrepidity of the driver especially, [illegible] the party indebted for their safety. How much, we have often reflected, under such trying circumstances, depends upon self-possession; and we hesitate not to say, that with half the consideration evinced on this occasion, the dreadful catastrophe of the Lexington, on Long Island Sound, might have been averted.

Among the collection of [illegible] the De Ruyter Institute, [illegible] serpent, taken some [illegible] lantic coast, and presented [illegible] tion by a friend. The poetry on our first page relates to the serpent as a "resident" of the Institute, and should have been introduced by this explanation, but was omitted.

NOTICE.

CORRESPONDENTS are once more reminded, that in order to secure the insertion of any communication, however meritorious, the name of the writer must be forwarded. Please remember this.

Letters received at this office for the week ending July 21st.

H. C. Whitwood, P. M.—we wish to be informed at what No. the gentleman you mention discontinued taking the Register from your office.—Maxson Green, the inaccuracy [illegible] must have originated in a mistake of [illegible] as we find our books and [illegible] receipts agree.

RECEIPTS.

Of Alonzo Gibson, $2 Jas. B. W[illegible], $2 [illegible] Franklin W. Stillman [illegible] Oliver Mitchell, $2 [illegible] Card, $1. Alexander Lansing, 62 [illegible] $2. G. P. Maxson, $2, [illegible] Merrill, each $1 Maxson Green, $21.50, [illegible] Place, C. Witter, F. Hamilton, [illegible] Saunders, M. Stillman, jr., S. [illegible] G. N. [illegible] P. Stillman, O. Vincent, [illegible] W. Allen, $2 each. G. Saunders, E. Green, [illegible] $1 [illegible] .50

Meteorological Table.

For the week ending July 19, by
A. L. SAUNDERS, M. D.

	Thermometer.				Winds.		Weather.	
	mor.	aft.	eve.	mean.	a. m.	p. m.	a. m.	p. m.
Sun. 12	56	[illegible]	[illegible]	[illegible]	W	S	clear,	clear.
Mon. 13	61	[illegible]	[illegible]	[illegible]	W	W	rain,	rain.
Tues. 14	62	[illegible]	[illegible]	[illegible]	SW	W	rain,	rain.
Wed. 15	55	[illegible]	[illegible]	[illegible]	W	W	rain,	clear.
Thur. 16	60	[illegible]	[illegible]	[illegible]	W	W	clear,	clear.
Frid. 17	63	[illegible]	[illegible]	[illegible]	SW	NW	clear,	clear.
Sat. 18	69	[illegible]	[illegible]	[illegible]	SW	W	clear,	rain.
Sun. 19	63	[illegible]	[illegible]	[illegible]	NW	W	clear,	clear.

N. B. Thermometer hangs in the shade.

ADVERTISEMENTS.

NOTICE.

ALL persons indebted to the firm of [illegible] & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 20w3

De Ruyter, July 15, 1840. N. G. RIDER

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.

N. B. Those whose accounts have been standing from ONE TO THREE YEARS, will do well to remember the above invitation. 2[illegible]

De Ruyter, July 21, 1840.

DANIEL R. BURDICK

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER

De Ruyter, July 10, 1840. 19tf.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON

De Ruyter, March 10, 1840. 1tf

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER

De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,

and **Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,**

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the STONE STORE.

May 20.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut* and *Rhode Island*, except the following, are	[illegible]
Bangor Commercial Bank	—
Calais.	—
Stillwater Canal, St. Croix, Washington, [illegible] Westbrook	—
[illegible]	[illegible]
Manufacturers Bank [illegible]	[illegible]
Paterson Bank, Paterson.	[illegible]
Ohio.	
$5 and upwards.	[illegible]
Virginia.	
[illegible]	5 [illegible]
Indiana.	10
Kentucky.	[illegible]
Illinois.	[illegible]
North and South Carolina	[illegible]
Georgia.	8—15
Tennessee.	—
Mississippi Notes	—
Missouri.	
Bank of the State of Missouri at St. Louis.	8
Louisiana.	
At New Orleans.	10
Michigan.	no sale
Detroit,	[illegible]
Canada.	
Bank of Montreal.	5
City Bank, do.	"
[illegible] Bank, do.	"
Upper Canada.	7 to 8
New Brunswick.	15 to 20

PRICE CURRENT.

Fish—Mackerel No 1.	12.50
" No 2	9.25
" No 3	4.25
Flour—N. York per barrel.	4.87
[illegible] City Mills.	5.00
Rye Flour.	2.50
Indian Meal.	3.00
Grain—Wheat N. R.	1.03
" Western.	1.08
Rye.	.52
Corn.	.56
Barley.	.65
Oats	.35
Beans, per bushel,	[illegible]
Molasses	27
Oils—Whale.	31
Sperm, Fall.	1.00
" Winter.	[illegible]
Provisions—Beef, Mess,	[illegible]
" Prime,	[illegible]
Pork, Mess	[illegible]
" Prime.	[illegible]
" Fresh per cwt.	8.50
Butter, Orange	15
" Western.	08
Cheese.	6
Hams.	11
Rice.	3.12
Potatoes.	—
Salt—Turks Island.	35
St. Ubes.	33
Liverpool, ground.	25
Tallow.	8
Wool—Saxony.	55
Merino.	33
American.	23

List of Letters

REMAINING in the Post Office at De Ruyter, July 1st, 1840.

Darius Benjamin,
Nancey Benjamin,
Lucy Burdick,
Henry C. Burdick,
Wm. H. Ballard,
Amos Brown,
Thompson Burdick,
Samuel Corless,
Bradley Camp,
[illegible] Coon,
Artemas Cary,
Elizabeth A. Dowse,
Richard Deyoe, 2,
Edmund Farrington,
Mary Goodwin,
Sherlock Hitchcock
Ira C. Holdridge,
N. J. Hitchcock,
Laura B. Hamlen,
Polly Holmes,
James Holmes, Jr.,
Alura Johnson,
Lewis & Smith,
Mary E. Lewis, 2,
Mary Lawrence,
Mary Lawton,
Le Roy Maxson,
[illegible] Maine,
Orville Maine,
Joseph Olcott, &
Samuel Justis,
Hubbard Newton,
[illegible] M. Nichols,
Levi Pope,
Mr. Pa[illegible],
[illegible],
Harvey Snow,
Susanna Starr,
Horace Spaulding,
John Snyder, 2,
Terissa Wells,
John Whaley,
Theodore Warner.

Persons calling for the above letters will please say "Advertised."

GEO. SEARS, P. M.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS Truxton, N. Y." None other are genuine

De Ruyter July 7

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.

July 7.

NOVA SCOTIA GRIND-STONES.

THE "RAAL GINNEWINE" article this day received at the STONE STORE.

July 7.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT

De Ruyter, May 20, 1840

POETRY.

For the Register.

WHAT IS LIFE!

'Tis like the bright tint of the azure blue sky,
Like the sweet balmy breath of the breeze that sweeps by,
Like the sun's golden rays, as he moves to the west,
Like the moon's silver beams as she sinks to her rest.

Like the rose-bud unfolding its delicate hue,
Its bright glist'ning leaves besprinkled with dew,
Like the rose-bud's perfume it passes away,
It lives with the morning, and dies with the day.

Like dew-drops that chasten the lily's pure glow,
Like the rainbow encircling the mountain's huge brow,
Like the sound of the harp, as it falls on the ear,
Like the meteor's brief stay, as it flits through the air.

Like the comet's proud march, through the deep azure vault,
Like the vanishing glory of morning's short halt,
Like a leaf that's borne on, by the raging wind's blast,
Like the transient remembrance of dreams that are past.

Like the lightning that gleams through the mystic-clad sky,
Like the thunder-bolt's sound as it proudly rolls by,
Like the frail bark which tossed on the ocean's proud wave,
Goes down to its caverns, the sailor's low grave.

De Ruyter Institute, July, 1840. A. E. C.

A SUMMER MORNING.

BY N. P. WILLIS.

Throw up the window! 'Tis a morn for life
In its most subtle luxury. The air
Is like a breathing from a rarer world;
And the South wind seems liquid—it o'ersteals
My bosom and my brow so bathingly.
It has come over gardens, and the flowers
That kissed it are betrayed; for as it parts,
With its invisible fingers, my loose hair,
I know it has been trifling with the rose,
And stooping to the violet. There is joy
For all God's creatures in it. The wet leaves
Are stirring at its touch, and birds are singing
As if to breathe were music; and the grass
Sends up its modest odor with the dew,
Like the small tribute of humility.
Lovely indeed is morning! I have drank
Its fragrance and its freshness, and have felt
Its delicate touch; and 'tis a kindlier thing
Than music, or a feast, or medicine.
I had awoke from an unpleasant dream,
And light was welcome to me. I looked out
To feel the common air, and when the breath
Of delicious morning met my brow,
Cooling its fever, and the pleasant sun
Shone on familiar objects, it was like
The feeling of the captive who comes forth
From darkness to the cheerful light of day.
Oh! could we wake from sorrow; were it all
A troubled dream like this, to cast aside
Like an untimely garment with the morn;
Could the long fever of the heart be cooled
By a sweet breath from nature; or the gloom
Of a bereaved affection pass away
With looking on the lively tint of flowers—
How lightly were the spirit reconciled
To make this beautiful, bright world its home.

MISCELLANEOUS.

WONDERFUL NEWS FOR THE DEAF, DUMB AND BLIND—THE GREATEST DISCOVERY OF THE AGE.

The following most important and interesting paper we find in the London Morning Advertiser, and have no doubt of its veracity, as the editor speaks from personal evidence, and his paper is one of the most respectable in the British metropolis. We are much surprised how we or our contemporaries have missed it before, for it is certainly the most thrilling and important intelligence received by the Great Western.—However, we are consoled for the delay by the pleasure of being the first to lay it before the American reader.—*Emp. State.*

EXTRAORDINARY CURES OF THE DEAF AND DUMB.—Dr. Turnbull's mode of restoring or developing the senses of hearing and sight, is undoubtedly the most wonderful discovery of the age. On more than one occasion we have laid before the public accounts of the miraculous cures of which we have actually witnessed the performance, and which, we hesitate not to confess, had we not seen we could scarcely have believed. However, as too much publicity cannot be given to a discovery calculated to confer upon many human beings blessings scarcely inferior to existence itself, blessings, without which life lacks its chief value, a discovery by which those excluded by the absence of sight or hearing, from the most desirable intimacy and communion with the external world are admitted to enjoyments previously unknown to them, to receive the light of Heaven with all delightful revelations, and hold free converse with their kind—as too much publicity cannot be given to such a discovery as this, we unhesitatingly lay before the public the wondrous facts which we witnessed on last Wednesday. Two patients recommended to Dr. Turnbull's care by the Rev. Dr. McKinley, of Kilmarnock—one named Margaret Shields, aged nine years, whose parents thought she had lost her hearing, when an infant, by fever—the other named Mary Wilson, aged thirteen years, of Templeton Burn, Kilmarnock, whose parents say she was born deaf and dumb—were introduced into the room where we attended to witness Dr. Turnbull's operations.

Into the ears of each of these children the operator poured a few drops of white liquid, and added a small bit of lint to prevent its escape. They were then allowed to sit quietly for about an half an hour, when the Doctor slowly and silently approached first the one and then the other, with his watch in his hand; and in both cases, no sooner did he come within two or three yards of the patient, than her eye indicated a feeling of surprise, and a moment after as the ticking of the watch became more distinctly heard, she uttered an exclamation of delight, and assumed an attitude of most anxious attention, apparently desirous thoroughly to enjoy the new sensation. Some simple sounds were next uttered by the Doctor's assistant, and were immediately repeated by the child upon whom the experiment was tried. Words were next spoken in a similar manner, and with a similar result, and even whole sentences after being pronounced by Dr. Turnbull's assistant were repeated by the patient, who, only half an hour before, was both deaf and dumb. The child, of course, evinced no consciousness of the meaning of the words, but seemed to utter them from the delight of exercising a new faculty. Such a wonderful result attended us. As language would altogether fail to convey an adequate idea of the emotions we experienced, we state the simple fact which, indeed, needs not any extraneous embellishments to heighten its interest.

We have given the name and address of the Rev. gentleman who recommended the children, in order that the sceptical may have an opportunity of ascertaining their condition previous to the operation we have just described.

In addition to the above we find the following in the London Sun:

We have great pleasure in bearing testimony to the above well merited observations of our liberal contemporary, who has omitted to add that people are flocking from all quarters, and many from the Continent, to Dr. Turnbull, and departing in gratitude and joyfulness of heart at their happy relief. We think the Government ought to step forward and purchase this invaluable discovery, for the general benefit of mankind. If the man who has caused a blade of grass to grow where none ever grew before was deemed a public benefactor, how much greater is the glory of him who unveils the beauty of day to the blind, bestows the charm of speech on the dumb, and wakens the harmony of sweet sounds to the deaf?

MAGNANIMITY AND GRATITUDE OF A LION.

Prince, a tame lion, on board his Majesty's ship Ariadne, had a keeper to whom he was much attached; the keeper got drunk one day, and as the captain never forgave the crime, the keeper was ordered to be flogged; and the grating was rigged on the main deck, opposite Prince's den, a large barred up place, the pillars large and cased with iron. When the keeper began to strip, Prince rose gloomily from his couch and got as near to his friend as possible; on beholding his bare back, he walked hastily round the den, and when he saw the boatswain inflict the first lash, his eyes sparkled with fire, and his sides resounded with the strong and quick lashings of his tail: at last, when the blood began to flow from the unfortunate man's back, and the "clotted cats" jerked their gory knots close to the lion's den, his fury became tremendous; he roared with a voice of thunder, shook the strong bars of his prison, as if they had been osiers, and finding his efforts to break loose unavailing, he rolled and shrieked in a manner the most terrific that it is possible to conceive. The captain, fearing that he might break loose, ordered the marines to load and present at Prince; this threat redoubled his rage, and at last the captain desired the keeper to be cast off, and go to his friend. It is impossible to describe the joy evinced by the lion; he licked with care the mangled and bleeding back of the cruelly treated seaman, caressed him with his paws, which he folded round the keeper as if to defy any one renewing a similar treatment, and it was only after several hours that Prince would allow the keeper to quit his protection and return among those who had so ill-used him.—*Martin's British Colonics.*

THE FARM OF A BONAPARTE.—Mr. Hill, who has lately visited Bordentown and vicinity, says (in the "Visiter") that the premises of the late King Joseph, although he has been absent in Europe for the last few years, continue to increase in exterior beauty, as the grounds in useful cultivation must gain in annual production. The same buildings, whether of brick or wood, that were so trim and bright twenty years ago, lose none of their beauty and lustre. For more than a mile in distance, running along the old stage road, and in sight of the present rail road, is the high picketed fence, through which is seen the margin of trees and shrubbery extending as a bank around the premises, and through that are described the cultivated grounds. In one enclosure the deer are seen sporting among the trees—in another is ground under the cultivation of the plough—in a third is waving wheat, or other grain or grass. Barns and other buildings are erected at suitable distance. The whole premises are laid out either for ornament or use of some sort.—No part of them seems to be neglected.

From this description it would seem, that some Republican farmers might take a lesson about the neatness, and the fitness of things, from this royal tiller of the soil.—*Boston Journal.*

PRIDE.

It is a rare thing to excel many, and to despise none. It is a hard matter for a man to be cried up for an eminent saint, & an excellent person, and not to let in through his ears into his soul the infection of pride and vanity. Few men have such steady heads as to be able to stand upon the spires and pinnacles of glory without giddiness. It was the sin of pride, as divines generally believe, that ruined a multitude of the angelic host. These once most glorious spirits, walking upon the battlements of Heaven, grew dizzy with their own greatness, and fell down into a state of utter darkness and extreme misery. Upon whose fall one observes, that pride is a vice highly descended, and commonly entailed on the most high-born and excellent minds; because it was first born in heaven, and conceived in the womb of an angel's mind. Let us, therefore, (being taught by these examples) so war with all other lusts and vices, as to bend our chiefest force against this sin of pride; and when we have done our best, we shall find the conquest difficult enough.—*Bishop Hull.*

COLUMBUS AND LUTHER.—Twenty years only intervened between the discovery of America and the first preaching of Luther. The christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous course across the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous Reformer who embarked upon a stormier sea than ever rocked the billow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator; but a richer land of promise blossomed before the eyes of the Reformer.

FOR THE YOUNG.

YOUNG MEN.

Most young men consider it a great misfortune to be poor, or not to have capital enough to establish themselves in good business. This is a mistaken notion. So far from poverty being a misfortune to him, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one who starts with plenty of money. Let every one look back twenty years, and see who commenced business at that time with abundant means, and trace them down to the present day; how many of these can boast of wealth and standing? On the contrary, how many have become poor, lose their places in society and are passed, by their own boon companions, with a look which painfully says, I know you not!

REDEEM TIME FOR STUDY.

The busiest workman can spare some moments. If you mean to get wisdom you must learn the value of moments. Great attainments have been made in these little snatches. Whether you work or play, do it in earnest; but never be unemployed an instant. Unstable and indolent people loose much of their life in thinking what they shall do next. Always have a book within their reach, which you may catch up at your odd minutes. It is incredible until trial has been made, how much real knowledge may be acquired in these broken scraps of time. Resolve to edge in a little reading every day, if it is but a single sentence. The man who pursues this method will infallibly become learned. Take a little time for reading from each end of your night's rest. If you gain fifteen minutes a day, it will make itself felt at the end of the year. I have thought that the mind acts with double vigor, when forced into the brief periods of application. By degrees you will learn to save moments from work. And in the long winter evenings, you will certainly be inexcusable, if you do not devote an hour or two to your books.

"MY MOTHER LEARNED ME TO WORK."—Such was the remark of one of our Boston matrons, who had graced the first circle of society, whose husband was reputed to be rich, but who in the great commercial pressure of '37, had, in common with others of his class, all the profit of years swept away. 'My mother learned me to work'—and her face looked as happy in her cheap lodgings, as ever it did when surrounded by the paraphernalia of luxury and pride. Such a wife is a treasure; but what would she have been, had not her mother learned her to work?—*Boston Times.*

FOR THE PHYSICIAN.

From the New York Observer.

ANATOMY.

"The proper study of mankind is man."

There never have been facilities for the study of anatomy, which could be rendered subservient to all, until those furnished the world by one whose name might be placed beside those great ones, who by brilliant efforts of genius have brought great good to man, Dr. Augoux of Paris, who by an astonishing and admirable contrivance, has succeeded in relieving it of its horrors and loathesomeness, which hitherto have been the great barriers in the way, and made it possible for all to pursue the study and advance rapidly with little time and trouble. All may attend lectures and witness demonstrations, with no more associations of ideas with the real subject, than a beautiful painting would suggest.

We may add, (for those who have not seen the recent accounts of it,) that the figure and size of the human body are represented by the same material as that employed in the manufacture of snuff-boxes, painted to life, with the muscles and tendons, or sinews, the arteries, veins and nerves running through the whole body, most beautifully and accurately shown; the muscles coming off layer by layer, commence with those of the head, and the delicate ones that give the wonderfully varied expressions of the face; next, those of the arm, which are so much concerned in our works, labors, or recreations; the neck opens showing the trachem or windpipe, &c.; the chest also, wherein are seen the heart, lungs, and the large and important blood and air vessels, passing to and from them. Below are seen the stomach, liver, &c. (matters of great concern, inasmuch as so many are troubled with dyspepsia, mentally, if in no other way,) the absorbents, the medium through which we receive nutrition, emptying into the silvery thoracic duct, which although not one quarter of an inch in diameter, is the great channel through which alone this noble house "we live in" becomes developed.

Thus the whole human system with its ten thousand wonders, is faithfully reflected by this wonder of art, and an avenue opened for the student of nature, the philosophic mind, to approach and drink deeply at the fountain that delights it, rich and undying draughts.

The spirit and enterprize of our citizen, Dr. Bedford, in embracing an early opportunity of introducing one of these splendid works into our city, is commendable indeed, and no doubt many who may reap benefit from the opportunies they now have, will consider the doctor richly entitled to their gratitude.

The doctor has gone through one course of lectures on this subject at the Stuyvesant Institute, and is proceeding with the second at Clinton Hall.

FOR THE FARMER.

LE CONTEUR, ON WHEAT.

No individual living has made as many experiments with wheat, has done as much to determine the qualities and worth of the many varieties of this plant, or has so well shown its habits, and the soil required for its production in perfection, as Le Conteur, of the Isle of Jersey. His essay on the several topics connected with the management of the wheat crop, is of great value to the practical as well as the scientific farmer, as showing some of the many results he arrived at, in the course of his investigations. He says:

"It is perfectly true, however we may account for it, that all plants become tired of one soil, and one manure. They, like the human race, have their appetites and loathings, and a person that would be forced constantly to eat the same kind of food would not only infallibly sicken of it, but would most likely suffer in his health. So it is with the cultivation of wheat, or any other plant. The best cultivator of Lucerne I have ever known whose practice extended over forty years experience, assured me that until he adopted the mode of giving the plant fresh food yearly he was never able to make it produce as he has since done. One year it was dressed with decomposed manure; the next with ashes; the third with salt; and the fourth, with lime. I have applied this principle, and this system to wheat. That which is grown on land manured from the mixion or dung heap one year, becomes seed for land prepared with lime; that again becomes seed for land dressed with ashes; then for land dressed with mixed manures, and so on.—Vary the food or stimulants of the wheat plant as much as possible, in order, giving a good variety of every chance of finding a new soil on each occasion, or sowing."

HINTS FOR JULY.

From a belief of its utility, confirmed by several years practice, we earnestly recommend a trial, to those who have not adopted the practice, *of curing their clover-hay and such as abounds in clover,* IN GRASS COCKS, instead of spreading and curing it in the old way. It will save labor, it will save hay, and add much to the value of that which is housed. As soon as the grass has become wilted in the swarth, and the external moisture evaporated, and by all means before any of the leaves become dry and crumble, put the grass in grass cocks, as small at the base as possible, not to exceed a yard in diameter, and taper them off, by adding forkfulls to the apex, which may be four or five feet from the ground. Leave them undisturbed at least 38 hours and until you are pretty certain of sun or a drying wind; then open the cocks, and if once turned, the curing will be complete in three or four hours, scarcely a leaf will be wasted, and the hay will be bright, fragrant and will keep well.

Cut small grain before it comes dead ripe, for the following reasons:

1. If omitted, bad weather may intervene and delay the harvest too long.
2. Dead ripe grain wastes much in harvesting.
3. Early cut grain makes the best flour.
4. When any portion of the culm or straw is ripened, or becomes dry, there is no further supply or nourishment from the soil; and the grain then gets as much food from the cut as it could get from the standing straw. Hence, when straw turns yellow under the ear, however green it may be, the grain should be cut. And when the straw becomes badly affected with rust or mildew, the sooner it is cut the better.—*Cultivator.*

A GOOD THING.—*A strong cement for glass, wood, &c.*—Steep isin-glass twenty-four hours in common white brandy, then gently boil and keep stirring until the composition is well mixed, and a drop, if cooled, will become a strong jelly. Then strain it through a clean linen cloth into a vessel to be kept closely stopped. A gentle heat will dissolve this glue into a colorless fluid. Dishes of wood, glass, or earthen, if united with this cemet, will crack elsewhere rather than separate in the old break. In applying the cement, rub the edges which are to be united, then place them together, and hold them for two minutes and the work is done. This is very easily done, and incomparably better than any thing else for the purpose.

MAKING BUTTER.—Every farmer who makes his own butter, will be glad to learn how to make the most from milk, & at the same time produce an article of good quality. Putting a pint of cold water during the summer months into each pan of milk when strained from the cow, will materially aid these desirable objects. The milk will not sour as quick, and the cream will rise more perfectly. The reason why butter made in the summer becomes rancid so soon, is owing to the imperfect manner in which milk, frequently soured before churning, is separated from the butter. Retarding the souring of the milk by the application of cold water, obviates this difficulty.—*Genesee Farmer.*

ADVERTISEMENTS.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

FOR SALE,

LARGE MAPS of Mississippi and Alabama, shewing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City, by E. Gilham, Draughtsman in the General Land Office.

F. Taylor, Bookseller, Washington city, has just published (and secured the copy right according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found specially useful and valuable to those interested in the lands of either state as they show every item of information which is in the possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points.—They can be sent by mail to any of the United States, subject to single letter postage. Price two dollars or three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveling agents, or to any who will buy to sell again.

Editors of newspapers any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it, to the advertiser.

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate respectfully informs the Christian public that on the 21st May, the first No. of the Second Volume will be issued with such improvements in the literary and graphic departments, as the taste, talent and industry of those connected with it shall be able to make. The proprietors [illegible] religious newspaper [illegible] to publish as usual, [illegible] BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States, after original sketches taken on the spot, by Laborde, Forbin, Mayer, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, on a large imperial sheet, fine paper, at 122 Nassau st., New York city.

Terms $2 50 per annum in advance. Persons acting as Agents and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber, with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage, or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payments [illegible] free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Music.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves, and rented to gentlemen at one shilling per week, or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and lodging. One shilling extra, is charged to those who room [illegible] both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also in possession of a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars have already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September. The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - - -	$3.50
In the Languages and higher English branches,	5.00
In Drawing, - - - - - - - - - - -	2.50
In Painting, - - - - - - - - - - -	2.50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4.00

Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Inquire at this office.

March 10.

Friction Matches.

THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept [illegible] such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter and the surrounding country that he [illegible] all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. [illegible] Store, Albany street, where they can be accommodated at the shortest notice.

[illegible]

De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.
Press Makers and Machinists,

No. 29 & 31 Gold Street—Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office or Book-binder, also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, prices ranging from $300 to $250; Super Royal, do. price $240; Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240; Medium $230; Foolscap $150; [illegible] Improved Self-inking Machines, [illegible] $125; Standing Presses from $100 to [illegible]; Lithographic Presses $125 to $225; [illegible] patent, for Copper Plate Presses [illegible] $250; [illegible] Presses $100; [illegible] Ploughs $8; Plough Knives [illegible]; Patent Ruling Machines, [illegible] $125; to rule both sides $250; Chases $2 to $15; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen [illegible] lines Pica, per lb. 22 cts. Seven lines do 28. Six lines do 30. Five lines do 32. Four lines do 34. Cannon 36. Double Paragon do. Great Primer do. English, real Double Pica and Double Small Pica 38; Paragon, Great Primer, English and Pica 38; Pica on Small Pica [illegible] 44; Small Pica 44; Long Primer, 39, 40, 42; Bourgeois 64; Brevier 64; Minion 46, 54, 66; Nonpareil $84; Pearl $1 40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c. for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott—[illegible] G. Potter, Henry C. Hubbard, Raymond P. [illegible]
Preston—Dea. Clark Rogers
Brookfield—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*—[illegible]
Verona—Oscar Williams, Dea. Joseph Potter
Newport—Daniel Truman
Adams—Calvin Greene, Rev. William Greene, Halsey H. Baker
Berlin—John Whitford
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford
[illegible]—Elisha Stevens
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
[illegible]—Samuel F. [illegible]
[illegible]—Lewis G. Baldwin, Nathan Truman
Genesee—Asa A. Langworthy, H. Willson, P. M.
[illegible]—W. M. Beauchamp

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Boord
Coudersport—Post Master

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond
New Salem—Dea. Jonathan F. Randolph
Lewisport—Joseph Jeffrey

OHIO.

Northampton—Rev. Simeon Babcock
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
Greene, Campbell, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisments inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, JULY 28, 1840. NUMBER 21.

COMMUNICATIONS.

For the Register.

IMPRESSIONS FROM THE REVIEW OF YOUTHFUL DAYS.

The deep impress made by the associations of childhood and youth on the mind, always remain through life, serving, as a well written page spread out before us, to bring to our memories the scenes, the joys, and the disquietudes of our early life, in all their bright visions and fancies in which they appeared in our youth. It brings up for our contemplation, the varied interests which hurried us along in the meandering path of life, and raises anew in the mind the sensations which have so long lain concealed by other thoughts. There is not a single occurrence of our lives, which remains in our memories, that does not bring some peculiar sensation corresponding to the nature of that occurrence. If, in early life we, by mis-judging or by deceitful appearances, have been led from the path of rectitude, and become entangled by outbreaking sins which bring upon us the frowns of the just, and the reproach of friends, though we again return from this mode of life, the fruits of this disobedience remain through life, obscuring the bright visions of the mind with mists of darkness, whereever we take a review of the past.—Yet those who have pursued a more honorable course of life, have their minds impressed with thoughts of a different character. Though the scenes of by-gone days may awaken in the mind deep and solemn reflections, yet they cause no sense of regret. They are feelings which were cultivated by these very objects to which our mind is refered, and they correspond to the spirit in which we enjoyed them while in the spring-time of life.

The place of our nativity, from which we have long been absent, produces on our return solemn reflections, as well as those which are pleasing. Thus, as we approach our native place we behold the mansion in in which we spent our infancy, our childhood, and our youth. Every object around interests us. There is the gentle stream that meanders through the meadow at no great distance from our dwelling. Along its banks we have often wandered to pluck the daisies and gather the opening flowers. There is the grove, in which we have spent many hours of healthful recreation, and to which we have oft retired to read our little bible and other books furnished us by our parents. There, too, are the woodlands which we have often traversed with our comrades, penetrating their inmost recesses to espy the rude scenery of nature.—And there, too, are the hills in the midst of the neighborhood, presenting almost every degree of grandeur, consisting of moderate swells, rugged elevations, and steep precipices, while beyond, they seem to form one solid range bounding the horizon.

When the sun is declining in the west, we may frequently see the fleecy clouds towering from their summits to the heavens and sporting in the breeze. We, now and then, see them put on gold and violet, and variegated in all the richness of colors.—How beautiful is this view! It fills the mind with delight, and raises it almost to ecstacy. But our pleasure is heightened by the reflection that they are the scenes with which we were conversant in the days of our youth.

From these splendid pictures of nature, we turn to seek those who formed the friendly circle, and partook of the gayety of our early life. Where shall we seek them? Some of them have, long since, been borne to their silent repose in the church-yard, where they will sleep till the loud trump awakes their slumbering dust. Others are in foreign climes, engaged in the bustling cares of life, and hurrying along with the rapidity of a strong current. There are some yet remaining with whom we spent the spring of life, and with whom we had many agreeable pastimes. But the change that has come over them! The smile of pleasure that glowed on their cheeks, the hilarity of the youthful spirit, have given place to the gravity of age, and the habits of the man of business. We feel a solemn sensation on perceiving this change which works with its silent power on our country. Yet we feel, too, that a greater change is to take place.

The great truth is rivetted in the mind that all mankind must pass away; that this earth, with all its beautiful and sublime scenery, must fall in ruins, and vanish as a vapor. In these deep reflections what is there here to keep the mind from dejection? Is there any thing amidst these transitory scenes on which it may rest? or will it, at once, admit the idea that, in this great change, it will be annihilated and forever cease to exist.

The mind shudders at the thoughts of annihilation, and it seeks for something more firm than the vanities of sublunary things on which to rest its hopes. It lays hold on the promises proclaimed in the gospel, and feels assured that, though the heavens and the earth pass away, there will be a new heaven and a new earth, where the sanctified shall dwell forever in courts of bliss.

P.

RELIGIOUS.

ASIATIC PROVERBS.

Do good to him who does you evil, by this means you will gain the victory.

Men, because of *Speech*, have the advantage over beasts; but brutes are preferable to men whose language is indecent.

If you can do good to-day, defer it not till to-morrow.

He lives in true repose, who bridles his passions.

A passionate man is capable of nothing;—how unfit then is such a person for a Governor!

A rich man who is not liberal, resembles a tree without fruit.

You cannot keep your own secret—what cause then have you to complain if another to whom you have declared it should reveal it?

A wicked man should be considered as dead while he is alive: but a good man lives even in the tomb.

On many an occasion a good book supplies the place of an agreeable companion.

He who is of a surly and unyielding disposition, never fails to excite trouble, even among relatives and friends.

To have pity on one's enemy when he has an advantage over him, is the mark of a great soul.

A good action never perishes, neither before God nor before men.

Never despise a man because his employment is mean or his clothing is bad. The *Bee* is an insect which is not very pleasing to the sight, yet its hive affords abundance of honey.

The people enjoy repose only when governed by those who enjoy none.

Do not rejoice at the death of your enemy; *your* life is not eternal.

It is extremely difficult to render him wise who knows nothing; because his ignorance causes him to believe that he knows more than he who attempts to instruct him.

Fear the man who fears you.

Do nothing without design.

The thought of evil frequently derives its origin from idleness.

The most proper manner of punishing an envious person, is to load him with benefits.

When you speak, let it be in such a manner as not to require an explanation.

The most precious acquisition is that of a friend.

Every kind of employment requires a particular sort of genius.

The best expended riches are those which are given for God's sake.

FORGIVENESS.—He that means to communicate worthily, must so forgive his enemy, as never to upbraid his crime any more. For we must so forgive as that we forget it; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spy upon the actions of his enemy, watchful to do him shame, and by that to aggravate every new offense? It was a malicious part of Darius, when the Athenians had plundered Sardis; he, resolving to remember the evil turn, till he had done them a mischief, commanded one of his servants, that every time he waited at supper, he should thrice call upon him, "Sir, remember the Athenians." The devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other tempter to uncharitableness than his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as rivers that run under ground do infallibly fall into the sea, so is the injury that is remembered; it runs under ground indeed, and the anger is hid, but it tends certainly to mischief; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.—*Bp. Taylor on Forgiveness.*

Let those who are instrumental in bringing one sheep into the fold of Christ on earth, remember that they add one harp to the chorus of heaven.—*Rev. W. Marsh.*

TIME.—Every hour comes to us charged with duty, and the moment it is past returns to heaven to register itself how spent.—My hours, how trifled, sensualised, sauntered, dosed, sinned away!—*Rev. T. Adam.*

When Peter followed Christ at a distance, Satan easily stepped in between them.

A BEAUTIFUL PICTURE, BY AN EARLY MASTER.—"What a union is there between two believers. They have one hope and one desire; they serve one faith and one Master. There is a union of the spirit, as well as of the flesh—one spirit and one flesh. They read the Scriptures together; they fast together, they teach, warn, bear one another's burthens. They are together at the church, and at the Lord's table; they share together afflictions, persecutions, and joys. Neither conceals any thing from the other, neither avoids the other, neither is burdensome to the other. Freely the sick can be relieved, and alms distributed to the poor. They sing their psalms and hymns together, and emulate each other in sounding the praises of their God. Jesus Christ is pleased when he sees and hears such things as these; to them he gives his peace. Where two are, in his name, there he is also, and where he is the wicked one cometh not."—*Tertullian, on the early Christians—A. D. 150.*

"BLESSED IS HE THAT BLESSETH THEE;" Num. xxiv. 9.—The following very remarkable circumstance, will show how clearly this Scripture is sometimes fulfilled, with regard to the lineal descendants of those to whom the promise was originally made.

A few years ago a converted Jew, who was greatly persecuted for his religion, sought and found protection in the house of a warm friend of Israel, the Rev. W. Marsh, of Birmingham. After he had resided in the family for some months, one of Mr. Marsh's children fell sick and died.—Another and another followed, until at length four of his beloved offspring had descended to the tomb. Of course, this was looked upon by some as a judgment on Mr. M. for having so long harbored one who had been a blasphemer of our Lord. But mark how mysterious are the ways of God! and how rich always in mercy to his people!—These four children severally declared upon their death beds, that they had been brought to a knowledge of the truth by means of the converted Jew! So true the promise of our God "*I will bless thee and thou shalt be a blessing.*" And "*Blessed is he that blesseth thee.*"

"WHAT IS TRUTH?"—This is a question which the Bible will answer. God has not left his truth without a record, but has displayed it, for the inspection of all, in the pages of that sacred book, which was written for our learning. There the sage may gather wisdom, and "the wayfaring men shall not err therein." There is something in the Truth which Holy Scripture teaches, that is far above truth of every kind.—Unassisted man labored to reach it, but in vain. He imagined a model of perfect purity; and reasoned by the analogy of nature upon a life to come. But he knew nothing; and lived in doubt, if not in total blindness. "Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?" Yes: a despised race first received the divine message; and to them alone, of all the nations of the world, was communicated, in all the stages of its progress, that truth which is "now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the Gospel."

THE HOLY SCRIPTURES.—As the bounty of God appears in the furniture and comforts of our natural life, in that he hath not only provided for simple necessity, but enriched it with plentiful variety; thus he hath done likewise towards the spiritual life in the provision of the Holy Scriptures, having in them so rich diversity of the kind of writings, prophesies, and histories, poesies, and epistles; and of the same kind, and expressly on the same subject, four books written by the hands of four several men, but all led by the hand of the same Spirit; and all of them so harmoniously according together, as makes up one song; the four with a delightful variety of notes, but no mistuning or jarring difference; those that seem to be so being duly considered, do not only well agree, but there is still some instructive advantage in the diversity; each recording something, some of them divers things that are not in the other; and what one hath more briefly, is more enlarged in some other; they are not so different as to be discordant, nor so the same as to be superfluous.—*Leighton.*

I CANNOT praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and sweat. This was the reason why our sage and serious poet, Spencer, describing true temperance, under the person of Guion, brings him in with his palmer, through the Cave of Mammon, and the Bowers of Earthly Bliss, that he might see and know, and yet abstain.—*Milton.*

The devout Christian, whom in perilous times, and towards the close of life, a gracious Providence has thrown ashore in some sequestered corner, from whence he views those secular tumults with which he hath no farther concern, is, perhaps, arrived at the next degree of happiness to that of just spirits made perfect.—*Bishop Horne.*

FOLLY.—With the talents of an angel, a man may be a fool; if he judge amiss in the supreme point, judging right in all else, does but aggravate his folly.—*Young.*

EFFECTS OF THE HOLY SPIRIT.—Mark the rain that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden, and severally according to the condition of every plant; in one stalk it makes a rose, in another a violet, divers in a third, and sweetening all. So the Spirit works its multiformous effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, try thy self if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into holy heat. Is melancholy predominant? The grace of God will turn that sad humor into devotion, prayer, and mortifying thy pleasures to die unto the world. Is thy temperature sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life, in a good mean; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconciliation, comfortable to the distressed, always rejoicing in the Lord. Is a man phlegmatic and fearful? If this freezing disease which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offense, to make thee pitiful, penitent, contrite, ready to weep for thy transgressions. "There are two handles to take hold of every thing," says a heathen: a dissolute man takes hold of original frailties, and makes them serpents; a holy man declines their serpentine nature, and catcheth them by that part, which may conduce to all manner of virtue. This is the comfort of hope against original inquination, that this great enemy, by the operations of the Spirit, shall be made our friend or our footstool.—*Jeremy Taylor.*

From the Religious Souvenir.

THE QUAKERESS BRIDE.

BY MRS. E. C. STEDMAN.

O! not in the halls of the noble and proud,
Where fashion assembles her glittering crowd;
Where all is beauty and splendor array'd,
Where the nuptials performed of the meek quaker
bride;

Nor yet in the temple those rites which she took,
By the altar, the mitre-crown'd bishop and book;
Where oft in her jewels doth stand the fair bride,
To whisper those vows which thro' life shall abide.

The building was humble, yet sacred to Him,
Before whom the pomp of religion is dim;
Whose presence is not to the temple confin'd,
But dwells with the contrite and lowly of mind.

'Twas here, all unveil'd, save by modesty, stood
The Quakeress bride, in her pure satin hood;
Her charms unadorn'd by the garland or gem,
Yet fair as the lily just pluck'd from its stem.

A tear glisten'd bright, in her dark shaded eye,
And her bosom half utter'd a tremulous sigh,
As the hand she had pledged was confidingly given,
And the low murmured accents recorded in Heaven.

I've been at the bridal where wealth spread the board,
Where the sparkling red wine in rich goblets was
poured;
Where the priest in his surplice from the ritual read,
And the solemn response was impressively said.

I've seen the fond sire in his thin locks of gray,
Give the pride of his heart to the bridegroom away;
While he brushed the big tear from his deep fur-
rowed cheek,
And bowed the assent which his lips might not speak.

But in all array of the costliest scene,
Nought seemed to my eye so sincere in its mien,
No language so fully the heart to resign,
As the Quakeress bride's—"until death I am thine."

GLORIES OF THE SAVIOR.—In this contemplation we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails.—Go, take a survey of the earth on which we dwell; collect every object and every quality which have been pronounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of earth, and wing your flight thro' the fields of immensity; in your progress collect what is fair and lovely in every world—what is bright and dazzling in every sun; combine these into other orbs of surpassing brightness; and thus continue to swell the number of the magnificent aggregates, till the whole extent of creation is exhausted. And after having united these myriads of bright constellations, combining in itself the concentrate beauty and loveliness of the whole created universe, go and compare an atom to the world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then you may compare even this all-comprehending constellation of beauty and loveliness with the boundless the ineffable beauty and excellence of Him who is the brightness of his Father's glory, who is God over all, blessed forever.—*Lond Miss. Reg.*

SIN IN THE WILL.—"When the blood of thy martyr Stephen was shed," says St. Paul, "I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." (Acts xxii. 20.) God chiefly inspects the heart; and if the vote be passed there, writes the man guilty, though he stir no farther. It is easy to murder another by a silent wish or a passionate desire. In moral actions God values the will for the deed, and reckons the man a companion in the sin, who, though possibly he may never actually join in it, does yet inwardly applaud and like it.—*Cave.*

Oh that such as have for many years together sat under the ministry of the Gospel of Christ, and to this day are altogether strangers to this blessed union with Christ, would now, with all seriousness, apply themselves to know it experimentally: oh that they would, with holy Paul, account all things loss and dung for the excellency of the knowledge of Jesus Christ' (Phil. iii. 8.;) even this, that they may be 'found in him,' (ver. 9.) to know him with interest, to know him in this mysterious and beatifical union, *Christ in them, and they in Christ.*—Alas! this is the undoing mistake of thousands who are called Christians; they know somewhat of the history of Christ, they have some notions of a Christ in their heads, but this is the precipice upon which they ruin themselves, they think to be saved by a Christ without them; they hang upon the outside of the ark, they live upon bare notions: the Son of God took our nature upon him, died for our sins, rose again, and is gone up into heaven, and sits at God's right hand: and therefore conclude they shall be saved. Oh but what a fallacy do they put upon their own souls! (James i. 22.) Christ is the hope of salvation, it is true, but it is not simply Christ in our nature, not simply Christ on the cross, not Christ in the grave, no, not alone Christ on the throne, but, saith the apostle, 'Christ in you the hope of glory.' (Col. i. 27.)—It were an easy thing to be saved, if a Christ without us were all; and I know no reason why reprobate men and devils might not get to heaven on such terms. Christ must be in us by his Spirit; and we must be in Christ by faith, or else our persons and our hopes are both reprobate. (2 Cor. xiii. 5.) Appear before God's tribunal in the great day without this union, and plead what you will, your answer will be, 'I never knew you: depart from me.' (Matt. vii. 21—23; Luke xiii. 26, 27.)—*Case's Mount Pisgah.*

Sin in time of health, wears a very different aspect from what it does on a *death bed.*

As there is but one Heaven, so there is but *one* way to it; Christ, the living Way, wherein Christians walk by faith.

A person who can live in this world without suffering slander, must be too stupid or too insignificant to deserve attention.

FOR THE CHILDREN

THE LIE

A man who is now minister of the gospel, gave me the following account. I tell it to you in order to show what repentance is. 'I had one of the kindest and best of fathers; and when I was a little white-headed boy, about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed so happy himself as when trying to make me happy. When I was six years old, he came home one day very sick. My mother, too, was sick; and thus nobody but my two sisters could take care of my father. In a few days he was worse, and all the physicians in the region were called to see him. The next Sabbath morning, early, he was evidently much worse. As I went into the room, he stretched out his hand to me, and said, 'My little boy, I am very sick. I wish you to take that paper on the stand, and run down to Mr. C.'s and get me the medicine written on that paper. I took the paper, and went to the apothecary's shop as I had often done before. It was about half a mile off; but when I got there, I found it shut; and as Mr. C. lived a quarter of a mile farther off, I concluded not to go to find him. I then set out for home. On my way back, I contrived what to say. I knew how wicked it was to tell a lie, but one sin always leads to another. On going in to my father, I saw that he was in great pain; and though pale and weak, I could see drops of sweat standing on his forehead, forced out by the pain. O, then I was sorry I had not gone and found the apothecary. At length he said to me, 'My son has got the medicine, I hope, for I am in great pain.' I hung my head and muttered, for my conscience smote me, 'No sir, Mr. Carter says he's got none!' 'Is this possible!' He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said in the mildest, kindest tone, 'My little boy will see his father suffer great pain for want of that medicine!' I went out of the room and cried. I was soon called back. My brothers had come, and were standing—all the children were standing around his bed, and he was committing my poor mother to their care, and giving them his best advice. I was the youngest; and when he laid his hand on my head, and told me that in a few hours I should have no father; that he would in a day or two be buried up;—that I must now make God my father, love him, obey him, and always do right, and *speak the truth*, because the eye of God is always upon me—it seemed as if I should sink; and when he laid his hand on my head again and prayed for the blessing of God the Redeemer to rest upon me, 'soon to be a fatherless orphan,' I dared not look at him I felt so guilty. Sobbing, I rushed from his bedside and thought, I wished I could die. They soon told me he could not speak. Oh, how much would I have given to go in and tell him I had told a lie and ask him once more to lay his hand on my head and forgive me. I crept in once more and heard the minister pray for 'the dying man.' O how my heart ached! I snatched my hat and ran to the apothecary's house and got the medicine. I ran home with all my might, ran in, and ran up to my father's bedside to confess my sin, crying out, O, here father; but I was hushed; and then I saw he was pale, and that all the room were weeping. My dear father was dead! And the last thing I ever spoke to him was to *tell him a lie!*—I sobbed as if my heart would break; for his kindness, his tender looks, and my own sin, all rushed upon my mind. And as I gazed upon his cold, pale face, and saw his eyes shut, and his lips closed, could I help thinking of his last words, 'My little boy will see his father suffer great pain for the want of that medicine!' I could not know but he died for the want of it.

In a day or two he was put into the ground and buried up. There were several ministers at the funeral, and each spoke kindly to me, but could not comfort me—Alas! they knew not what a load of sorrow lay on my heart. They could not comfort me. My father was buried, and the children scattered abroad, for my mother was too feeble to take care of them.

It was twelve years after this, while in college, that I went alone to the grave of my father. It took me a good while to find it; but there it was, with its humble tomb-stone; and as I stood over it I seemed to be at his bed side, to see his pale face and hear his voice. O, the thought of that sin and wickedness cut me to the heart. It seemed that worlds would not be too much to give, could I then have called loud enough to have him hear me ask his forgiveness. But it was too late. He had been in the grave twelve years; and I must live and die, weeping over that ungrateful falsehood. May God forgive me!'—*Todd's Lectures to Children.*

FOR THE MINISTER

From the Christian Intelligencer.

Among the sermons of modern date which command attention of Christian ministers, a charge to Mr. Jones by Dr. McAll, on the experience of a Christian Pastor is peculiarly energetic, awakening, and solemn. As it is not probable that any of our brethren have seen it, I send you one extract from it for their perusal and edification.

MINIMUS.

DECAY OF PIETY IN THE MIND OF A MINISTER

Consider how great are the advantages afforded to your adversary from the many and peculiar temptations to which your office specially exposes you; all tending to undermine your principles, and endanger your fidelity. If you are successful, you will be tempted to pride; if disappointed, to murmuring. If the execution of your task be found easy, you will be assailed by criminal indolence or self-dependence; if connected with a sense of difficulty and inadequacy to its just fulfilment, to a remission of effort corresponding to the diminution of hope. If you are made the instrument of conveying to others a measure of spiritual blessings greater than you are conscious of in your personal experience, you will be open to the paralizing suggestion either that all is a delusion, or that you are a deceiver; if while exploring with interest the mysteries of Revelation, and bringing them forth successively, with all the vividness of their impression full upon you, they are found to fail of their effect upon others, you will find it hard to retain unabated the strength of your conviction with the meekness of your forbearance.—and the danger will continually be increased, lest your religious sensibilities at length should be exhausted, and come to partake in their turn, of the very sluggishness and languor against which they have maintained a fruitless conflict. The preservation of your mind in meekness purity, and readiness for spiritual action, while opposed and thwarted by a thousand counteracting influences, will often resemble the efforts of a dove, struggling to reach her nest, amid the rush of tempests and the career of eddying winds. With other men, such feelings may be casual and unfrequent; with you they may be expected to form the history of every day and hour. Others may be revived by quickening impulses, and the application of unwonted stimulus in views of truth and duty, new and unexpected, and pressed home powerfully by the voice of pastoral exhortation;—but what is to rekindle the wasted lamp of piety within your desolate bosom?—If the light that is in you be darkness, how great is that darkness!

"Should we, alas! suppose you to degenerate only into formality or secret unbelief; and that your efforts in the pulpit, though not remitted, or even sensibly abated of their fervor, should come to spring, not from the solemn sense of the things you utter, or the interests you are professedly aiming to secure;—that you should commit no flagrant inconsistency, but speak truth in the spirit of falsehood;—that you should be as a whited sepulchre, beautiful without but full of death within;—that your name should be preserved with no dishonor, but your principles sink every day into deeper and deadlier slumber, and your motives become tainted with a larger and more fatal infusion first of indifference, and next of hypocrisy;—your prayers more unfrequent—your interest in the salvation of souls more languid—your consciousness of responsibility more feeble—your watchfulness against temptation more inconsistent, and your resistance to the hidden apostacies and wanderings of the heart more irresolute, what could be paralleled with the misery of such a condition, either on earth or in hell? Every spring of sanctity and vigor drying up within you, and yet the symbol of official consecration not obliterated from your brow;—hope withering;—and yet the seared and shrivelled leaves of a profession once so distinguished, hanging thick about you:—the fragrance of your anointing wholly vanished and exhaled, and only its substance remaining, as it might minister an aliment to fiercer flames and deadlier anguish; you would present a spectacle to the world, and to angels, and to men, pre-eminent alike in guilt and wretchedness; enshrouded with darkest omens, and signs mysteriously prophetic of uttermost destruction. Where should we look for the victim so signally prepared for the slaughter, or adorned with chaplets of such portentous bloom!"

TO THE MEMBERS OF OUR CHURCHES WHO ARE LEAVING THEIR HOMES FOR SUMMER EXCURSIONS.

Permit us to offer you a few words of counsel before you leave us, in search of that recreation, which many of you need, and that repose from the fatigues of business, which we trust will invigorate and strengthen you. We have a few parting counsels to give, which, if you follow, and find beneficial, you can recommend them to others.

1. *Take with you the word of God*, and let no engagement of travel, or change of scene, prevent the daily perusal of some portion of that blessed book. It contains the charter of your salvation, and if you read it with confidence and prayer, it will prove a solace in the hour of sorrow, a friend in the time of need. The plan of selecting a passage of scripture in the morning, committing it to memory, and calling it up in your thoughts during the day, will serve many important ends. It will afford food for the mind, exercise for the feelings, and so engage the heart, if well applied, as to save you from many of the injurious influences by which you may be surrounded. Guard against a hurried, careless perusal of the Holy Book. If you wish to be attracted by its beauty, awed by its sublimity, and imbued with its spirit, you must dig into its precious stores, & bring forth the rich treasures which they contain.

2. *Forget not your private devotions.*—Fidelity here may be attended with some difficulty, but if you love to hold intercouse with God; if you "make your boast in him;" if your fellowship be with the Father, and with his Son Jesus Christ; you will surmount the hindrances that may cover your path, and, "give thanks at the remembrance of his holiness." You will remember God upon your bed, and meditate on him in the night watches. Early will you seek him. Every day will you bless him, and though sometimes you may be barred the privilege of entering your closet and shutting the door, still you may lift your heart to Him who reads the breathing thought, and is ever ready to communicate the treasures of his grace.

3. *Maintain your Christian character.*—Feel your responsibility. Recreation must be viewed in the light of duty. The claims of God on our allegiance, affection, and homage, are never suspended. There is no portion of our time but for which we must give account; and we might expect that when business is laid aside, and family cares dismissed, and we have the entire control of our time, that we should find more opportunities than usual for the services of religion. But this is seldom realized in summer travel. It requires great self-knowledge, and self-control, deep reflection and constant watchfulness, a spirit of earnest prayer, united with the habit of making surrounding objects minister to our mental and spiritual improvement, to guard against the dangers which the suspension of business, and an entire change of scene, are apt to throw around us. Walk worthy of your vocation,

4. *Avoid those exercises which dissipate and deprave the thoughts.*—We know that in some of our summer retreats there are many temptations. See that your amusements and those of your children, be rational and innocent. Scrutinize the books you read, circles in which you move, the places of pleasure to which you are invited, and close your ear to every charmer that would seduce you from the path of purity and virtue. If you expect being stationary at *the shore* or *springs*, take with you a supply of moral or intellectual food for your company, and a little to spare, that you may give to him that needeth.

5. *Keep holy the Sabbath-day, and attend to the ministrations of God's house.*—Go not in search of novelties—Venture not into those where your Divine Master is avowedly degraded to the level of a man, and shorn of the glory which belongs to him as God; and as the Sabbath is an improper day, and a house professedly opened for the worship of Almighty God, an improper place in which to indulge the taste for fine music, fine painting, or strange scenes of any kind, so would we urge upon you to guard against the foolish and injurious curiosity, which so often induces individuals, when in strange places, to seek houses of worship rather with a view to hear errors in doctrine, and see superstition in practice, than to glorify God, and receive his blessing.

6. *Strive to do good.*—Take along with you a bundle of Tracts for distribution, and thus you may spread tidings of joy, and leave behind you precious seed that shall germinate, and grow, and flourish when you are far away. "Let your light shine before men." "In the morning sow thy seed, in the evening withhold not thine hand."—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest." Go then in a spirit of thankfulness and prayer, and may the God of grace bless, preserve, and keep you, and bring you back in safety and peace.—*Episcopal Recorder.*

THE REGISTER.

De Ruyter, July 23, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

REVIVALS.

The effusions of the Holy Spirit are still enjoyed in many parts of the United States, though, perhaps not to so great an extent as during a few months past. It should be a subject of devout and constant prayer by all christians, that the blessed work of revival may continue to spread till every branch of the Zion of God shall be resuscitated, and sinners saved. This is called for by other considerations than the up-building of the different denominations, as such. The welfare of the whole community demands it. The church of Christ as a whole, has many obstacles to contend against. In addition to the apathy of her own members and the influence of party bickerings which surround and agitate her, the strife of party politics is calculated to turn off the attention of her members from the objects of their high calling. Perhaps in no case has the lines of party politics been more closely drawn, than in the present campaign. The waters are every where moved, even troubled—poisoned—and what but religion, pure, undefiled religion, can preserve the church from defilement and ruin in such a time as the present. We are of opinion that the spirit of revival which has so happily prevailed to a great extent, has tended in a great measure to check the extravagance of politicians—and an increasing degree of piety is still necessary to hold in check the passions of our fellow-men.

We do not wish to intimate that church members have no duty to perform at the polls, as citizens and patriots. They have an important duty to perform. But let that duty be done conscientiously and deliberately, with single-heartedness to God, and the interests of religion instead of suffering during the coming canvass, will be promoted, and revivals will be multiplied through our whole country.

If government is a divine institution, then christians in the exercise of the elective franchise should have as much reference to the glory of God, as in any other act. When this principle is unreservedly cherished and acted upon, the people of this country may be said to appreciate the benefits which a form of government, like ours, is destined to confer on its citizens and the world, and not before.

WORLD'S CONVENTION.

By the Britannia Steam Ship arrived at Boston, via. Halifax, an account of the organization of the World's Convention, which assembled in London, (Eng.,) has been received. Delegates from various parts of the United Kingdom, from the Continent, and the United States of America were in attendance. A short time before the hour for the organization arrived, Mr. W. T. Blair, of Bath, (Eng.) called the attention of the meeting, and suggested that in consequence of the great age and infirmities of the venerable Thomas Clarkson who would take the chair, and the unhappy effect which excitement might have upon him, that they should receive him without any demonstrations of applause, in silence, and standing, which was acquiesced in. Mr. Clarkson was unanimously elected to the chair, and after a short address in which he stated himself to be the only surviving member of the committee which was instituted in England, in 1787, for the abolition of the slave trade, and expressed his continued interest in the cause of emancipation; he briefly mentioned the great objects before the Convention, and the measures necessary to effect them, and invoking the divine blessing on their labors, retired at an early hour. On his retiring, Mr. Blair of Bath was called to the chair. Of six Secretaries, two were from the United States, viz: Mr. Stanton, of New York, and Mr. Phillips, of Boston. Mr. O'Connell made a spirited address to the Convention, urging them not to disperse without "accomplishing something that should have a permanent effect in forwarding the great object of Negro Emancipation." Mr. Fuller, from the State of New York, said he believed that Mr. O'Connell could do more to emancipate the slaves of America, than the Convention could do, by issuing an address to his Irish brethren in America. Mr. O'Connell was understood to say that before the Convention adjourned, he would submit such an address. Henry Beckford, an emancipated negro from Jamaica, addressed the Convention. After a lengthy and animated discussion, respecting the admission of female delegates to the Convention, to sit, speak and vote, as members of that body, it was decided that they could not be admitted to take part in the proceedings of the Convention. They were rejected on the ground that it was opposed to the national habits of the English to admit ladies, as members of a public deliberative assembly. We may give some further particulars of the proceedings of this body at a future time if anything of interest should transpire, as the subject has excited so much interest in the minds of the people in this country.

The article on "Camp-meetings" in another column, will doubtless be read with interest by many, and might possibly produce some unpleasant feelings in the minds of those who believe in the utility and propriety of these meetings, were it not distinctly stated, that the remarks of the author apply to Camp-meetings in the Northern States, and not to the policy of any particular denomination of Christians in conducting them. From an intimate acquaintance with the writer of the article, and a free interchange of thought on that subject, we are satisfied that his object in the communication is to do good, instead of raising an opposition to any measure which might tend to the advancement of the Redeemer's kingdom. In admitting the article to our columns, we are not to be understood as endorsing the views of its author, much less, as wishing to impugn the sincerity or discernment of those who advocate "Camp-meetings." Yet the question of their general utility might be profitably discussed, provided that discussion were conducted temperately, with good feeling, and a desire to elicit truth. It is to be taken for granted that all good Christians desire the advancement of the cause of truth, *and that in the use of the best means*; and that every lover of Christ will be willing to abandon his present or former policy, provided his brother can show him a more excellent way.

The Rev. George T. Simmons has been driven from the city of Mobile, Alabama, for preaching on the subject of slavery. It would not be surprising if this circumstance should do more to advance anti-Slavery sentiments in Alabama, than could have been done by his remaining there. The news of the manner in which he was compelled to leave the state, will of course be a subject of general remark there; and good men will see the workings of the system and the spirit of slavery, in a light which will lead them to pass upon both a sentence of the most unqualified condemnation. Verily the friends of the "ancient and patriarchal Institution" are brought into a serious dilemma! If they tolerate the liberty of speech, it is bad for their system—if they resort to summary and tyrannical measures, it is *worse*, and threatens the speedier demolition of their fabric, which has neither justice nor equity for its basis. The restoration to liberty of the captive, is as certain as the work of benevolence shall be successful, or the promise of God fulfilled.

IMPORTANT RENUNCIATIONS.—It is stated that Rev. M. H. Smith, late pastor of the Universalist society in Salem, Mass., has renounced his former sentiments and united with the Congregationalists in that vicinity. Mr. Smith is said to have been a prominent man in that denomination. He is expected to publish his reasons for his change of views.

In addition to the above, we see by an article in the New York Evangelist, the Rev. Mr. Whittaker, Pastor of the Universalist congregation in Duane Street, (N. Y.,) has given notice to his congregation that he can no longer advocate a doctrine which has no tendency to promote practical piety in its hearers. Mr. W. claims to have arrived at this conclusion, after a deep and thorough investigation of the claims and effects of Universalism, and thinks he has been led by the spirit of God to the conclusion that the scriptures teach no such doctrine, but that it is a "cunningly devised fable," "calculated to harden the heart, darken the mind, and induce mankind to wander from the paths of righteousness and peace." His address to his flock is very pathetic, though brief and simple.—May all Universalists examine this subject with care, and in the spirit of supplication, that God would direct them into all truth; then, if Mr. W. is not mistaken, they would arrive at the same conclusion.

It will be remembered that the Seventh-day Baptist General Conference, commences its session at the Meeting House of the First S. D. B. Church, in Hopkinton, R. I., on the fourth day of the week, before the second Sabbath in September. The Missionary Society will commence its session on the first day of the week, previous to the commencement of the Conference.—There are a number of other Societies whose anniversaries are to take place during the same week. It is desirable that every delegate should attend promptly and seasonably, and it is particularly desirable, that throughout the whole denomination there should be constant and devout prayer, that the blessing of God may attend the labors and decisions of that body at its coming session.

The House of Assembly, of Rhode Island, have decided not to have its sessions opened with prayer, upon the alleged ground,

1st. That it would do violence to the Constitution—as well as,

2d. To the consciences of some of its members,—besides,

3d. Being a union of church and state.

Now we ask permission to suggest as a remedy for this difficulty,

1st. To alter the Constitution so as to admit of prayer in that body. OR,

2d. That members be elected in future, *possessed of consciences not likely to sustain injury by prayer.* OR,

3d. To disprove the statement of Dr. Franklin: That "*If a sparrow cannot fall without the notice of God: an empire cannot rise without his aid.*"

Olive Branch.—The first number of the fifth volume of this paper has reached us in an enlarged form, and an entire new dress. The mechanical execution is excellent. We wish the publisher a patronage fully adequate to sustain him.

CORRESPONDENCE.

For the Register.

CAMP-MEETINGS.

It is with pain that I employ my pen, even for a single moment, to censure in the least degree, any efforts of the friends of the Redeemer which are designed to promote the piety of his disciples, and to lead wandering sinners to his cross. That both of these desirable results often attend those continuous and thronged religious convocations which are convened in the sylvan retreat, I am ready to admit, yea more—I will suppose that they always do. But however it may be at the South, where commodious houses of public worship are not as frequent as they are here, and the means of religious instruction are not as abundant, and the population is comparatively sparse, and where the Camp-meeting grounds are arranged for permanency of use for successive years; I am inclined to the belief that in New England and New York, those sections of our country where I have personally observed the influence of Camp-meetings, their ill results far overbalance the good which they accomplish.

As some of the reasons for entertaining this opinion, I will specify the following:

1. At these meetings more than any other, those powerful excitements are experienced, which those who are the subjects of them, consider as the special and sanctifying operations of the Holy Spirit, but which the unbiased and intelligent understand to be the overaction of the nervous system. I refer to those instances where the whole frame becomes relaxed, and the individual falls apparently lifeless. Now this is not a pretence; a powerful influence is really felt—the influence of a nervous paroxysm on the human constitution. The one who supposes himself "blessed" with it, but as I should say, suffers under it—sincerely attributes it to the work of the Spirit. He does not intend any deception. But some may harshly judge that he does, and such minds receive injury. Those also who regard these effects as the productions of supernatural influence, are injured; for they desire and expect to experience them, and every facility is at hand to secure them from disappointment. But it is another class chiefly who suffer. I allude to those who are disposed to doubt the reality of experimental religion, and who do not have confidence in the agency of the Holy Spirit in the regeneration of the sinner, and in the advancement of the sanctification of the renewed. Such are tempted to say: "this shows to us that religion is all a farce." All revival influences, though ever so genuine, they are ready to class with "*this having the power.*" Thus they are confirmed in infidelity. Also, many look on with amazement, and though they cannot exactly determine what all this means, yet they yield to the impression that if they ever fully "enjoy religion," they must have something like this; thus they are prepared to seize on false hopes, and to be led astray by a thousand false impressions.

2. The boisterous rudeness to which a Camp-meeting gives occasion among the impenitent, is another of its effects. "*Hurrah* for the Camp-meeting!" is the spirit of hundreds. This spirit they exhibit as they pass to the meeting and from it, and sometimes on the borders of the Camp-ground itself. The noise which they hear from the meeting, joined with the idea that they are "out in the woods," excites within them a determination to make a noise in *their* way. Hence it often occurs, that young men who will behave decently at a ball, and keep sober at an old fashioned Fourth-of-July celebration, will become excessively rude at a Camp-meeting. For this they are culpable; but still the fact cannot be concealed, that they are strongly excited to this conduct, by the excitements which they witness.

3. The fact that females of loose character, take special care to be present at Camp-meetings, day and *night*, needs simply to be stated; and I conclude that no friend of "moral reform" will press me farther for reasons why I disapprove of these meetings. The presence of persons of this character, and the assurance felt previously among libertines that they will be present, *and the location of the meeting*, together with some other circumstances not necessary now to mention, must be taken into view collectively, that a right estimate may be made of this part of my argument.

I will name one other reason.

4. The desecration of the Sabbath which the Camp-meeting directly occasions.

Notice is sometimes sent to a number of congregations, that the Camp-meeting which will be holden at a certain place, and commence at a specified time, "*will continue over the Sabbath!*"

From motives of curiosity, many youth, and others of more experience too, will be drawn from their stated places of worship, and from the instruction of their pastors, and from their places as teachers or pupils in the Sabbath School. Great numbers will, on that Sabbath, attend the meeting from the distance of from 5 to 15 or 20 miles, for the sake of the ride. If their thoughtful friends remonstrate, O, they are going to the meeting! and this plea is a salvo to conscience, while they spend the day in riding and other amusements. Such scenes pain every pious heart. It must be borne in mind that those who are intensely engaged in the exercises of the meeting, do not know of the Sabbath desecration that distresses the sober minded of that vicinity, who are so circumstanced that they cannot avoid seeing it. Those brethren who sustain Camp-meetings, do it that the kingdom of Christ may be promoted. If they see that on the whole the opposite kingdom is advanced by these meetings, they certainly will abandon them. *I publicly ask them to determine that they shall not be continued over the Sabbath.* I make this request in behalf of the cause of morality and religion. I have expressed myself freely, and will hold myself pledged to reply to any strictures upon this article, which may come under my observation, if they are candidly written and are accompanied with the real name of the writer. I have written under the impression that it generally requires many months of arduous toil, to recover a community in Western New York from the demoralizing influences of a Camp-meeting. If I can be relieved from this unpleasant reflection, that friend, or those friends who will aid in the work, shall receive my warmest gratitude. J. R. JOHNSON,

Pastor of the Presbyterian Church at De Ruyter, N. Y.

De Ruyter, July 22d, 1840.

For the Register.

SPURIOUS BANK NOTES.

Counterfeit bank notes purporting to be $5's, Bank of Vernon, dated April 8, 1840, payable to Wm. Bentley, letter A., No. 1527, signed S. Case, Cashier, John J. Knox, President, Vignette two Indians with a steamboat in the distance. This it will be recollected is a "Red dog" Bank and its notes are therefore issued from the Comptroller's Office, printed with red backs.—The back of the spurious notes are plain, and have no State Register's endorsement upon its front. C. B. C.

For the Register.

CONTENTMENT.

Contentment is that state of mind in the possession of which, a person is easy in any circumstance or condition when it is not in his power to effect a change in his fortune. It produces happiness when all other sources fail, and it always yields a great amount of pure enjoyment. Without it, riches are a burden—society becomes irksome, and every prospect of happiness in this world becomes futile. With it, every thing is easy—wealth proves truly a blessing, and the associations of life produce a high gratification. It brings peace in affliction, and happiness to the cottage of the indigent.—It does not produce sloth among mankind, neither does it produce that easiness or satisfaction which makes a person sit down in penury and dream his life away, without making any exertion to improve his condition. Contentment is not a being of the fancy which roams in the regions of space, and fixes his throne in the poet's brain. It does not reside in the palaces of kings, nor take its abode in the camp of the conqueror. It seeks not high stations; nor is it found in the crowds of cities. But it is a reality, it is natural wealth—a rich treasure. It is a jewel that is found in the vale, in the highlands, in the desert, and in the fruitful country. It is a treasure that all who desire it, may possess. The rich can purchase it, the poor can obtain it, and the humble are sure to find it. It costs nothing but the erection of a mansion for its reception, and the cultivation of an affection for its company. In a word, it is that spirit of the mind which makes us satisfied in prosperity and adversity, and which gives us mildness of temper under provocations, and composure in affliction. P.

Alfred, July 14th, 1840.

INTELLIGENCE.

FOREIGN.

From the N. York Spectator.

BRITISH QUEEN—TWENTY-SIX DAYS LATER FROM ENGLAND.

The Steam-ship British Queen, Captain Roberts, arrived this morning from London, via Portsmouth, after a passage of sixteen days and twelve hours.

Our London papers are to the first of July, and Liverpool to the 30th of June, both inclusive. We are indebted to Henry Smith, Esq., one of the agents of the 'Queen,' and who returned in her, for files of English papers to the latest dates.

While we have had warm weather in this city, and generally very light winds, we are informed by a passenger that this noble ship has performed the passage against a continued succession of strong head-winds and sea, without any intermission—such weather as is very unusual at this season of the year. By reference to the log it will be seen that her steaming has been very uniform, furnishing incontestible proof of her superior qualities.

The steam-ship President was nearly ready, and was to make her trial trip on the 12th of July, and would positively sail from Liverpool on the 1st of August for New York. She is the chef d'œuvre of naval architecture, and altogether a magnificent vessel.

ATTEMPT TO ASSASSINATE THE QUEEN AND PRINCE ALBERT.

An attempt was made to assassinate the Queen and Prince Albert on the 10th, by a young man named Oxford. He took his stand on Constitution Hill, up which the Queen's carriage passed, on its way to Hyde Park, and as it came abreast of him fired deliberately twice, the first time at the Prince and the second at the Queen—neither of the balls taking effect. He was immediately seized, and committed for trial on the charge of high treason. Papers of a treasonable character were found at his lodgings, indicating the existence of a secret society under the name of "Young England," the objects and purposes of which were supposed to be of a most nefarious character. His trial was to take place on the 9th of July.

Courvoisier, the valet of Lord William Russell, was found guilty of his lordship's murder, and afterward made a full confession of the fact.

Ministers were victorious on Lord Stanley's Irish registration bill, June 19th, an essential amendment moved by Lord Morpeth having been carried by a majority of seven. Subsequently, however, ministers were defeated on another amendment by a majority of 4, and the bill was going slowly through committee, in the face of the most determined opposition. At the date of our latest paper it was still in committee, considerably modified, however, in its progress.

The king of Prussia actually died on the 7th of June.

The Canada government bill was read a third time in the House of Commons on the 12th of June. It seems to have met with little opposition. It had its second reading in the House of Lords on the 30th of June, although strenuously opposed by the Duke of Wellington, Lord Gosford, Lord Brougham and others.

The papers of course teem with addresses to the Queen and her husband, from Parliament, and all sorts of public bodies, lay and clerical, on their happy escape.—The impression seems to be that Oxford is insane.

June 22.

Mr. F. Kelly obtained leave to bring in a bill for abolishing the punishment of death except for murder and high treason. Lord John Russell did not oppose it, but said he would not pledge himself to support the bill in all its stages.

The clergy reserve bill had not yet passed the House of Commons. Lord John Russell was to move on Monday, June 30, to go into committee on the bill, when he said he should propose an important alteration; but on Monday he postponed his motion to Thursday or Friday, and did not state what the alteration was to be.

The "interesting situation" of Queen Victoria appears to be no longer a question. The official Globe alludes to it with becoming reverence, as an authenticated fact, in speaking of the attempt to shoot her Majesty.

FOREIGN FLOUR.

The bill authorizing the importation of foreign Flour into Ireland was rejected 90 to 79.

ALGIERS.

The London Morning Herald of July 1, gives the following as the substance of the latest advices from Algiers:

The despatches are satisfactory, inasmuch as they stop the accumulation of sinister rumors which were propagated on Saturday and Sunday at Paris, relative to the Algerine colony. Though the whole of these reports, which then went so far as to destroy half the French army, and to leave Marshall Vallee a prisoner in the hands of Abd-el-Kader, are not true, yet there is too much reason to believe that African affairs wear a very bad aspect, and that the rear-guard of the marshal's army has been cut to pieces, and all the crops in the neighborhood of Algiers destroyed by fire. The misfortune which has occurred to the rear-guard has taken place on the southern side of the Col de Teniah, where the French had, after the capture of Medeath, to sustain a similar struggle, and where General Berthenceze, in 1831, sustained a severe defeat.

It appears that Marshal Vallee imagined that he had blocked up the army of the Emir, but he unexpectedly found several of the mountain passes in the hands of the enemy. In order to avoid fighting at a disadvantage, the marshal thought proper to change his ground, and decamping in the middle of the night succeeded in withdrawing the bulk of his force without alarming the Arab host. The rear-guard, composed of 800 men, was not so lucky, and the moment it had cleared the summit of the Col. and had begun to descend the fastnesses of the mountain in the direction of Medeah, it was assailed by a corps of 2,000 Arabs, who fell on it with equal audacity and fury. The Arabs and the French fought hand to hand, the bayonet proving a weak defense against the fierce stabs of the yatachan. In vain the French soldiers tried to form solid masses, and repulse by discipline the wild attacks of their assailants.

The Arabs got between the files, overpowering and slaying every thing before them. The French valor at length prevailed, and the little corps was enabled to present a solid front to its enemy. The Arabs attacked three times, but were each time repulsed. The French then got two mountain guns to act, which kept the foe at a more respectful distance, and finally the rear-guard joined the main body, after sustaining a loss of 140 dead and 300 wounded; in fact, half its number. The marshal is severely censured for not coming to the relief of his rear-guard, as the firing was heard distinctly at his head quarters. He alleges, as an excuse, that he had taken every precaution against the Arabs, and that he supposed the firing proceeded not from any serious attack, but from that useless love of display which is consequent on mountain warfare. These excuses will not serve his turn at Paris, where his conduct is loudly condemned by all classes. In addition to this military disaster, the colonists have again severely suffered in the vicinity of Algiers, and a party of Arab marauders have again appeared in the plain, burning the crops on the ground, and carrying off any property they can lay hands on.

A large meeting of merchants, manufacturers and traders was held at Birmingham, June 29, to consider the present depressed state of trade, and the means of remedy, at which the following resolutions, &c. were adopted:

DEPLORABLE STATE OF TRADE AT BIRMINGHAM.

BIRMINGHAM, Tuesday.

A meeting of the merchants and manufacturers of this town was held yesterday evening at the Town-hall, to take into consideration the present unexampled and depressed state of trade here, and to adopt such remedial measures as might be suggested and agreed upon, James James, Esq. was in the chair.

The following were the resolutions agreed upon

"1. That, under existing circumstances, the amount of the circulating medium is mainly determined by the amount of the issues of paper by the Bank of England.

2. That experience furnishes decisive proof that, with an amount of Bank of England notes in circulation of about twenty two millions sterling, the productive classes can be fully employed, and the vast mercantile operations of the country be conducted with ease and safety, taxation made productive, and be cheerfully borne by the people; but, on the contrary, that when the issues of that establisment are in course of material contradiction, a scene of ruin and distress ensues of such a direful character, as to threaten even the subversion of society.

3. That the same experience shows that the Bank of England cannot at all times keep a sufficient amount of its notes in circulation while it is compelled to supply gold for exportation for commercial or specultive purposes; that the exportation of gold may be occasionally necessary and beneficial, and may occur while the general balance of trade is in favor of the country; and, therefore, that the obligation imposed on the Bank to contract its issues for the purpose of stopping such exportation, is highly impolitic, and most injurious in its operation; deranging the trade of the country and of the world, and placing the entire community at the mercy of circumstances otherwise not of the slightest possible importance.

4. That the resources of the country are great, affording ample means for the supply of a safe and efficient currency; that under such a currency its immense transactions may be conducted with ease and security; and that, therefore, whenever the directors of the Bank are called upon to contract its issues below the sum of twenty millions sterling, it becomes the duty of Government to provide the Bank, pro tempore, with an adequate substitute for its notes, or for gold, in the shape of government notes, to be issued by the Bank (on demand) in payment of its own notes, and be reissued from time to time, if required, as often as returned for taxes or other payments, so that the aggregate amount of Bank and Government notes in circulation shall not at any time fall below the sum of twenty millions sterling.

5. That the business of the country cannot be conducted without the aid of the private and joint-stock banks, and that depriving them of the right of issuing notes under proper ragulations will increase the embarrassments of the community at large, but more especially of the agricultural classes, and will tend very materially to reduce the current income of government.

6. That this meeting earnestly disavows any wish or intention to promote the interests of any one part of the community to the injury of another, its only object being the just protection both of property and labor and the general good of all classes.

7. That the following gentlemen, viz. the chairman, secretaries, and treasurer; T. Bolton, Chas. Shaw, W. Chance, P. Muntz, H. Van Wart, Esquires, Messrs. William Matthews, T. C. Salt, F. W. Harrold, and S. A. Goddard, be appointed a committe, for the purpose of communicating with the Chancellor of the Exchequer, the Right Hon. Sir Robert Peel, and such other Members of Parliament as they may see fit, and generally to take such steps as they think proper to promote the above or any other measure, which shall render it obligatory upon the Government to exercise its power when requisite to supply any efficient and adequate currency.

8. That the committees do immediately communicate these resolutions to the large landed proprietors in this and adjoining counties, and the proper parties in Liverpool, Manchester, Glasgow, Sheffield, and other large commercial and manufacturing towns, and request their active co-operation in carrying the same into effect, and farther, that they be instructed to prepare petitions to both Houses of Parliament, embodying these resolutions, to be presented at such time as they may think proper, and that the members of the borough and the county be requested to support the same.

9. Resolved, That a subsubscription be opened for the purpose of effecting the objects of these resolutions; that Mr. Charles Geach be appointed treasurer, and Mr. S. Buckley secretary; and that landed propietors, gentlemen, professional men, bankers, merchants, manufacurers, tradesmen, and all disposed to contribute to the said object, be and are hereby respectfully requested to transmit their subscriptions to their respective bankers, for account of the treasurer.

A notice has been issued from the Birmingham Branch Bank to the following effect:—

"Notice is hereby given that in consequence of difficulties which have arisen in connection with the London agency of this establishment, and which will be most satisfactorily explained to the shareholders, the bank has been compelled to suspend its operations for a few days, until proper arrangements are made for the payment of its notes and the resumption of its general transactions.

"ALEXANDER GRAHAM,
"Manager of the Birmingham Branch.
"Ann street, June 27, 1840.

SUMMARY.

A Methodist meeting house was destroyed at Shrewsbury, York Co., Pa., on the 8th inst., in a violent storm which occurred there and which threw the inhabitants into consternation and horror. Several houses were destroyed—many unroofed—several families were buried under the roof of one building, all of whom were more or less injured, and one killed. One horse was also killed. This was in the night which added to the horrors of the scene.

It is said there are a number of unworthy and dissolute persons in Texas, who are trying to pass themselves off as Baptist ministers.

There has been licensed in Boston, this season, fifty taverns, seventy-five victualling houses, and one hundred and eighty-two retailers of intoxicating drinks.

Liberal.—More than sixteen hundred dollars is said to have been contributed by the members of the Rev. Dr. Hawes Congregation, in Hartford, (Conn.,) within the last few days. This is an extra collection and not expected to interfere with the annual contribution during the coming autumn, and is therefore very liberal, especially in such hard times. They seem to remember that money is necessary to carry forward benevolent enterprises in hard times, as well as in seasons of prosperity. Many professors avail themselves of the hardships of the times, for the purpose of inventing excuses for their stated support of the institutions of the day.

Large Ship.—The Trafalgar of 120 guns, the largest ship in the British Navy, is soon to be launched from Woolwich dock yard. Her construction is different from any ship. Her stern is circular, on which to mount fighting guns. Her burden 3000 tons.

Wheat which grows to the height of 3 feet nine inches, has been discovered in a wild state, in Refugio co., Texas, on the waters of Mission Bay. A kind of wild oats has also been discovered in the same country.

Capt. Ross, the Arctic navigator, obtained soundings in the middle of the Atlantic, with a line 2,000 fathoms or about 3 miles in length. This is supposed to be the greatest depth ever reached by a sounding line.

Treasury Law.—The payments at the Custom House are required to be made one-fourth in specie, and three-fourths in its equivalent, or Treasury notes.

Post Notes of the denomination of $50 have been issued by the Secretary of the Treasury, and are circulated in New York and elsewhere.

The President of the U. S., has signified to Congress the necessity of issuing Treasury notes to the amount of nine and a half millions of dollars.

Louisiana Election.—Complete returns have been received from the 1st and 2d districts. In the 1st, E. D. White, (Whig,) is elected by a majority of 2045 votes. In the 2nd, Dawson, (Adm.,) by a majority of 13 votes. In the 3d, both parties are sanguine that they have elected their respective candidates, though returns thus far are quite partial.

Hon. Mr. Pringle, collector of the port of Charleston, (S. C.,) died a few days since. He had discharged the duties of that office for more than twenty years, to general satisfaction.

From four to five thousand persons are said to have left Pittsburgh, Pa., within a year past for want of employment.

FROM BUENOS AYRES AND MONTEVIDEO.

By the barque Caledonia, at Salem, we have our files of the Buenos Ayres British Packet to the 20th of May. The blockade still continued; up to the 20th, it had continued 785 days.

An issue of copper coinage of the value of two rials each, was made at Buenos Ayres on the 1st of May.

A despatch from Col. Compose to Gen. Echague, dated Victoria, 7th of May, states that on the previous day he gained a victory over 150 of Gen. Lavalle's (invading army, killing 30, including three officers, and taking 4 prisoners. The defeated force was commanded by Santiago Orono.

The exchange of ratifications of the Treaty between England and the Argentine Confederation for the abolition of the slave trade, took place at Buenos Ayres, May 16th.

It appears that the imports into Buenos Ayres during the year 1839, were in value 20,728,845 dollars 6 rials currency, and 173,670 dollars 6 rials in specie. The exports in the same period were in value 8,591,058 dollars 7 rials currency, and 75,173 dollars 4 rials in specie, and that the duties on these imports and exports have amonted to nearly two millions of dollars currency, and this at a time too when the ports of the Province of Buenos Ayres have been in a state of *strict blockade.—New-York Express.*

Joseph Bonaparte.—The National Gazette furnishes the following intelligence of this illustrious man:

We regret to learn that the Count de Survilliers (Joseph Napoleon, ex-king of Spain) was dangerously ill, although hopes were entertained of his recovery. No one has been permitted to see the Count except on two occasions, Prince Louis Napoleon, his nephew, who is unremitting in his inquiries and has sent his own private physician to be in attendance at the Count's residence. There seems to be no doubt in the minds of the medical attendants that the recent events in France respecting the ashes of Napoleon, coupled with the continued proscription of the entire family, of which the Count is the head, and the unaccountable error of Gen. Bartrand in disposing of the arms of the late Emperor contrary to the intention of that sovereign and the wishes of Joseph, have had the effect of producing this sudden and alarming indisposition.—*So says the London papers.*

Drought.—The N. H. Courier says never since the settlement of Concord, has there been so pinching a drought as is now felt in this place and in this part of the State. Every thing feels it and droops beneath its power. Rye, wheat and oats are well nigh ruined, while grass is burning in the fields almost to a crisp. Corn, too, suffers greatly. Indeed every thing suffers for the want of rain.

The Drought again.—Our own vicinity seems to have been unusually denied the great blessing of reviving showers of rain, which seem to have so copiously fallen in other places. While the southern part of our county has been drenched with powerful rains, the earth in this region has lain parched snd dry, and most of the crops have suffered for the want of it. For a number of weeks we have had no rain that has penetrated the earth, until Friday. A heavy shower came over this village and extended itself over this region generally; the rain fell in great abundance, since which time the earth has seemed to wear a different aspect. The shower was attended with violent thunder and lightning; one house in this village was struck; and a tree also in front of another house; but no particular injury sustained by any person in consequence thereof.—*Amsterdam Intel.*

The Burning Mountain.—This coal mine, which we have frequently noticed, and which took fire about eighteen months since, continues burning with renewed force.—There are now three distinct craters, varying in diameter from thirty to seventy five feet, and each at a depth of from 15 to 20 feet below the surface. The heat from the craters is extremely intense, from which issues immense volumes of smoke, and the smell of sulphur is any thing but ageeable. The rumbling noise would make a visitor think of earthquakes, and his examination would consequently be made with a very careful step. The vegetation for a great distance round has been completely destroyed; and its seared appearance gives a desolate, and adds to the terrific character of the work of destruction. We cannot conjecture when the fire will stop, or how it may be quenched by the management of the proprietors; but it is an extraordinary phenomenon, and as such is well worth a visit from the scientific and curious.—*Pottsville Emporium.*

Forgery.—A German Jew by the name of M. PROLER, who has been doing business as a blacking-maker, embarked last week for Hamburgh, and when outside of the Hook, sent back a letter to his creditors, saying that he carried off $100,000 of their money. The secret of his wealth leaked out yesterday, when Mr. J. Hallet, of McDougal street, and Mr. Ross, of Maiden Lane, deposed at the Police Office, that they had discounted notes for Proler, to which the signatures were forged. The rascal will in all probability effect his escape.—*N. Y. American.*

Hydrophobia.—It is stated in the Centreville, Md. Sentinel, of Friday last, that Mr. Edward W. Price, while walking over his farm in Spaniard's Neck, on Thursday morning, and while in the act of getting over the fence, was seized by a cat, supposed to be rabid, and considerably lacerated above the knee, before he could disengage himself from it. He immediately had the parts cut out by Dr. R. Goldsborough, Sen'r. Several rabid dogs have been killed in and about that neighborhood recently, and others said to have been bitten, are at large, to the imminent danger of the citizens.

Patrick Henry.—When the celebrated Patrick Henry of Virginia, was near the close of life and in feeble health, he laid his hand on the Bible, and addressing an old friend, who was with him 'Here is a book,' said he, 'worth more than all others ever printed; yet it is my misfortune never to have read it with proper attention and feeling till lately!' About the same time he wrote his daughter, 'I hear it is said the Deists have claimed me! The thought gives me far more pain than the appellation of Tory!—For I consider religion of infinitely higher importance than politics; and I find much cause to reproach myself that I have lived so long and given no decided and public proof of my being a Christian.'

Extract from a letter received by a gentleman in this city, dated

MADEIRA, June 2d.

Hurricane in Madeira.—On the 22d and 24th ultimo, the south side of the Island, and more particularly the neighborhood of the town, was visited by a violent hurricane from the northeast, which has caused considerable damage to houses, trees, &c.—An immense number of cottages have lost their roofs entirely, and tiles were flying about like hail stones in the streets of the city. The destruction amongst the trees corridors, satadas, etc., is deplorable, and the injury done in the vineyards must cause the common vintage to fall much short of what was anticipated.—*Phil. Gaz.*

Congress adjourned on the 21st inst., after a very proctracted session; yet, perhaps some think the public business has not been done.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

MARRIED,

In Brookfield, on the 16th inst., by Rev. S. B. Crandall, Mr. ELIPHALET B. WARD, and Miss ACHSA ROGERS, both of Sangerfield

Letters received at this office for the week ending July 28th

S. S. Streeter P. M. (can you not send us a few more subscribers from your neighborhood?) G. T. Van De Bogart, (The person you name has not complied with our terms) A. Babcock, Rev. J. Bailey, (It is well.)

RECEIPTS.

Of Wm Smith, $2. Of Thos Doane, .57. Of G. P. Maxson, $3, cr. Daniel S. Rowley, Jarvis B. Pike, each $1. Of Asa Ackley $1. Of Rev. Wm Green, $4, cr. H. Bunce, Ira Green each $2. Of Wm. Maxson $2, cr. P. A. Fenner.

Thermometrical and Meteorological Table,

For the week ending July 19, by
A. L. SAUNDERS, M. D.

	Thermometer,				Winds,		Weather,	
	mor.	aft.	eve.	mean	a. m.	p. m.	a. m.	p. m.
Sun. 19	65	73	60	64,83	W	NW	clear,	cl'dy,
Mon. 20	58	66	00	60	NW	W	clear,	clear,
Tues. 21	50	72	66	63,5	SW	W	clear,	sh's,
Wed. 22	55	84	68	69,83	S	S	clear,	clear,
Thur. 23	60	76	63	66,83	S	S	cl'dy,	rain,
Frid. 24	63	67	63	61,33	W	W	cl'dy,	cl'd'y,
Sat. 25	47	76	62	62,16	W	W	clear,	clear,
Sun. 26	50							

N. B. Thermometer hangs in the shade.

ADVERTISEMENTS.

CABINET MAKING.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding conutry, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.
De Ruyter, July 10, 1840 19tf.

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga, Co. for Sale by the Subscriber at $5.00 per Barrel S. G. WALKER
De Ruyter, June 1, 1840

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,
at the STONE STORE
12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band-boxes, and Palm Hats just received and for sale low at the May 20. STONE STORE

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840 [illegible]

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot. June 2

This Way Ladies!

1000 pair of Ladies' K[illegible] S[illegible] and M[illegible] Shoes of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, March 17, 1840 2tf

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840 S. G. WALKER

SHIRTING, Sheeting, Wadding, Ticking, Yarn, Batting, Wicking, &c. cheap enough at the May 20. STONE STORE

SWEDES, English, Russia and American Round, Flat, Square, Band and Hoop Iron; Nail Rods; American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE
May 20

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7 JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, will do so by calling on
B. G. STILLMAN

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots or Shoes at the Sign of the Mammoth Boot June 2

List of Letters

REMAINING in the Post Office at De Ruyter July 1st, 1840.

Darias Benjamin,
Nancey Benjamin,
Lucy Burdick,
Henry C. Burdick,
Wm. H. Ballard,
Amos Brown,
Thompson Burdick,
Samuel Corless,
Bradley Camp,
Pardon Coon,
Artemus Cary,
Elizabeth A. Dowse,
Richard Devoe, 2,
Edmund Farrington,
Mary Goodwin,
Shedrick Hitchcock
Ira C. Holdridge,
N. J. Hitchcock,
Laura B. Hamlen,
Polly Holmes,
James Holmes, Jr.,
Ahira Johnson,
Lewis & Smith,
Mary E. Lewis, 2,
Mary Lawrence,
Mary Lawton,
Le Roy Maxson,
Orrelius Maine,
Orville Maine,
Joseph Olcott, &
Samuel Justis,
Hubbard Newton,
Diana M. Nichols,
Levi Pope,
Mr. Pulford,
Stephen B. Reiley,
Harvey Snow,
Susanna Starr,
Horace Spaulding,
John Snyder, 2,
Terrissa Wells,
John Whaley,
Theodore Warner.

☞ Persons calling for the above letters will please say "*Advertised.*"
GEO. SEARS, P. M.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS,* which will be sold at very low prices for Cash, Produce, or GOOD CREDIT
De Ruyter, May 20, 1840

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot
June 2.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine
De Ruyter July 7

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.
July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the July 7. STONE STORE.

NOVA SCOTIA GRIND-STONES.

THE "RAAL GINNEWINE" article this day received at the STONE STORE.
July 7.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,* except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	[illegible]
Waterville Bk, Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE.	
Hillsboro Bk, Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT.	
Agricultural bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	3
Manchester	[illegible]
St. Albans	[illegible]
MASSACHUSETTS.	
Chelsea Bank, Chelsea	broke
Commonwealth Bk, Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk, Belchertown	broke
[illegible]	broke
Fulton, Boston	broke
Lafayette, do	broke
Middlesex, Cambridge	broke
[illegible] Bk, Boston	broke
Norfolk, [illegible]	broke
Roxbury	[illegible]
Phenix Bank, Nantucket	clos'd
[illegible], Boston	broke
Nahant, at Lynn	broke
RHODE ISLAND.	
Burrillville [illegible]	failed
Eagle Bk, Newport	fraud
Farm. Ex. Bk, Gloucester	broke
Farm & Mec Bk, Pawtuxet	broke
Mount Hope Bk, Bristol	clos'd
R. I. Cent. Bk, Greenwich	10
Scituate Bk, Scituate	failed
NEW-YORK.	
Safety Fund	3-8a1
Red Back Money	3-8a1
Millers Bank, Clyde	2
Farm. Bank, Seneca co.	15
Tonawanda Bank	15
NEW-JERSEY.	
West of New Brunswick	2 3-4
East of New Brunswick	1-2
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA.	
Philadelphia Banks	2 3-4
Schuylkill Bank	broke
Towanda Bank	4 1-2
Honesdale Bank	3 1-2
Susquehanna co.	1-3
Other Pennsylvania	7a9
OHIO	8a12
VIRGINIA	5a9
INDIANA	8a10
KENTUCKY	8a10
ILLINOIS	8a10
NORTH CAROLINA	5
SOUTH CAROLINA	4a5
GEORGIA	8a15
TENNESSEE	—
MISSISSIPPI	—
[illegible]	
Bank of State of Missouri	5
LOUISIANA	
NEW-ORLEANS	10
MICHIGAN	—
CANADA	5a7

PRICE CURRENT

ASHES—Pot, per cwt.		[illegible]
Pearl		5,5
FISH—Mackerel No 1. bbl.		[illegible]
" No 2		9,25
" No 3		4,25
Shad		13,00
FLOUR—N. Y. super. canal		4,87
Ohio		4,75
Rye Flour		2,50
Indian Meal		3,00
GRAIN.—Wheat, Northern		1,05
" Western		—
Rye		,60
Corn	56lbs.	,56
Barley	do.	,65
Oats		,44
Beans, per tierce		15,00
MOLASSES	gal.	,27
OILS—Whale		,31
Sperm. Fall		1,00
" Winter		1,1
PROVISIONS—Beef, Mess		14,25
" Prime		10,00
Pork, Mess		15,25
" Prime		13,50
" Fresh, per cwt.		8,50
Butter, Orange	lb.	,15
" Western		,0
Cheese		,0
Hams		,1
SALT.—Turks Isl.	bush.	,3
St. Ubes		,3
Liverpool, ground		,2
TALLOW		,0
WOOL—American		[illegible]
Merino		,3

Boot and Shoe Store,

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, March 10, 1840. 2tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

From the New-Yorker.

THE ROYAL FESTIVAL.

BY MRS. E. J. EAMES.

The Emperor Louis of Germany having banished his brother, Prince Rudolph, from the Empire, the unfortunate man fled to England, where he died in poverty and neglect. During a season of festivity, the Exile's child returned privately, and presented himself before Louis in the garb of a suppliant and mourner.

In the palace-halls of Heidelberg a Royal Feast was spread,
And from sparkling cups of sculptured gold the wine flowed rich and red;
Bright clustering roses wreathed each shaft of the marble colonnades,
And soft lamps shed a glittering glow through the silvery-green arcades;
Gay banners from the painted walls in 'broidered folds waved free
To the thrilling sounds of harp and horn, and the cymbal's minstrelsy.

But a sudden pause in the dancers' ring—the vial's chords are stilled;
The festal bowl so lately drained is left uncrowned—unfilled;
Bright, lovely cheeks with tears are wet—the noblest brows are flushed,
And o'er that haughty monarch's face the burning blood has rushed;
Leader and prince and gallant knight in silent awe make place
For a fair-haired boy in sables clad, who craves the royal grace.

What was there in the pale, pale cheek—the blue eye, sad and dim—
The faint, sweet voice—that caused the King to shake in every limb?
'Twas the look and music-tone of her who had been his boyhood's star—
'Twas the noble form and brow of him whom he had banished far—
'Twas that outcast brother's orphan who stood before him now
In the strength of injured innocence, the eloquence of wo!

He took the pale child in his arms and bathed his head with tears—
Oh, that hour was mighty to atone for the wrongs of buried years!—
No more, I ween, that fair boy roamed from his ancestral halls,
While louder rang the peals of mirth along the bannered walls,
And costlier was the banquet spread, and the goblet foamed more bright,
And the hearts of all were glad that met at the Royal Feast that night.

Utica, June, 1840.

MISCELLANEOUS.

From the Dial.

THE RELIGION OF BEAUTY.

The devout mind is a lover of nature. Where there is beauty it feels at home. It has not then to shut the windows of the senses, and take refuge from the world within its own thoughts to find eternal life. Beauty never limits us, never degrades us. We are free spirits when with nature. The outward scenery of our life, when we feel it to be beautiful, is always commensurate with the grandeur of our inward ideal aspirations; it reflects encouragingly the heart's highest, brightest dreams; it does not contradict the soul's convictions of a higher life; it tells us that we are safe in believing the thought which to us seems noblest. If we have no sense of beauty, the world is nothing more than a place to keep us in. But when the skies and woods reveal their loveliness, then nature seems a glorious picture, of which our own inmost soul is the painter, and our own loves and longings, the subject. It is the apt accompaniment to the silent song of the beholder's heart.

The greatest blessing, which could be bestowed on the weary multitude, would be to give them the sense of beauty; to open their eyes for them, and let them see how richly we are here surrounded, what a glorious temple we inhabit, how every part of it is eloquent of God. The love of nature grows with the growth of the soul. Religion makes man sensible to beauty; and beauty in its turn disposes to religion.—Beauty is the revelation of the soul to the senses. In all this outward beauty,—these soft swells and curves of the landscape, which seem to be the earth's smile;—this inexhaustible variety of form and colors and motion, not promiscuous, but woven together in as natural a harmony as the thoughts in a poem; this mysterious hieroglyphic of the flowers; this running alphabet of tangled vine and bending grass studded with golden paints; this all-embracing perspective of distance rounding altogether into one rain-bow colored sphere, so perfect that the senses and the soul roam abroad over it unsated, feeling the presence and perfection of the whole in each part; this perfect accord of sights, sounds, motions, and fragrance, all tuned to one harmony, out of which runs melodies inexhaustible of every mood and measure;—in all this, man first feels that God is without him, as well as within him, that nature too is holy; and can he bear to find himself the sole exception?

Does not the season, then, does not nature, does not the spontaneous impulse of an open heart, which has held such sublime worship through its senses, more than justify an attempt to show how the religious sentiments may be nourished by a cultivation of the sense of duty?

This should be a part of our religious education. The heart pines and sickens, or grows hard and contracted and unbelieving, when it cannot have beauty. The love of nature ends in the love of God. It is impossible to feel beauty, and not feel there is a spirit there.

The sensualist, the materialist, the worshipper of chance, is cheated of his doubts, the moment this mystery overtakes him in his walks. This surrounding presence of beautiful nature keeps the soul buoyed up for ever in its element of freedom, where its action is cheerful, healthful, and unwearied; where duty becomes lovely, and the call to worship, either by prayer or self-sacrifice, is music to it. He, in whom this sense is open, is put, as it were, in a magnetic communication with a life like his own, which flows in around him, go where he may. In nature we forget our loneliness. In nature we feel the same Spirit, who made it and pervades it, holding *us* up also. Through the open sense of beauty, all we see preaches and prophesies to us. Without it, when no such sensibility exists, how hard a task is faith! how hard to feel that God is here! how unlovely looks religion! As without the air, the body could not breathe; so without beauty, the heart and religious nature seem to want an element to live in. Beauty is the moral atmosphere. The close, unseemly school-house, in which our infancy was cramped,—of how much natural faith did it not rob us! In how unlovely a garb did we first see Knowledge and Virtue! How uninteresting seemed Truth, how unfriendly looked Instruction; with what mean associations were the names of God and Wisdom connected in our memory! What a violation of nature's peace seemed Duty! what an intrusion upon the mind's rights! What rebellion has been nurtured within us by the ugly confinements to which artificial life and education have accustomed us! How insensible and cold it has made us to the expressive features of God's works, always around us, always inviting us to high, refreshing converse!

I hold, then, that without a cultivation of the sense of beauty, chiefly to be drunken from the open fountains of nature, there can be no healthy and sound moral developement. The man so educated lacks something most essential. He is one-sided, not of a piece with nature; and however correct, however much master of himself, he will be uninteresting, unencouraging, and uninviting. To the student of ancient history, the warm-hearted, graceful Greek, all alive to nature, who made beauty almost his religion, is a most refreshing object, than the cold, formal Jew. And here around us, resist it as we may, our hearts are always drawn towards the open, graceful children of impulse, in preference to the stiff, insensible patterns of virtue. The latter may be very unexceptionable, but at the same time very unreal. The former, though purposely and carelessly they play through life, yet have trusted themselves to nature, and been ravished by her beauty, and nature will not let them become very bad.

Consider a few of the practical effects upon the whole character of a growing love of beauty in the young mind.

It disposes to order. It gives birth in the mind to an instinct of propriety. It suggests imperceptibly, it inclines gently but irresistibly, to the fit action, to the word in season. The beauty which we see and feel plants its seeds in us. Gazing with delight on nature, our will imperceptibly becomes attuned to the same harmony. The sense of beauty is attended with a certain reverence; we dare not mar what looks so perfect. This sense, too, has a something like conscience contained in it; we feel bound to do and be ourselves something worthy of the beauty we are permitted to admire. This feeling while it makes alive and quickens, yet is eminently conservative, in the best sense. He, who has it, is always interested on the side of order, and of all dear and hallowed associations. He, who wants it, is as destructive as a Goth. The presence of beauty, like that of nature, as soon as we feel it all, overcomes us with respect, and a certain sensitive dread of all violence, mischief, or discord. The beautiful ideal piece of architecture bears no mark of wanton pen-knife. The handsome school-room makes the children neat. The instinct of obedience, of conciliation, of decorum, reverence and harmony, flows into the soul with beauty. The calm spirit of the landscape takes possession of the humble, yet soul-exalted admirer. Its harmony compels the jangling chords within himself into smoother undulations. Therefore, "walk out," like Isaac, "at even tide to meditate," and let nature, with her divine stillness, take possession of thee. She shall give thee back to thyself better, more spiritual, more sensible of thy relationship with all things, and that in wronging any, thou but woundest thyself.

Another grace of character, which the sense of beauty gives the mind, is freedom—the freedom of fond obedience, not of loose desire. The man, whose eye and soul are open to the beauty there is around him, sees every where encouragement. To him the touch of nature's hand is warm and genial. The air does not seem to pinch him, as it does most narrow-minded ones, who can see no good in any thing but gain; to whose utilitarian vision most that is natural looks hostile. He is not contracted into himself by cautious fear and suspicions, afraid to let his words flow freely, or his face relax in confidence, or his limbs move gracefully, or his actions come out whole and hearty. He trusts nature for he has kissed her loveliness; he knows that she smiles encouragement to him. Now think what it is that makes virtue so much shunned. Partly, our depravity, if you please. But partly, also, her numerous ungraceful specimens. For it is the instinctive expectation of all minds, that what is excellent shall also be beautiful, lovely, natural, and free. Most of the piety we see about us, is more or less the product of restraint and fear. It stands there in spectral contrast with nature. Approve it we may; but we cannot love it. It does not bear the divine stamp; it chills, not converts. The love of nature makes in us an ideal of moral beauty, of an elevation of character which shall look free and lovely, something that shall take its place naturally and as matter of course in the centre of nature, as the life of Jesus did.

Again, the love of beauty awakens higher aspirations in us. He, who has felt the beauty of a summer like this, has drunk in an infinite restlessness, a yearning to be perfect, and by obedience free. He can never more rest contented with what he is. And here is the place, to attempt some account of the true significance of beauty, and of what is its office to the soul.

Beauty always suggests the thought of the perfect. The smallest beautiful object is as infinite as the whole world of stars above us. So we feel it. Everything beautiful is emblematic of something spiritual. Itself limited, its meanings and suggestions are infinite. In it we seem to see all in one. Each beautiful thing, each dew-drop, each leaf, each true work of painter's, poet's, or musician's art, seems an epitome of the creation. Is it not God revealed thro' the senses? Is not every beautiful thing a divine hint thrown out to us? Does not the soul begin to dream of its own boundless capacities, when it has felt beauty? Does not immortality then, for the first time, cease to be a name, a doctrine, and become a present experience? When the leaves fall in autumn, they turn golden as they drop. The cold wind tells us of coming winter and death: but they tell it in music. All is significant of decay; but the deep, still, harmonious beauty surpasses all felt in summer or spring before. We look on it, and feel that it cannot die. The Eternal speaks to us from the midst of decay. We feel a melancholy; but it is a sweet, religious melancholy, lifting us in imagination above death—since above the grave of the summer so much real beauty lingers.

The beautiful, then, is the spiritual aspect of nature. By cherishing a delicate sensibility to it, we make nature preach us a constant lesson of faith; we find all around an illustration of the life of the spirit. We surround ourselves with a constant cheerful exhortation to duty. We render duty lovely and inviting. We find the soul's deep inexpressible thoughts written around us in the skies, the far blue hills, and swelling waters.

But then to this desirable result one stern condition must be observed. If the sense of beauty disposes to purity of heart; so equally purity of heart is all that can keep the sense of beauty open. All influences work mutually. "One hand must wash the other," said the poet. The world is loveliest to him, who looks out on it through pure eyes.

Sweet is the pleasure,
Itself cannot spoil!
Is not true leisure
One with true toil!

Thou that wouldst taste it,
Still do thy best;
Use it, not waste it,
Else 'tis no rest.

Wouldst behold beauty
Near thee! all round!
Only hath duty
Such a sight found

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

Deeper devotion
Nowhere hath knelt;
Fuller emotion
Heart never felt.

'Tis loving and serving
The Highest and Best!
'Tis ONWARD! unswerving,
And that is true rest.

D.

FOR PARENTS.

TRAIN UP A CHILD.

Nothing is easier than to repeat a proverb, and nothing more difficult than carrying it into execution. We can all advise each other how to bring up children, but utterly fail in carrying out our own precepts into practice. When we look into our police reports—in the list of accidents and offences—in the dire calamities and suicides which, unhappily, too frequently occur in our large cities,—we are convinced there are many radical defects in precept and example—in our system and discipline—in our laws and their administration.

Sufferings, of some kind or other, in health, in mind, or in fortune, seem to fall to the lot of every man, no matter how circumstanced or conditioned, and ills of life appear to be providentially distributed among all classes—proving how artificial is all rank and distinction in the estimate of human woe!

We frequently see a rich man, who has accumulated wealth by honest industry, afflicted with extravagant and dissipated sons—or what is worse, an honorable and exemplary father cursed with a dishonest child, who tarnishes by his crimes, a name always respected, and brings down to the grave, in sorrow, the gray hairs of a pure and upright life. This is really an affliction, because, more or less, society at large suffers. It is hard to reform those who have grown up in vicious propensities; yet the vices of mature age should admonish us to guard the young shoots from equal blight and destruction. A rich man should bring up his son, as the poor man does, to work and labor for himself. Early, active and steady employment is the secret to bring up children well. No matter at what occupation—no matter how laborious, as long as the mind is employed—so long as attention is directed to proper objects of business, bad examples and bad company will be avoided. Five or six years of a young man's time thus closely occupied, will confirm him in habits of industry; and his own resources of mind and body, his own industry and enterprise, will advance him honorably and prosperously in life. A rich father should always help a child when he proves his ability and inclination to help himself, and not sooner. We have no nobility, nor titled families, nor aristocratic distinctions; yet how frequently do we find an indulgent, rich father, who, from humble life, has raised himself in the world, indulging him in extravagance and idle habits, giving him money to spend in gaiety and fashion, at the race-course, the hotel, or the billiard-room, under the delusion that he will never want, and that he must inherit an ample fortune. What is the result? Idleness begets vice—dissipation follows, and loss of health, of fortune, and character is the inevitable result. A rich man, instead of giving his son a few hundred now and then, for what are called his contingent expenses, and under the fallacious idea that he must make an appearance like a gentleman, should say to him, 'for every thousand dollars which you earn by enterprise and industry, I will add a thousand safely invested for you, to be used at that advanced period of life when you know the value of money, and are entitled to ease and comfort.' The very facility which young men have of obtaining money, leads them into ruinous extravagance; and when from design or accident, their means are checked, they resort to crime, to furnish them the sources of enjoyment.

FOR THE FARMER.

INJURIOUS EFFECT OF WEEDS.

The question has been asked, how it was possible for China and Japan, with the ordinary products of agriculture, to furnish bread for a population, equaling, according to the late census, about 300 persons to a square mile. The answer is to be found in the care with which every foot of ground is cultivated; in the fact that few animals are kept, either for labor or food; and more perhaps than any thing else, in the entire freedom of the crops from every thing that can reduce their quantity or quality. Not a weed of any kind is to be found in the fields, and the most positive enactments and most assiduous attentions are directed to keeping the country free from them.

Few are aware how much weeds, or grasses, growing in a grain crop, detract from its value, by lessening the product.—A vigorous root of charlock or thistle will draw from the earth the nutriment that would have given fullness to half a dozen ears of wheat; and where these or any other foreign substance is permitted in a growing crop, that is sure to suffer in proportion to the quantity of the foul material present. Weeds injure a crop in two ways: by the room they occupy, to the exclusion of the valuable plants, and by the nutriment of which they rob the growing crop. We have seen fields in which the wheat maintained a dubious struggle with the red root, charlock, or thistle; and where the stem and the ear both showed how much they needed to be relieved from such crowding and unwelcome neighbors. On the best cultivated farms of England or Belgium, not a plant or weed of any description can be found in a growing crop, and in some years the Earl of Leicester has offered a reward, but without success, for the smallest or any weed that could be found in hundreds of acres of his turneps, or his wheat.

In this country, but few experiments have been made to show the difference of product between clean and foul fields, but several are recorded in Sinclair's Code of Agriculture, some of which we shall give to call the attention of farmers to this point, and show that the labor expended in clearing fields or crops from weeds, is far from being lost, as many would seem, from their negligence in the matter, to suppose.

"1. *Wheat.* Seven acres of light gravelly land were fallowed, and sown broad cast; one acre was measured off, and not a weed was pulled out of it; the other six were carefully weeded. The unweeded acre produced 18 bushels; the six weeded acres 135 bushels, or 22 1-2 bushels per acre; which is 4 1-2 bushels, or one-fourth of the whole, in favor of weeding.

"2. *Barley.* A six acre field was sown with barley, in fine tilth, and well manured. The weeding, owing to a great abundance of charlock, cost 12s. per acre. The produce of an unweeded acre, was only 13 bushels; of the weeded, 28. Difference in favor of the weeding, 15 bushels per acre, besides the land being so much cleaner for succeeding crops.

"3. *Oats.* Six acres were sown with oats; one acre ploughed but once and unmanured, produce only 17 bushels. Another six acres ploughed three times, manured, and weeded, produced 37 bushels per acre. This experiment proves that oats require good management, and will pay for it, as well as other crops. Ten bushels of the increased produce may be fairly attributed to the weeding, and the other ten to the manure."

It is admitted that the labor and expense of weeding a crop, is considerable; but if the difference be such as is here stated, and there is no reason to doubt it, as it is abundantly corroborated by other experiments, then it should be more generally and promptly attended to than it is. If our farmers could raise 4 1-2 bushels of wheat, 15 of barley, or 10 of oats, additional to their usual crop per acre, the effect would at once be felt in every department of labor in our country. No one can travel through our country before harvest time, without being convinced that millions of acres might have their products increased in as great a ratio as the above, by entire freedom from weeds. Farmers would be gratified could they have their lands tax free; but experience shows, that to have them *weed free*, would be of far greater importance to them.

ADVERTISEMENTS.

NOTICE.

ALL persons indebted to the firm of J. R. & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 20w3

De Ruyter, July 15, 1840. N. G. RIDER.

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.

N. B. Those whose accounts have been standing from ONE TO THREE YEARS, will do well to remember the above invitation. 20tf

De Ruyter, July 21, 1840.

DANIEL R. BURDICK

Z. T. BENTLEY, Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street three doors west of the Presbyterian Church

De Ruyter, March 10, 1840. 1tf

Valuable Family Paper.

To Clergymen, Teachers of Sabbath Schools, and Bible Classes, Students, and Heads of Families.

THE Publisher of the Advocate [illegible] forms the Christian [illegible] on the 2[illegible] May, the first No. of the Second Volume will be issued with such improvements in its literary and graphic departments, as the taste, talent, and industry of those connected with it shall be able to make. The proprietors intend to make *it the best and cheapest religious newspaper in America.* We shall continue to publish, as usual, "ILLUSTRATIONS OF THE BIBLE," consisting of views of the most remarkable places and objects mentioned in the Old and New Testaments; also views of all the principal Missionary Stations throughout the world—engraved by the first artists in the United States after original sketches taken on the spot, by Laborde, Forbin, Mornier, Le Bruyn, Ker Porter, Stephens, Buckingham, McFarlane and others. Also, the celebrated Cartoons, of Raffaelle; MAPS, &c. The Advocate is published every Saturday, (on a large imperial sheet, fine paper,) at 122 Nassau st. New York city.

Terms $2 50 per annum, in advance. Persons acting as Agents, and Postmasters, are allowed 50 cents commission for every subscriber they obtain, and from whom we receive a year's subscription—they remitting two dollars for each subscriber with the name and post office address. The paper is established on a permanent basis, being sustained by an Association, with a Capital Stock of $10,000.

All letters must come free of postage or they will not be taken from the office. Remittances may be made at our risk, through the postmasters, who are authorised to enclose and remit payment for periodicals, free of expense.

ROBERT SEARS, Publisher.

Papers throughout the United States, copying the above two months, will be entitled to the Advocate for one year from the first number in May 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, [illegible]
GILES M. LANGWORTHY, [illegible]
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department:
MRS. L. M. CARPENTER, [illegible]

This Institution is located in the pleasant [illegible] village of De Ruyter. Its buildings are [illegible] and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves, and rented to gentlemen at one shilling per week, or [illegible] for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra is charged to those who require both.

The institution is furnished with a [illegible] Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institution is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expense of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - - - $3,50
In the Languages and higher English branches, 5,00
In Drawing, - - - - - - - - - - 2,50
In Painting, - - - - - - - - - - 2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - - 4,00
Tuition in advance.

March 17, 1840. 2tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

WOOD.—A few cords of good wood wanted immediately at this office. May [illegible]

Tailoring Establishment.

S. M. HOUSE.

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Albany street, where they can be accommodated on the shortest notice.

[illegible]

De Ruyter, [illegible] 184[illegible]

R. HOE, & CO.

Press Makers and Machinists,

No. 29 & 31 Gold Street, [illegible] New [illegible]

HAVE [illegible] every article [illegible] Printers [illegible] Binders [illegible] saws [illegible] Among [illegible] assortment [illegible] following:

The Smith Printing Press, [illegible] $200 to $250 [illegible] $240 [illegible] $280 [illegible] Printing Press, [illegible] $200 [illegible] $250 [illegible] $220, Foolscap $150 [illegible] Inking Machines, from $100 [illegible] Presses from $160 to $300 [illegible] Presses $125 to $325 ; Hoe's [illegible] Plate Presses $135 to $350 [illegible] $100 ; Book Binder's Presses and [illegible] Plough Knives each, $2 ; Patent Ruling Machines to rule one side, $125 ; do. to rule both sides $250 [illegible] Chases $2 to $18 ; Imposing Stones $25 to $50 ; Composing Sticks $2 to $4 50 [illegible] 26 to $3 50.

Types.—Fourteen [illegible] 22 cts. Seven lines [illegible] 28 [illegible] 30 [illegible] lines do. 32. Four lines [illegible] Paragon, do. Great Primer [illegible] Double Pica and Double Small [illegible] Primer, English, and Pica, 38 ; [illegible] Long Primer, 40, 42 ; Bourgeois, 64 ; Brevier, 64 ; Minion, [illegible] 54, 66 ; Nonpareil, 88 ; Pearl, $1,40.

An extensive assortment of [illegible] ornaments in type, Flowers, &c. &c. for sale at the established prices.

New York, May [illegible] 1840.

Agents for the Register.

NEW-YORK.

Scott—[illegible] Porter, [illegible] Raymond P. Babcock.
Preston—[illegible]
Brookfield—Rev. [illegible] Ephraim Maxson, [illegible] Brown, [illegible] Dennis Hardin.
[illegible]
Stephentown—[illegible]
Independence—[illegible]
Friendship—[illegible]
Berlin—[illegible]
Genesee—A. A. Langworthy, [illegible]
Sinneateles—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dennis.
Mercersburg—[illegible]
Coudersport—Post Master.

VIRGINIA.

Lost Creek—[illegible] Bond, Thomas F. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Samuel Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lewis Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spencer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
Greene, Campbell, & Burdick.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, CAMPBELL, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, AUGUST 4, 1840. NUMBER 22.

COMMUNICATIONS.

For the Register.

VANITY OF EARTH'S TREASURES.

How fleeting are all the poor phantoms of earth;
How transient the life of proud man;
They are born,—one brief moment they revel in mirth,
And lo! they have finished their span.

As the sunbeam that smiles 'twixt the storm-driven clouds,
Flying swiftly o'er mountain and plain,
Imparts to each sport which the darkness enshrouds,
A gleam, then speeds onward again;

So hope, still deceitful and fleeing away,
A moment illumines the gloom,
Involving frail man's dark and perilous day,
From the nursery down to the tomb.

As the moonlight, that steals through the forests deep shade,
With gentle and silvery ray;
Delusive and fleeting the grasp doth evade,
That would snatch it in rapture away;

As the bee in the flower, or the thorn with the rose,
Is certain to wound with success,
More fatal and deep as more ardent and close,
The prize to our bosom we press;

So pleasure illusive decoys by its smile,
But we clasp it with eager desire,
And find 'tis but moonshine we sought all the while,
Or wounded, or stung we retire.

Wealth makes itself wings, and flies mocking away,
Deserting its votaries blind,
Or man himself dies, though base mammon should stay,
And leaves all his treasures behind.

Like the sun-driven dew, or the wind-scattered mist,
He passes in silence away;
And called by a power he would vainly resist,
The summons is forced to obey.

Though earth's jewels tarnish or waste in a trice,
A rich gem there is to be won;
It came from above,—'tis the pearl of great price,
Outshining, outlasting the sun.

'Twill purchase a glorious dwelling in Heaven,
'Tis faith in the dear Saviour's blood,—
And a sanctified heart, which to all will be given,
If humbly entreated from God.

P. M. V.

RELIGIOUS.

CHRISTIAN LIBERALITY.

BY DR. NEVINS.

In my opinion there is nothing which lays the Church more open to infidel attack and contempt, than its parsimony to the cause of Christ. Professors of religion in general, give nothing in comparison to what they ought to give. Some *literally* give nothing, or somewhere in that immediate neighborhood. I shall not inquire whether such persons are really Christian men. One might almost question whether they are *human*.

I have used the word *give*; I must correct my language. *Deliver up*, I ought to say, when speaking of Christians who have so often acknowledged themselves as not their own, but *themselves* and *their's* to be the Lord's. Not a cent, or not much more, will some of these deliver up of all that their Lord has given them in trust. What stewards we Christians are! We act as if we were undisputed owners and sovereign proprietors of all; when we know, and if pressed, acknowledge, it is no such thing. The infidels know that we profess to be but stewards, and that, in our devotional hours, we write on every thing we have, "This is the Lord's;" and they naturally expect to see some correspondence between our profession and practice; and when they perceive that in this instance it is but bare profession, and that we do not mean any thing by it, they are very apt to conclude that this is true of our religion generally. Moreover, these shrewd characters see common humanity constraining men of the world to greater liberality than the love of Christ constrains his reputed disciples to exercise; and that, though they hear Christians continually saying that there is no principle which has such power to carry men out to deeds and sacrifices of benevolence as the love of Christ. What must they conclude, from this?—Either that there is no such principle, or that Christians do not feel the force of it in the least.

Again. Infidels hear us speak of giving, as *lending* to the Lord. Now, they don't believe any such thing; but since we do, they are astonished that we do not lend more liberally to such a pay-master, and on such security. They are in the habit of lending liberally, and they wonder that Christians do not. They hear us also repeating and admiring that sentiment, "It is more blessed to give than to receive."—Must they not think us insincere in our commendations of this sentiment, or else that we have very faint aspirations after the more blessed part, when they look on and see with how much more complacency and good humor we receive a great deal, than give a little.

But about the parsimony of Christians. I do not hesitate to say, having well considered the import of my words, that men are not so *mean* (I must use the word) to any cause as Christians, in general, are to Christ's cause. They give more sparingly to it than to any other. Just think of the American Bible Society receiving scarcely one hundred thousand dollars a year from these United States, to give the Bible to the country and to the world. There is one fact for you. More is often given to carry a political election in a single limited district; and some professors of religion will give more to promote such an object than to help on the conversion of the world. I should not wonder if this article were read by some who have done so this very year.

Many persons never give until they have done every thing else; and when any pressure occurs, it is the first thing they stop doing. They go on spending, not only for the necessaries and comforts, but even for luxuries, never minding the pressure.—They only stop giving; commencing retrenchment with their donations, and generally ending it with them. They are liberal still for every thing, but charity. You could never suppose, to look at their dress, equipage, furniture, table, &c., that the times were any way hard. No, they forget that, till they are called on to give; then they feel the pressure of the times.

The manner in which some persons give, is worthy of very commendatory notice.—They say, when applied to, "Well, I suppose I must give you something." Mark the word *must*, where *will* ought to be; and *give* where *contribute*, or strictly speaking, *yield up*, should have been; and *you*—give *you*. It is no such thing. The man is no beggar. He is not asking any thing for himself. He has himself given to the same object; and more than money—his time and thought, his cares and efforts.—Nay, perhaps has given his own person to the service which he asks others to aid by their pecuniary contributions. Christians, so called, talk of giving to support missionaries, as if they laid the missionaries under the same obligations to them. Preposterous! How it sounds to hear a British Christian indulge such a remark in reference to the richly-gifted, and profoundly learned *Martyn*, who, when he might have shone at home, went into the sickly East to hold up the light of life in those dark places! to call men who give themselves to the work of the Lord, and to labor and die for their fellow men, the protegees, beneficiaries, and obligated dependants of us who live and luxuriate at home, is really too bad; men who, when the alternative is to go or send, consent to the weightier branch of the alternative, and go; that they should be looked upon as inferior to us, who choose the lighter part of the alternative, and only send! I say it is too bad. "I must give you something!" Really!

I do not wonder, for my part, that God does not give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," to the present generation of saints. Their souls are not sufficiently expanded to receive it. It will require a race of Christians of *great hearts* to take possession of the world in the name of Jesus—Christians who shall be constrained by his love, and who shall feel the full force of the consideration presented in 2 Cor. viii. 9. Many Christians now think they feel it; but is it feeling the force of that consideration for a man, who has an income of some thousands a year, to give a few surplus dollars annually to support missionaries, or to circulate the Bible?—I do not say, that because Christ impoverished himself, therefore all his followers ought literally to do the same; but I say they ought to come nearer to it than they do. If, being rich, they should not become poor as he did, yet surely they ought to be more free with their riches. If the master gave his whole *principal*, certainly the disciples might give their *interest*. That would not be too closely imitating him.—If he *emptied* himself, they at least might forego further accumulation. They need not become poor; but why should they be so solicitous to become more rich? That is being as unlike the model as possible.

HIDINGS OF GOD'S FACE.

God hides himself even from the souls of his people. You could not have anticipated this; for are not his chosen, the people of his love, said to dwell in the secret place of the Most High? 'The secret of the Lord is with them that fear him.' Intimate is their communion with God, clearer than that of others their understanding of his will and purposes; dwelling in the inner shrine of the temple, they have nearer visions, closer audience, more divine and dazzling revelations; and yet oftentimes, their sun goes down when it is yet day,—a sudden cloud covers them, a strangeness comes over them, and the singular spectacle is exhibited of children groping in darkness after a father who has withdrawn himself, and who is the same kind of father still! To whom on earth would God reveal himself, if not to the members of Christ's mystical body?—Where would light fall, if not on the Goshen of his chosen ones? And yet oft o'er that fair and blessed land, came an alienation and a darkness when the cloud of the pillar, radiant with light and love, was eagerly expected. Yes! sometimes when God's own saints have risen at break of day, and got up on their high places, and reared their votive altars, and placed them in the attitude of receiving the first beams of the Sun of Righteousness, the morning hath not broken, the stars have disappeared, and the sun not risen, or risen begirt with the clouds and haloes of wrath! To describe the fearful estrangement consequent on the temporary withdrawal of God's countenance, is what we may not attempt. Perhaps you yourselves have seen instances of such an alienation. You have seen a soul under its father's frown, losing all sense of peace, all hope of glory, all feeling of divine love, forgetting all its past sweet communings and aspirations after immortal life, esteeming its conversion a delusion, its by-gone deliverances a dream, remembering nought but its sense of sin and dread of sin.

"You have heard the strong cry of such a soul's agony; you may have seen the bitter tears wherewith such a God-forsaken spirit has moistened its midnight pillow: you may have heard of a mighty poet, of whom the world was not worthy, and who had known God before, as his true children only know him, and who yet for long years awoke each morning to think of God as an enemy, and lay down each night to dream visions of eternal fire! And oh! when we think of such cases,—and they occur every day,—how forcibly are the words impressed upon us, "Verily, thou art a God that hidest thyself even from thine own people, though thou art their God and their Savior."—*Gilfillan.*

"ASHAMED OF JESUS."

I see myself covered with the wounds which sin has made, and my whole nature under the wasting of a deep moral disease. Shall I, then, be "ashamed of Jesus," the only Physician who can bind up these wounds and restore health to this diseased nature?

I see myself a stranger, passing through an earthly pilgrimage to the home of the deathless spirit. Shall I be ashamed of the only Guide to an eternity of holy rest and of unending felicity?

I see myself in the midst of dangers, and feel ofttimes uncertain in regard to a final escape. Shall I be ashamed of the only Protector in whom I may trust; of Him who alone can lead through these doubts and dangers up to the fruition of God?

I feel myself surrounded with the darkness of spiritual night. After every meteor glare has shut its feverish light, shall I then be ashamed of that constant pole star that beams graciously on my path, pointing me to the brightness and glory of an eternal day?

I feel the influence of temptation from a depraved heart, and find myself obliged to strive daily for the mastery. Shall I, then, be ashamed of him who alone can afford me grace for the seasons of conflict with self, and enable me over them all to come off more than victorious?

I long for purer joys and holier pleasure. Shall I then be ashamed of the Author of those joys, of Him, the only one who can fit sinful nature for those services which afford constant transports of unmingled delight?

Finally, I see myself by nature far from God with no comforting hope that in my own strength I shall ever reach his blessed, glorious abode. And can I then be ashamed of that kind Deliverer who comes to aid me on in my return? Or can I be ashamed of Him who would lead me up to the throne of God, and there plead for my forgiveness? Of Him whose infinite worthiness alone can transcend my own vileness, and whose unbounded grace alone can present me faultless in the presence of the Father?

No, Oh my soul! Think on thy disease, thy pilgrimage, thy dangers, thy dark path, thy tempting lusts, thy longing after holy joys, thine utter helplessness, and then glory thou in Jesus, thy hope, thy Savior.—He will enlighten, defend, sustain and guide, until thou awake in his glorious likeness, to adore his kindness and mercy in the kingdom of God. EUSTA.

A DEAF AND DUMB BOY'S THOUGHTS ON PRAYER.

Written by a pupil in the West of England Institution for the Deaf and Dumb.

It is thy command, O God, that I should pray. Prayer drives away the evils of my mind, and makes me capable of receiving thy goodness; and my helplessness tells me I must pray for support and shelter; my ignorance and doubt tell me, I must pray for light and courage; and the dangers that surround me, and the crafts of my spirit's foe tell me, with great force, that I must pray for protection and guidance. O, my God! thou knowest when the false man told me prayer was vain because thou art unchangeable, that my heart was fainting from thee, because I lost my hope in thee. I was filled with despair, because I thought thou wast unapproachable by me; and I was unhappy, because I believed thou didst reject my cry unto thee; but, O God of my salvation! I will glorify thee for ever, because thou didst direct our minds to thy words of truth and of life, and I see there that thou dost desire us to pray, and thou dost promise to answer our petitions, thro' Jesus Christ. O, my Father! I am poor, and can give no alms to my brethren; but I pray thee to pour thy riches upon them; I am sick and cannot go to thy sanctuary, but I may on my bed pray for thy blessing and thy love. I am ignorant and cannot instruct my fellow creatures; but I can pray that thy Spirit may rest on them, and guide them; and in my supplications unto thee, O God, I am ever cherished and supported by thy promises. When my long attached friend comes to me, I have pleasure to converse with him; and I rejoice to pass my eyes over his countenance; but soon I am weary of spending my time causelessly and unimproved, and I desire to leave him, (but not in rudeness,) because I wish to be engaged in my business; but thou, O my Father! knowest that I always delight to commune with thee in my lone and silent heart. I am never full of thee. I am never weary of thee. I am always desiring thee. I hunger with strong hope and affection for thee, and I thirst for thy grace and spirit. I see a well of pure water. It is valuable to men for health and comfort; but I see no pipes to take the water to men's dwellings; the good water is there; but it is neglected, it would refresh men, but they do not seek it; and I think about this good well and I say it is like the rich blessings of my father's kingdom, and I say, prayer is the means to convey His great mercies to men.

THE MORALITY OF THE BIBLE.—It were no overbold opinion, that, if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity, and to bring scripture into contempt, as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality, as in the Bible. We thank the Deist for his confession.—Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right.—Deny or disprove the divine origin of scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and beauty which are yet round our families.—*Rev. H. Melville.*

THINKING ON GOD.—A friend once told me, that, amongst other symptoms of high nervous excitement, he had been painfully harrassed by the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple, such as the wide expanse of the ocean, or the cloudless vault of heaven,—that the little hurried and disturbed images that flitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine hopes: in thinking of God, he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose at night, was in all his thoughts by day.—And at the time this person spoke to me, God, as revealed in the Gospel of his Son, was "all his salvation, and all his desire." So various are the means, and so inscrutable are the ways, by which God can "fetch home again his banished."—*Rev. H. Woodward.*

THE BIBLE.—The Bible must be the invention either of good men or angels; bad men or devils; or of God. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to all eternity. The conclusion, therefore, must be drawn, that "All Scripture is given by inspiration of God."

SUFFICIENT GRACE.—The journey I have to take; the race I have to run; the warfare I have to accomplish; the duties I have to perform; the trials I have to bear; all these are not only above my natural powers, but even above the grace I possess, without fresh and constant supplies of the Spirit of Jesus Christ. But he cries, "My grace is sufficient for thee, for my strength is made perfect in weakness." Surely, therefore, shall one say, "In the Lord have I righteousness and strength."—*Jay.*

DAILY FOOD.—Let no day pass without inwardly digesting some portion of Scripture; it will prove a guardian angel to you, and be the means of chasing away many an evil spirit from you.—*Marsh.*

FOR MOTHERS.

From the New York Observer.

TRIBUTE

BY [illegible]

To the memory of the Rev. Gilbert Livingston Smith, who died a few weeks after leaving the Theological Seminary at Princeton, in the autumn of 1835.

"Blest are the pure in heart!" So saith the voice
That cannot err. And thou didst [illegible]
That hallowed blessing, as a pearl of [illegible]
Even from thine early years. God's spirit made
Thy breast its casket. Beautified [illegible]
The world might covet, [illegible]
The cross of Christ, and to his right [illegible]
Conform'd thine own.

How well ist thou how to teach
The [illegible] and pure—[illegible]
The pride of learning, to array [illegible]
In sweet humility—and choose his path
Who sought and saved the lost.

But not long [illegible]
All [illegible] pleasures [illegible]
Were not for thee. The sudden [illegible]
Fiery and bitter—but the [illegible] and peace
[illegible] calmly waited to be offered [illegible]
To Him who gave [illegible]

[illegible] mother say,
Whether his [illegible]
The early taking of thy [illegible]
Is it not better that the pure [illegible]
Should see their task are [illegible]
Their earth-stain [illegible]

[illegible]
Is it not [illegible]
Should [illegible]
[illegible]

A MOTHER'S [illegible].—The plague broke out in a little Italian village. [illegible] house the children were taken first. The parents watched over them, but only [illegible] the disease they could not check. The whole family died. On the opposite side of the way, lived the family of a poor laborer, who was absent the whole week, only coming home on Saturday night to bring his scanty earnings. His wife felt herself attacked by the fever in the night. In the morning she was much worse, and before night the plague-spot showed itself. She thought of the terrible fate of her neighbors. She knew *she* must die, but, as she looked upon her dear boys, she resolved not to communicate death to them. She therefore locked the children into the room, and snatched her bed-clothes, lest they should keep the contagion behind her, and left the house. She even denied herself the sad pleasure of a last embrace. O think of the [illegible] which enabled her to conquer her feelings, and leave home and all she loved to die! Her eldest child saw her from the window. "Good bye, mother," said he, with his tenderest tone, for he wondered why his mother left them so strangely.

"Good bye, mother," repeated the youngest child, stretching his little hand out of the window. The mother paused. Her heart was drawn towards her children, and she was on the point of rushing back. She struggled hard, while the tears rolled down her cheeks, at the sight of her helpless babes. At length she turned from them. The children continued to cry "Good bye, mother!" The sounds sent a thrill of anguish to her heart, but she pressed on to the house of those who were to bury her. In two days she [illegible], recommending her husband and children to their [illegible] with her dying breath.

O [illegible] children.

FOR THE CHILDREN.

THE REGRET.

O! call my sister back to me,
I cannot play alone—
The summer comes with flower and bee
Where is my sister gone?
O! while my sister with me [illegible],
Would I had loved her more!

[illegible] DYING.—Sister Ellen is dying! O, I wish I had never quarreled with her! Think she will forgive me? I would give any thing in the world if I had never quarreled with her!

These feeling words were uttered by a little girl a few days since, when her sister was dying. Susan had always been considered a kind child; and the depth of her feelings, now that her sister was dying, showed that she was affectionate. But now, as she felt how much she loved her sister, she felt too that she had not always treated her kindly. Ellen had been taken ill a few days before with a disease of the brain, which deprived her of her reason the most of the time. A few moments before she breathed her last, reason returned, and Susan had the invaluable privilege of asking her forgiveness for having been unkind to her.

I shall not soon lose the impression made on my mind by the words of Susan, nor forget the deep regret she manifested for her ill treatment of her sister.

May not this simple incident, simple as it is, teach my youthful readers a lesson? You have a brother or sister whom you love. Perhaps sometimes you have been selfish, or unkind to them, or even quarreled with them. If that brother or sister should die, think you would not regret, like Susan, that you had behaved in this manner? Besides, it is a sin against God.—*S. S. Messenger.*

HOW TO BE LOVED.—One evening Maria's father related in her presence an anecdote of a little daughter of Dr. Doddridge, which pleased Maria extremely.—When this child, about six years old, was asked what made every body love her? she [illegible] "I don't know, indeed, papa, unless it is because I love every body." The beautiful simplicity of this reply struck Maria forcibly. "If this is all that is necessary to be loved," thought Maria, "I will try to make every body love me." Her father [illegible] a remark of John Newton, [illegible] considered the world to be divided into two great masses, one of happiness and the other of misery, and it was [illegible] to take as much as possible from the heap of misery, and add it to that of happiness. [illegible] thought Maria, [illegible] to try to make [illegible] Instead of thinking all the time about myself I will ask every [illegible] for some body else. [illegible] that this is the best [illegible] said [illegible] daughter.

[illegible] Father, I said a [illegible] I want my eyes to look at God." Many children, when praying, keep looking about them, and [illegible] whatever is in the room [illegible] will keep playing with [illegible] But my dear [illegible]

In prayer, our minds should be fixed on [illegible] and whatever tends to prevent [illegible] should be avoided.—[illegible] Spirit, and must be worshiped [illegible] the eye of the [illegible] mind.

FOR THE CHRISTIAN.

[illegible]

Will you [illegible] that you will keep back from [illegible] what is strictly his own? Will you [illegible] God and pawn his [illegible] and his talents, [illegible] with the world? Will you [illegible] him what [illegible] be given with merit [illegible] words of [illegible] Ye are not your own; ye [illegible] We want you [illegible] the spirits of the just want you, [illegible] the holy angels want you, and the [illegible] the Son and the Holy Ghost want you; all but the devil and ruined souls want you to leave off defrauding the Almighty, and give Him his own, yourselves, [illegible] by redemption. I must give God the body, I must give God [illegible] I give him the body, if I clothe [illegible] [illegible] the understanding [illegible] when the will is reduced [illegible] with the divine will, [illegible] This is [illegible] present ourselves [illegible] that we may consecrate unreservedly every thing to thy service, and [illegible]

YOUNG CONVERTS.—When a young soldier has enlisted into an army, how carefully and thoroughly he is drilled, and prepared for active duty! So it should be with young converts to Christ. They need counsel and instruction. Older Christians should speak to them, show them their duty, engage them in immediate active service, see that proper books are put into their hands; invite them to pray in the social circle and the prayer meeting; work with them, and by all proper means bring them forward to serve Him whom they profess to love and follow.

CONSTANT SUPPLIES OF GRACE.—The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Ghost must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and my working the works of God.—*Toplady.*

THE GREATEST MAN.—The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is most unfaltering.—*Channing.*

What wings are to a bird, oil to wheels, or a loadstone to the needle, such is Christ to the soul of the believer; he gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God.—*Mason.*

THE CONVERSION OF THE CHURCH.

We hear a great deal now-a-days about the conversion of the world. It is in almost every christian's mouth; and we cannot be too diligent to promote the thing.—It ought to have our daily thoughts, prayers, and efforts. It deserves our hearts. It is the great object of Christianity. But there is another community besides the world, which I think needs to undergo a measure of the same process that the world so much needs. It is the *Church*. While the conversion of the world is made so prominent, I think we ought not to overlook the *conversion of the Church*, especially since this comes first in order.

Every thing, we know, begins at the house of God, both in judgment and mercy. But what do I mean by the conversion of the Church? Is not the church converted already? Suppose I admit that; may she not need a new conversion? Regeneration is but once, but conversion may be many times. Peter had been converted when Christ said to him, "and when thou art converted strengthen thy brethren."—There is no doubt the Church might be converted again, and that without any injury to her.

But why do I think the church needs conversion? I might give several reasons, but I will assign only one. It is founded on Matthew xviii. 3: "Except ye be converted and *become as little children*." Here we see the object of conversion is to make the subjects of it as little children, and hence St. John addresses the primitive Christians as little children. Now my reason for thinking the church needs conversion, is that there does not seem to be much of the little child about the church of the present day. There is a great deal more of the "old man" about it I am afraid. I think if John were living now, he would not be apt to address the members of the church generally, as "little children." No, indeed. I question whether, if he were even addressing an assembly of ministers and officers of many of our churches, he would not be apt to apply other terms than "little children" as a preface to his exhortation "love one another," which I am sure he would not forget.

Little children are *humble*, but humility ~~is not~~ a remarkable characteristic of the church of the present day. I don't think that the scholars of either of the schools have got the lesson of lowliness very perfectly from their Master, I fear, if the Master were to come in upon us now, he would be likely to chide many in both the schools. Why two schools? There is but one Master.

How *confiding* little children are, and how ready to believe on the bare word of one in whom they have reason to feel confidence, and, especially if he be a father!—But not so the church. "Thus saith the Lord" does not satisfy her sons now. They must have better reasons for believing than that. They must hear first what he has to say, and then see if they can get a confirmation of it from any other quarter before they will believe it. How unceremoniously many of these children treat some of the things which their Father very evidently says, because they do not strike them as in accordance with reason, justice, and common sense.

How *docile* the little child is! Mary, who sat at Jesus' feet and heard his word, was such a child. Never a *why* or a *how* asked she him. I cannot say so much of the church of our day. *Simplicity* also characterizes little children. How open and artless they are—how free from guile. Such was *Nathaniel*. Whether this trait of character be conspicous in the church now, let the reader say.

Little children are moreover characterized by *love*, and their charity "thinketh no evil." How unsuspicious they are! But too much of the charity of the present day, so far from thinking no evil thinketh no good. It suspects every body. It "hopeth" nothing. Indeed *love*, and her sister *peace*, which used to lead the graces, are become as *wall-flowers* with many: into such neglect they have fallen. They seem to be quite out of the question with many. Some good men seem to think that contending for the faith is the end of the commandment and the fulfilling of the law. But it is not; it is a duty, an important duty—one too little regarded by many—one never to be sneered at, as by some it is.—I acknowledge, some treat it as if it were nothing. I only say that it is not every thing. There is *walking in love and following peace*, which, as well as *contending for the faith*, are unrepealed laws of Christ's house. I believe they can all be done, and that each is best done, when the others are not neglected. I am sure *truth* never lost any thing by being spoken in *love*. I am of opinion that a principal reason why we are not more of one mind, is that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike, is first to feel alike; and if the feeling be love, the thought will be truth. I wish therefore, for the sake of sound doctrine, that the brethren could love one another. What if we see error in each other to condemn, can we not find any thing to love? *I would the experiment might be made.* Let us not cease to contend for the faith—not merely for its own sake, but for love's sake, for "faith worketh by love." But, in the conflict, let us be careful to shield love. It is a victory for truth, scarcely worth gaining, if charity be left bleeding on the field of battle.

You see why I think the church needs converting. It is to bring her back to humility, and simplicity, and love. *I wish she would attend to this matter.* She need not relax her efforts for the world. She has time enough to turn a few reflex acts on herself. The object of the church is to make the world like herself. But let her in the mean time make herself more like what the world ought to be. It is scarcely desirable that the world should be as the church in general now is. Let her become a better model for the world's imitation.—Her voice is heard for Christ; but let her "hold forth the word of life" in her *conduct* as well as her voice. Let her light shine. Let her good works be manifest. Let her heaven-breathed spirit, breathe abroad the same spirit.

The work of the conversion of the world goes on slowly, but it makes as much progress as the work of the conversion of the church does. No more sinners are converted. The world will continue to lie in wickedness, while the "ways of Zion mourn" as they do. Does any one wonder that iniquity abounds, when the love of so many has waxed cold? We are sending the light of truth abroad, when we have but little of the warmth at home.

We are often asked what we are doing for the conversion of the world. We ought to be doing a good deal—all we can. But I would ask, what we are doing for the conversion of the church? What to promote holiness nearer home, among our fellow Christians and in our own hearts? Let us not forget the world, but at the same time let us remember Zion.—*Nevins.*

EARTH AND HEAVEN.

Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it. Would he leave its peopled dwelling-places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the home-bred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society? and shrink away from the desolation that was beyond it; would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

But, if during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all. Could he further see that pain and morality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovlier world that stands in the distance away from it.—*Chalmers.*

IF YOU CAN'T HEAL MY CHILD, YOU CAN'T FORGIVE MY SINS.—An aged Romanist was awakened to read the Bible, and was convinced of the papal imposture. The priest called upon him, warned him, and threatened to withhold the pardon of the church. He made them claim the same power that Christ gave his apostles, and then presenting before them a poor decrepid child, requesting them to exercise the *healing* power, and he would then give them credit for power to pardon. An awful dilemma! As they stood, incapable and confounded, he drove them out of his house, saying, *If you can't heal my child, you can't forgive my sins.*—*Evangelist.*

THREE FOUNTAINS.—The Romanists have a story that when St. Paul was beheaded, the head, as it fell, made three bounds, and strange to relate, three fountains, equidistant, with various tasting waters, gushed up immediately from each spot which it touched, all in a straight line. A writer in the Catholic Advocate has recently visited the fountains, finds it even so, and could elicit no *natural* explanation of the *fact*—and this is enlightened Popery, in the nineteenth century. Well said that same apostle, that it was a system of "*lying wonders*."—*Ib.*

The promises of God are *given*; they cannot be *purchased*, *bartered*, or *merited*, and the smallest mercy is beyond our reach in any way but the free goodness of God.

Take away from the Bible the atonement of Christ, and what is left is dark as night, and cold and dreary, and desolate as winter.

A SERIOUS INQUIRY.—Why is it that we find some professors in their fields or shops at five o'clock on a week day, and in bed at seven, upon the Sabbath?

THE REGISTER.

De Ruyter, August 4, 1840.

MR. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

UNITY OF THE CHURCH.

In a former number we remarked that there existed among true Christians, a general "*union of views*" in respect to the great and leading truths of Christianity. It must be confessed that many who claim to be christians, are so sadly deficient in respect to a proper knowledge of the doctrine of Christ, as to afford little or no evidence of their discipleship. It is equally true, that those who assent to the truth of the Christian *doctrine*, evince the very opposite of the mind and spirit which were in Christ, who was made in respect to infirmities in all points like his brethren, whose nature he assumed that they might be conformed in all things to him who is their Head.

Among genuine Christians there is a tendency to an increased union of views and feelings. This is the result of making Jesus Christ "the same yesterday, to-day, and forever" the end of their conversation. This object is also greatly promoted by a frequent interchange of sentiments on the great things of the kingdom of Christ. Strangers and foreigners find themselves not only *really* united in Christ, but *happily* and *increasingly* united in him while they dwell on the story of his dying love, and contemplate the bliss, which, "as heirs together of the grace of life" they shall enjoy in Heaven. As those who have similar interests to promote in this world, and who are bound together by the ties of affection, generally think alike, and the more so on account of this affection; so the love of Christ and the members of his militant body, have a constant and powerful tendency to harmonize the views of true Christians in reference to all the truth which is revealed in the oracles of God, and to cement them together in the bonds of holy affection. This great object shall be fully accomplished in the perfect union of his believers in Heaven. But,

The union of views among the disciples of Christ is not only a high privilege, but an imperative duty. We ask if there can be any doubt respecting the duty of the members of Christ's household, to labor on earth to accomplish the objects for which he humbled himself, and even laid down his life? And will not the spirit of Christ, which Christians measurably possess, lead them to devote their talents and influence to the furtherance of that object which their Master once died, but now lives to secure? If it be not duty for the members of the church of God to be united in this sense, what can be the import of the scriptures which require the church to be "perfectly joined together in the same mind, and in the same judgment," to speak the same things and to walk by the same rule?" There can be no ambiguity in this requirement. It is taken for granted that Christians, by virtue of their union with Christ, love one another; now they are commanded to entertain the same views of the same important truths, to be "perfectly," (not partially) "joined together in the same mind, and in the same judgement." It is not only possible, therefore, for Christians to be thus agreed in matters of faith, *but most manifestly their duty to entertain the same views of revealed truth*, as well as to cherish a kind and fraternal affection for each other. If the scriptures are true, it requires no greater effort for one to believe them than for another, and if the facts therein revealed are brought to the comprehension of the humblest capacity, then there can be no good excuse for the unbelief of those possessed of more brilliant parts. Any number of students who might solve a problem in mathematics, though they may never have seen each other, would bring out the same answer, for figures will speak true. So when the gospel is *fully* believed, and *rightly* believed, the faith of all believers will correspond perfectly.

Were a teacher to give the same lesson in mathematics to a class of learners, and require a solution, could he, if he possessed a proper knowledge of the science, pronounce the task of his pupils well done when there might exist the greatest diversity in their answers? and would there not be an entire agreement in the results of the labors of all who had truly solved the problem? So true faith directed to the same object, acting on the same evidences and producing the same results, will unite its possessors, in judgment as well as in affection.

Compliance with this duty is therefore not only possible, but practicable, and in the same ratio as the true faith is extended, the body of Christ will be more and more united in their heads and hearts; and in proportion to their union will Zion be beautiful and powerful.

WORLD'S CONVENTION.

In our last number we gave some account of the World's Convention assembled in London, (Eng.) The "woman question" was introduced on the first day of the meeting. The leading members of the society of Friends took ground against it, and on motion of George Stacy, formerly clerk of their yearly meeting, it was resolved almost unanimously, that "the ladies be received with all respect, but not as delegates." Messrs. Garrison, Rogers and Remond, having arrived after the decision of this question, declined taking their seats in the Convention. Mr. Birney introduced the subject of American Slavery. His speech is highly extoled by the London Journals. Much important information was presented by the French members, relative to French slavery,—they express strong hope of a speedy extinction of the evil. The Chairman on taking the Chair the second morning, said: "He hoped he should not be violating the conscientious scruples of any one, if he requested that they might be allowed to sit a minute or two in silence before the business of the meeting commenced. It was shortly afterwards announced, that it was the intention of those who wished to join in devotion before the commencement of the meeting, to meet in the adjoining room for that purpose, at half past nine."

Prof. Adams, late from India, read a statement of facts which was deeply interesting, in reference to the present state of slavery in British India. Mr. D'Instaut, a native of Hayti, laid before the convention an account of the causes which led to the freedom of Hayti. Mr. W. Alexander addressed the convention on the subject of slavery in the colonies of Holland, and Sweden. Dr. Bowring called the attention of the convention to the state of slavery in Mahommedan countries. Dr. Madden brought before the convention the subject of Spanish slavery. Dr. Rolph brought under the notice of the convention, in an able speech, the state of the colored population of Canada. Rev. C. Stovel read a very interesting paper on the slavery of red Indians, on the north west coast of North America.

The following subjects among others were discussed: "The essential sinfulness of slavery, and its direct opposition to the spirit and precepts of Christianity." "The advantages of free over slave labor." "The results of emancipation in the British Colonies." "Free cotton in India." "Disuse of slave-labor produce." "Slavery in Texas."

The meeting was of great interest and importance, and was composed of more than four hundred delegates assembled from various parts of the world.

The Convention commenced its session on the 12th of June and closed on the 23rd.

We publish to-day the reply of the Rev. S. B. Yarrington, of the M. E. Church, to the article in our last, on Camp-Meetings. Of the merits of the question at issue we have nothing to say. We are willing to open our columns to a brief and fair discussion of any subject, whereby the cause of truth and holiness may be advanced, if it is conducted with candor, and in a spirit characteristic of the gospel. The cause of truth will suffer by personalities and sarcasms; while candor, and a proper deference for the opinions of others will advance it. We could wish that a desire to elicit truth would characterize all religious controversies, and a desire to embrace it, all who controvert. We say with reference to the present article, as to the former, that "in admitting it to our columns we are not to be understood as endorsing the views of its author." It is true that we did not have the same views of the article of the Rev. J. R. J. that our correspondent has, nor did we draw the same inference. We however do not pretend to decide. The question is between our correspondents, who shall receive even-handed justice from us.

CORRESPONDENCE.

For the Register.

MESSRS. EDITORS—It is with pleasure I "employ *my* pen" in vindication of a means of grace, recently assailed in your columns by Rev. J. R. Johnson, of this village. Your correspondent seems willing to suppose that, at Camp-Meetings, the saint is edified and the sinner converted. This admission makes *unreasonable* all his *reasons* against public sylvan devotion; unless it be shown that such worship is the direct occasion of the loss of souls; and also that the souls destroyed are more numerous than those that are saved in consequence of the meeting. A prudent logician, one might presume, would shrink, in modesty, from such a task!

Another concession, (or what resembles it) equally fatal to the cause in which the Rev. assailant is embarked, is that, in the Southern States, Camp-Meetings are more favorably circumstanced, and therefore may be beneficial. This assertion, however, should not pass without examination. Who needs to be informed how the slaves at the South watch for liberty; and what embarrassment, consequently, they must be, whether present or absent, to a Meeting in the grove? Who does not know that the whites themselves, bred up in indolence, and nursed on the downy lap of ease, are far more dissipated, riotous, and of course unmanageable, than the same race at the North? *But I will furnish a key to unlock the mystery of the wonderful exception made in behalf of the South. In that quarter,* PRESBYTERIANS THEMSELVES SUSTAIN THESE SAME MEETINGS: *Yes,* THEY FIRST INTRODUCED THEM!

Thus much in regard to the preamble. Now for the 'four reasons.'

1. In substance, 'Camp-meeting excitements are *nervous, exorbitant, delusive, miserable, and tend to infidelity.*'

There is nothing peculiar in Camp-meeting excitements. The very same are witnessed elsewhere, even at common prayer-meetings, especially in times of revival. Unless, therefore, Rev. J. R. J. impugns all religious excitements, this argument, by proving too much, proves nothing to the purpose. But if he is hostile to all excitement in religion, then I reply, *Physician, heal thyself!* His own Church have far out-done the Methodists in promoting excitements; though, it is true, of late there has been a *wonderful abatement*; whereas, the Methodists are resolved, by the grace of God, to persevere till the world is converted to righteousness!

"But Infidelity grows out of such meetings." This assertion is all vapor, which the sun of truth will dissipate in a moment. *Scores of Infidels have been reclaimed unto the faith of God's elect at Camp-meetings.* As to the nature of these reviled exercises, *which are witnessed less or more at all meetings during great religious reformations, and among different denominations, not excepting even* THE PRESBYTERIANS, that is another and a very grave inquiry. If brother J. R. J. is desirous of information on this subject, let him resort to a very worthy clergyman and lady of this place, who, I am credibly informed (to adopt his own language) "have had the power."

He can then repair to *other Baptists*, both clergy and laymen; and, in fine, to some *clerical and private members of his own church*, who are not ignorant of this matter, and if he please sit at their feet and receive instruction. But, possibly, he may esteem himself, *even now*, infinitely wiser than those whom his first argument considers so *biased and unintelligent, or foolish*, and, consequently, so *deluded* as to be incapable of discriminating between their own *nervous, over-wrought feelings*, and *the special and sanctifying operations of the Holy Spirit!*—So that all one can reasonably expect from the *unbiassed and intelligent* opponent of Camp-meetings, is, that he put on bowels of mercies toward *those poor miserable subjects of delusion*, who are building on false hopes themselves; and, by their exa[illegible] inciting others to do the same! [illegible] *they suffer so much from tho[illegible] excitements*, WHAT FRIEN[illegible] MANITY CAN REFRA[illegible] TEARS IN BEHOLD[illegible] WRETCHED OBJECTS [illegible] serious—What more of yo[illegible] ent would the veriest infid[illegible] that which he so generously [illegible] *soul of religion?* Give the [illegible] and he liberally replies, "*Ha*[illegible] *and welcome!*" For well he know[illegible] *delity is safe in the hands of dead m*[illegible]

2. It is assumed as a second argument against Camp-meetings, that they occasion boisterous rudeness among the impenitent. "Young men who would be quite decent at a Ball, or an old-fashioned Fourth-of-July Celebration," *being strongly excited by the excitements they witness, will be excessively rude at a Camp-meeting.* *Excellent apologist for a parcel of super-excellent young men!* WHO HAVE IMMORTALIZED THEMSELVES, AND THEIR ADVOCATE TOO, BY THE EXCITED HORROR THEY FELT WHEN WITNESSING THE FRIGHTFUL VAGARIES OF CAMP-MEETING WORSHIPERS! WHICH EXCITED THE HORROR THEY LUSTILY MANIFESTED, *when at a distance from the meeting, and for a very few moments,* BY IMITATING THE YELLS OF DEMONS, AND THE HOWLINGS OF THE DAMNED IN DESPAIR!

3. As a third objection, we are told that a Camp-ground is the rendezvous of "females of loose character and of libertines;" where there are circumstances (*left in the dark by your wise informant*) inviting them to the practice of debauchery! Messrs. Editors! what think you of this sweeping accusation? *Unaccompanied by a single affidavit*—will not the judicious regard it as a reckless thrust at the reputation of the patrons of Camp-meetings of whatever name, sex, or dignity?

4. The final objection against these meetings, is, "They are the direct occasion of the desecration of the Sabbath." And then comes the grand impediment not called a "reason," yet some will imagine a greater one than the "four" together; "The Pastor is deprived of his congregation and of his Sunday School, both teachers and pupils." Alackaday! that people should be so fond of new things as to desert a Pastor, so *zealous* and *faithful*, so *unbiased and intelligent*, and who has the good of their souls so much at heart, for the purpose of listening to the boisterous preaching of the unintelligent at a Camp Meeting, and of seeing the *miserable, deluded* creatures in the altar and elsewhere, "fall apparently lifeless" under the "powerful excitement of a nervous paroxysm;" *all the time dreaming that it is "the special and sanctifying operation of the Holy-Spirit" which they so intensely feel!*

But behold the cap of the climax! The Sabbath *positively*, shall no longer be desecrated, in consequence of the obnoxious Camp Meetings. "*I publicly ask them to determine that they shall not be continued over the Sabbath.*" Very well. *Such assumption of authority shall not pass unrewarded.*

Bring the crown, and the purple robe, blazing with gems of honor, and immediately invest the most worthy.—LET THE TELEGRAPHS OF THE NATION, RAPID AS LIGHTNING, CONVEY THE JOYFUL TIDINGS, THAT THE PRESENT LOOSE AND DEMORALIZING GOVERNMENT IN CHURCH AND STATE IS DISSOLVED; AND MONARCHY OF DIVINE RIGHT, SECULAR AND ECCLESIASTICAL, IS ESTABLISHED IN THE LAND OF WASHINGTON!

S. B. YARRINGTON,
Pastor of the M. E. Church on Truxton Circuit.
De Ruyter, July 31, 1840.

For the Register.

SUBMISSION

As when the kindest parent pleas'd bes[illegible]
On lovely children, tokens of his love,
So doth our Heavenly Father, with d[illegible]
His richest blessings pour on upright s[illegible]
What though the earthly parent, with [illegible] skill,
A sparing hand discovers towards his child,
In things by fancy or by palate crav'd
'Tis for the children's good to be deni[illegible]
Of hurtful luxuries. But then the [illegible]
Unbounded confidence reposing in h[illegible]
And always bent on pleasing him, [illegible] pained,
At times, for things withheld, will acquiesce
In wise decrees. So celestial glor[illegible]
Is oft deny'd, on earth, of pleasant things
But still he meekly says, "Thy will be done."
And thus he feels within Jehovah[illegible] A

INTELLIGENCE.

SUMMARY.

The treaty between the Argentine Republic and England, for the abolition of the slave trade, has been ratified at Buenos Ayres.

It is now thought two Rail Roads will be constructed from New York to Albany, [illegible] through this state, and the other by the [illegible] Bridgeport, Conn. and Stockbridge, [illegible]

[illegible] at Schenectady about [illegible] destroyed fourteen [illegible]

[illegible] have been appro[illegible] of Assembly, of Ja[illegible] repair the Jews' Syn[illegible]

[illegible] residing in Jerusalem, have is[illegible] recalling their brethren to [illegible]

The population of Providence is 32,042, in 1830, it was 16,832, in 1820, 11,767.

The population of the city of Utica is 12,675, in 1835 it was 10,019.

The Army of the U. S. contains 12,577 men. The total number of militia is about 1,400,000.

Heavy Damages.—Mr. McKenney has obtained a verdict of $5,323, against Neil, Moores & Co., stage proprietors at Columbus, O., for damages occasioned by the upsetting of a coach while in charge of a driver who was incapable of taking charge of the horses.

The Camden and Amboy train of cars lately ran over a woman who lay upon the road, in a state of beastly intoxication.

The steamboat Coriscan was lately sunk on her way from New Orleans to St. Louis, near Memphis, having on board $300,000 belonging to a colony of German emigrants bound to Peoria. It is supposed that the money would be recovered by raising the boat.

A perfect Albino has been discovered by the marshal taking the census in Queens county. Its parents are negroes. The child is three years old, perfectly white, with hair white and crisped like wool.

The board of Inspectors of Auburn State Prison have adopted the following resolution: "Resolved, That the Agent procure five hundred volumes of Harper's School District Library, for the use of the convicts in the prison." This is regarded as an important movement towards the moral elevation of the prisoners.

The Oswego Palladium says: five women and two children, composing part of a pleasure party from French Creek, Jefferson Co., were drowned by the upsetting of the boat. The men, seven in number, swam ashore.

Bills of indictment for malicious mischief, have been found by the Grand Jury against Captain Roe and Hancox, of the De Witt Clinton and Napoleon, and against Mr. Lewis the pilot of the Napoleon.

The Washington Intelligencer states that three hundred and forty four bushels of documents and papers, were sent from the Washington Post Office on the last day of the session of Congress.

At the annual commencement of Union College, the first degree of the Arts was confered on one hundred and five young men; and the second, on twenty-five.

Capt. Talcott, of the U. S. Engineers, Prof. Renwick, of Columbia College, and Prof. Cleaveland, of Ohio, have been appointed by the President, commissioners to explore and survey the North Eastern Boundary, under the act of Congress which appropriated $25,000 for the purpose.

The steam-boat Chester, collapsed two of her flues about 20 miles above New Orleans, killing the mate and three other persons. Four others were severely scalded.

There is living in the town of Fall River, a female, seventeen years of age who is a widow. She was fourteen when married, and has a son two years old, or more.

T. B. Hudson, Esq., and A. B. Chamber, Esq., of St. Louis, exchanged three shots at 40 paces distant with rifles, on Bloody Island, in order to settle *honorably*, a political dispute. The shots were without effect. After the third shot the friends interposed and affected a reconciliation.

A prisoner on Blackwell Island was recently shot, in attempting to make his escape by swimming across East River.

New York Police.—Justin Matthews was ordered to pay two dollars for being drunk. "Is that the law?" asked Justin. "It is," replied his worship. "Then," remarked Justin, "I don't wonder why you grant so many tavern licenses."

Those Horses.—Mr. Edward Dyer, auctioneer, at Washington, advertises that on the 7th of August he will sell, by auction, the two Arabian horses presented by the Sultan of Muscat to the President of the United States.

Major General Scott was at Buffalo on Monday, and was to review the troops at the barracks in that city the next day.

It is estimated by the Connecticut Courant, that upward of seventy factories have ceased operations in New England, and that at least one fourth of the population of the United States are now out of employment.

A shark was caught in the Delaware, by a party who had been to Pea Shore, on Tuesday; it weighed near two hundred and fifty pounds, and was about ten feet long.

Steamboat Burnt.—The steamer American, Capt. Caldwell, was burnt to the water's edge on the 10th instant, at Rea's wood yard. The passengers and crew were all saved. Nothing was saved from the boat.—*N. O. Bee.*

Steamboat Disaster.—We are informed that the steamboat Reserve, ran against a snag at 12 o'clock last night, abuot 40 miles above the city. She sank immediately, and it is supposed that her cargo, which is very valuable, will be totally lost.—*Mobile Register July 18.*

Distressing.—Much sickness is said to prevail all along the Tennessee river.—Many farmers had deserted their farms and gone to the mountains, and the crops in the river bottoms were "drowned out."

Mills Burnt.—The mills owned by H. W. Potter, at Arnold's Hollow, Yates co. were destroyed by fire on Sunday evening last. The friction of the machinery of the smut mill is supposed to have been the cause of the fire. Loss not estimated.—Insurance $6,400.

Fire.—The dwelling house attached to the Sandy Hook Light House, and occupied by Mr. Brewer, was, on last Sunday week, burned to the ground. The Monmouth Inquirer says the fire had made considerable progress when first discovered. The furniture of Mr. Brewer was chiefly saved. The light house sustained some trifling damage.

A new printing machine has just been put into operation in Philadelphia, which prints 2500 cards per hour, with a deep, clear and beautiful impression. It was built by Stewart, the machinist, for Mr. Adams, card manufacturer and printer.

Naval.—The U. S. frigate Macedonian, and sloops of war Levant and Erie, sailed on the 11th instant from Pensacola, bound to Boston.

We learn from the Journal of Commerce that Mr. Davenport has got his electro-magnetic machine so far improved, that it will drive a printing press. A small paper called the Magnet, designed to diffuse information in regard to electro-magnetism, is printed by it. This is turning lightning to a useful purpose.

Very Late from Monrovia, Africa.—The United States schooner Grampus, Lieut. John S. Paine, commander, arrived at Boston on Tuesday, from a cruise off the African coast, last from Monrovia, which place she left on the 5th of June. The Grampus touched at St. Thomas, and left that port the 8th inst. She has not lost a man during the cruise. We have not yet received our letters or papers from Africa.—*N. Y. Spectator.*

From South America.—By an arrival at Philadelphia, advices a little later, to the 4th of June, have been received from Montevideo. According to these, another battle was fought on the 10th of May, between the forces of Echague and those of Lavelle, in which the former had the worst of it,—although neither party sustained any great loss. Lavelle has now sustained himself something like a year within the Argentine territory, and his strength has greatly increased by accessions from the discontented Buenos Ayreans. Oribe seems to "have gone into retiracy," for of late we hear nothing of him, and Rivera appears to be in quiet possession of the government of Montevideo.—*Spectator.*

Anecdote of Old Age.—One of the census-takers employed in Cincinnati, has found in his progress a man who tells him that his grandmother, who died since last census, at the age of 107, within four or five years of her death had her sight restored in a remarkable degree, an entire and ample head of hair, and a full set of teeth renewed to her, all of which remained till the day of her death. "In this case," the gentleman remarks, "the *vis animi* must have co-existed to a remarkable degree, for she was able to walk two miles to church until within two weeks of her death. It may be added that up to the day of her death, there appeared to be no perceptible failure of the power of life. Her residence was in Greene County. My informant is a man of strict veracity, and says that witnesses enough can be found, to satisfy the most incredulous of the truth of this story." Thus far he has not found a centennarian.—*Courier.*

The Sac and Fox Indians, and the Winnebagoes.—We learn from Prairie Du Chien, that sixteen chiefs of the Sac and Fox tribe of Indians, among whom was old Keokuck, were waiting at that place for the coming in of the chiefs of the Winnebagoes, to enter into an amicable treaty between the respective tribes. About twenty chiefs of the latter tribe had arrived, but they declined acting until the arrival of two more of the principal chiefs, whose families and relations had suffered most in the conflict which took place last winter. The Sacs offer to pay the Winnebagoes $3000, by way of remuneration for the carnage which occurred, but the Winnebagoes it is said demand $12,000.

A destructive hail storm passed over the towns of Bloomfield, Canton and Simsbury, in this county, on Sunday morning last. We learn that hail stones fell as large as hazlenuts, and that the damage done to buildings and vegetation is very great. In some houses, from one to two hundred panes of glass were broken.—*Hartford Courant.*

Fatal Accident.—In repairing a scow at the Saratoga Lake on Saturday, while a portion was elevated for the purpose, it fell and crushed one of the workmen, Mr. Elias Baker, aged 52. Ever part of his body except the head, was literally mashed, causing instant death.

APPOINTMENTS BY THE PRSIDENT.

Receivers of Public Moneys.—Stephen Allen, at the city of New York, in the State of New York.

Issac Hill, at the city of Boston in the State of Massachusetts.

Joseph Johnson, at the city of Charleston, in the State of South Carolina.

George Penn, at the city of St. Louis, in the State of Missouri.

Jabez B. Larwell, of the Land office at Bucyrus, Ohio, vice John Caldwell, whose commission expired on the fifth of July, 1840.

John Caldwell, Receiver of Public Moneys, at Bucyrus, Ohio, vice Joseph H. Larwell, resigned.

Parker Dudley, Receiver of Public Moneys, at Palmyra, Missouri, vice Abraham Bird, resigned.

Henry Dean, Collector of the Customs, at Charleston, South Carolina, vice James R. Pringle, resigned.

From the Boston Post of Monday.

THE BRITANNIA.

On her arrival at Halifax, the whole population lined the wharves and greeted her with repeated huzzas and shouts. The Admiral commanding the English frigate Winchester, had her splendidly dressed in colors and fired a salute, which has never been done before to a private steamer.—From the Governor, Sir Colin Campbell, and the other authorities, Mr. Cunard received every attention during his brief stay at Halifax, we are informed by the editor of the Evening Gazette, who was present. As the Britannia entered our harbor and approached the city, she was saluted from Cunard wharf, East Boston Point, long wharf South Boston, and from the cutter Hamilton, lying in the stream brilliantly illuminated, as was also the Maverick House. The Band on board the Columbus struck up "God save the Queen," on the Britannia's passing her. She hauled into her berth, at Cunard wharf, East Boston, about 10 o'clock, where she was received with loud and continued huzzas, amid a splendid display of fire-works. The pleasure of our citizens was very great in welcoming this noble ship to their shores, and the immense multitudes which passed over to East Boston, and crowded to the wharves, evinced a degree of interest we have seldom seen excelled here. *The Grand Fete* to be given Mr. Cunard, to-morrow, at East Boston, will be a splendid compliment—one worthy of the liberal hospitality of the Bostonians.

A schooner came in contact with the Britannia just as she entered the narrows, on Saturday evening, which carried away her bowsprit and did considerable injury to the bow and wheel-house of the Britannia.

The Britannia will leave this city on the 1st of August, 1840, for Liverpool, touching at Halifax.

The Britannia is 230 feet long, by 32 feet between the paddle boxes. Her forecastle is four feet above the main deck.

Fire at Syracuse.—We learn from the Syracuse Signal that a fire broke out early last Thursday morning, in the old wooden buildings on the tow path, west of the Clinton street bridge, occupied by some twenty-five or thirty Irish familes, and before the flames were extinguished, they destroyed the buildings in which they originated, the adjacent joiner's shop, with all its tools and contents, a soap and candle factory, the lumber yard of Messrs. Reynolds & Co., and the Eagle Tavern and out-buildings. The loss of property had not been ascertained.

Remarkable Instance of Canine Sagacity.—A gentleman of property had a mastiff of great size, very watchful, and, altogether, a fine intelligent animal. Though often let out to range about, he was in general chained up during the day in a wooden house, constructed for his comfort and shelter. On a certain day, when let out, he was observed to attach himself particularly to his master; and when the servant, as usual, came to tie him up, he clung so to his master's feet—showed such anger when they attempted to force him away, and altogether was so particular in his manner, that the gentleman desired him to be left as he was, and with him he continued the whole day; and when night came on, still he staid by him, and on going towards his bedroom, the dog resolutely, and for the first time in his life, went up along with him, and rushing into the room, took refuge under the bed, from whence neither blows nor caressess could draw him. In the middle of the night a man burst into the room, and, dagger in hand, attempted to stab the sleeping gentleman; but the dog darted at the robber's neck, fastened his fangs in him, and so kept him down that his master had time to call for assistance and secure the ruffian, who turned out to be the coachman, and who afterwards confessed, that seeing his master receive a large sum of money, he and the groom conspired together to rob and murder him—and that they plotted their whole scheme leaning over the roof of the dog's house!—*Dublin Magazine.*

Riot in Philadelphia.—On Monday morning, about nine o'clock as the workmen were going to commence their labors on the Philadelphia and Trenton railroad track, in Kensington district, near Master street, they were attacked by a body of citizens, and compelled to desist. Finding it impossible to resume, the authorities of the city were consulted, and they despatched about one hundred police officers to the ground, who, when they arrived, attempted to protect the laborers engaged on the road, from the violence of the mob. But the mob, having recruited their forces in the meantime, renewed the attack, and a general fight ensued; the workmen were driven from the track, and several of the police seriously injured. After the police were beaten, the mob retired until evening, when they renewed their riotous proceedings, by setting fire to a public house, owned by Mr. Nagle, the President of the rail road company, in which several of the police had assembled to partake of a supper. The house was burned to the ground.

The Industry of Massachusetts.—According to an official report made to the Legislature, it appears that the product of the great branches of manufacturing industry in Massachusetts, during the year ending in April, 1837, was $91,700,000; of which sum the principal items were, cotton fabrics, $17,409,000; woollen fabrics, $10,399,000; and fisheries, $7,592,000. If to the products of manufacturing industry, be added the earnings of navigation and agriculture, it is estimated that the whole annual product of the industry of Massachusetts, exceeds $100,000,000; which divided by 700,000, the population of the State, gives $140 as the average value of the annual labor of each man, woman and child in the community. The whole value of the industry of the cotton growing country of the Southern States, with a population of 2,500,000, is equal to $100,000,000; and the annual value of the labor of each man, woman and child in the slaveholding states, is estimated at only $40.

A Magnificent Plant.—We find in one of our late English papers, the following description of a splendid botanical curiosity:—

"There is at this time a splendid specimen of Cereus speciosissima in the store of T. Short, Esq., of Martin, near Doncaster, covering 98 square feet of trellis, on which is grafted that beautiful plant Epiphyllune speciosum, which covers 18 square feet of trellis, and is covered with 390 blossoms; it is one sheet of red pink, and considered one of the largest specimens in England. On the same plant is grafted twelve other species of Cacti."

Martyrs.—According to the calculation of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alve, 36,000 were executed by the hang-man, 150,000 by the Irish massacred, besides the vast multitude of whom the world could never be particularly informed who were postscribed, starved, burned, assassinated, chained to the gallies for life, or immured within the walls of the Bastile, or others of their Church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, including the space of 1,400 years, amounts to 50,000,000!

NOTICE.

The meeting of the Quæsitor Scientiæ Society will be held at the chapel of the De Ruyter Institute, on Wednesday the 5th inst., at 6 o'clock P. M., when the following question will be discussed:—

Ought Intemperance (as it regards an excessive use of intoxicating drinks) to be made a civil crime?

J. B. WELLS, Pres't.

Jas. H. Jerome and G. Wells, first disputants.

The citizens are respectfully invited to attend.

NOTICE.

An EXAMINATION of the Students of De Ruyter Institute will commence on the 10th of August, 1840, and continue three days.

The order of examination will be as follows:—

Monday, A. M.

1. English Grammar.
2. Arithmetic.
3. Natural Philosophy.

Monday, P. M.

1. French.
2. English Grammar.
3. Latin.

Tuesday, A. M.

1. French.
2. Latin.
3. Astronomy.

Tuesday, P. M.

1. Arithmetic.
2. Greek.
3. Botany.

Tuesday Evening, at 7.

1. EXHIBITION in the chapel.

Wednesday, A. M.

1. Algebra.
2. Greek.
3. Italian.
4. Chemistry.

Wednesday, P. M.

1. Geometry.
2. Ladies' Compositions.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

MARRIED.

In De Ruyter, on the morning of the 23d ult., by the Rev. Orson Campbell, Mr. JOHN A. CRANDALL, of Brookfield, to Miss ELIZABETH A. DOWSE, of De Ruyter.

Letters received at this office for the week ending August 4th.

Oscar Williams, Wm. Hagar, (your request shall be complied with.)

RECEIPTS.

Of Winslow Newton, $2; of Ethan Stillman, $2; of Oscar Williams, $2, cr. Joseph L. Perry. Of Daniel Saunders, ,50; Of Amos Colegrove, $9, cr. H. C. Crandall, J. S. Crandall, D. S. Truman, and M. S. Ennis, $2 each; L. I. Coon $1. Of G. P. Maxson, $1, cr. Geo. Gutcheus.

Thermometrical and Meteorological Table,

For the week ending Aug. 2, by A. L. SAUNDERS, M. D.

	Thermometer,				Winds,		Weather,	
	mor.	aft.	eve.	mean	a. m.	p. m.	a. m.	p. m.
Sun. 26	50	80	63	65	W	W	clear,	clear,
Mon. 27	56	90	68	72,33	W	SW	clear,	clear,
Tues. 28	62	88	68	72,66	S	W	clear,	rain,
Wed. 29	62	70	59	62,16	W	W	clear,	clear,
Thur. 30	54	78	68	66,66	W	W	clear,	clear,
Frid. 31	54	86	64	68,83	SW	S	clear,	cl &r,
Sat. 1	59	82	60	66,5	SW	W	clear,	cl'dy,
Sun. 2	62							

N. B. Thermometer hangs in the shade.

ADVERTISEMENTS.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber.

S. CARPENTER.

De Ruyter, July 10, 1840. 19tf.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its brances; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices ✱ correspond with the times.

De Ruyter, August 4. 1840. 22tf.

FOR SALE.

THE subscriber offers for sale the well known TAVERN STAND, two miles east of the village of De Ruyter, in Madison county, on the Cooperstown Turnpike, containing Fifty-five acres of good land; with good buildings, and a large supply of first rate fruit trees, and well watered.

The above premises, if not previously disposed of, will be sold at Auction on the first day of September next, at 2 o'clock P. M., to the highest bidder.

A credit will be given for part of the purchase money if required. Possession given in the fall if wanted. For further particulars inquire of the subscriber on the premises.

S. BUNKER.

De Ruyter, August 4, 1840.

CABINET MAKING.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga., Co. for Sale by the Subscriber at $5,00 per Barrel.

S. G. WALKER

De Ruyter, June 1, 1840

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the

May 20. STONE STORE.

AS USUAL,

The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of **Spring Goods**, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days*

De Ruyter, May 20, 1840. 12tf

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot

June 2.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Sips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 17, 1840. 2tf

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.

July 7. JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand, in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

List of Letters

REMAINING in the Post Office at De Ruyter, July 1st, 1840.

Darias Benjamin,
Nancey Benjamin,
Lucy Burdick,
Henry C. Burdick,
Wm. H. Ballard,
Amos Brown,
Thompson Burdick,
Samuel Corless,
Bradley Camp,
Pardon Coon,
Artemus Cary,
Elizabeth A. Dowse,
Richard Deyoe, 2,
Edmund Farrington,
Mary Goodwin,
Shedrick Hitchcock
Ira C. Holdridge,
N. J. Hitchcock,
Laura B. Hamlen,
Polly Holmes,
James Holmes, Jr.,
Ahira Johnson,
Lewis & Smith,
Mary E. Lewis, 2,
Mary Lawrence,
Mary Lawton,
Le Roy Maxson,
Orrelius Maine,
Orville Mane,
Joseph Olcott, &
Samuel Justis,
Hubbard Newton,
Diana M. Nichols,
Levi Pope,
Mr. Pulford,
Stephen B. Roby,
Harvey Snow,
Susanna Starr,
Horace Spaulding,
John Snyder, 2,
Terrissa Wells,
John Whaley,
Theodore Warner.

☞ Persons calling for the above letters will please say "*Advertised.*"

GEO. SEARS, P. M.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
Maine:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
New Hampshire:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
Vermont:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
Massachusetts:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
Rhode-Island:	
Burrilville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
New-York:	
Safety Fund	3-8a1
Red Back Money	3-8a1
Millers Bank, Clyde	12
Farm. Bank, Seneca co	15
Tonewanda Bank	40
New-Jersey:	
West of New Brunswick	3
East of New Brunswick	1-2
Farm. & Mer. Middle Point	1 1-2
Pennsylvania:	
Philadelphia Banks	3 3-4
Schuylkill Bank	broke
Towanda Bank	3 3-4
Honesdale Bank	3 3-4
Susquehanna co.	3 3-4
Other Pennsylvania	7a9
Ohio	9a12
Virginia	4a9
Indiana	8a10
Kentucky	8a10
Illinois	8a10
North Carolina	6
South Carolina	4a5
Georgia	5a15
Tennessee	15 20
Mississippi	—
Missouri	
Bank of State of Missouri	8
Louisiana	
New-Orleans	10
Michigan	
Canada	5a7

PRICE CURRENT.

Ashes. Pot, per cwt	4,50
Pearl	5,50
Fish.—Markerel No 1. bbl.	12,50
" No 2.	9,25
" No 3.	4,25
Shad	13,00
Flour.—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	2,50
Indian Meal	3,00
Grain,—Wheat, Northern	1,03
" Western	—
Rye	,60
Corn 58lbs.	,56
Barley do.	,65
Oats	,44
Beans, per tierce	13,00
Molasses gal.	,27
Oils.—Whale	,31
Sperm, Fall	1,00
" Winter	1,12
Provisions.—Beef, Mess	14,25
" Prime	10,00
Pork, Mess	15,25
" Prime	13,50
" Fresh, per cwt	8,50
Butter, Orange lb.	,18
" Western	,12
Cheese	,06
Hams	,11
Salt.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
Tallow	,08
Wool.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of Mahammoth Boot. June 2.

POETRY.

From the Olive Leaf.

THE SACRIFICE.

BY MRS. M. L. GARDNER.

It was a golden morning;
The sun shone bright upon Chaldea's plain,
As from his watery bed he rose and hastened
On his errand through the skies, casting his
Beams on human joys, and lighting up the
Scenes of earth in splendor.

But when he reached the mountain's top,
He veiled his face in clouds, to see the young,
The beautiful, the guiltless, urging his
Way beside his aged father, bearing
In his young arms the fatal wood, toward
Moriah's dizzy height, himself the sacrifice!
In all the innocence of youth, in all
The pure simplicity of nature, how
His sweet face beamed as his mild eye looked
Upward, and in touching pathos, asked, "Where
Is the lamb, my father!"

"God will provide one,"
Was the prompt reply. Ah me! did not the
Patriarch's arm grow weak, his eye grow dim,
And his whole frame seem paralyzed, as on
The wood he bound his only boy!

The glittering steel gleamed high, and
The fierce blaze commenced its dreadful work, when,
Throned in light, arrayed in vestments glittering
Like the moon upon a fleecy cloud of
Azure brightness, an angel form was seen,
Crying, in accents sweet as seraph's tone,
And soft as music on the placid lake,
"Thou man of God, forbear!"

Can fancy form more finished
Happiness, bliss more exquisite, rapture
More divine, than that which glowed in Abraham's
Soul, as he looked up, and saw the heavenly
Vision? as he unbound his beauteous
Boy, with fond parental love and holy
Transport, bade him rise and live!

Sag Harbor, L. I.

MISCELLANEOUS.

TEMPERANCE AMONG THE CATHOLICS.—The efforts made by Father Matthew in the cause of temperance, have given a new impulse to the work in this country. We have already noticed the movement among the Catholics in Lowell, and also at Philadelphia, and other parts of Pennsylvania.—The following is an extract of a pastoral letter of Bishop Patrick, of Philadelphia, "to the clergy and laity" of the Diocese, dated June 24th.—*New York Obs.*

In harmony with these views, several of our most zealous clergymen have proposed to establish a society similar to that which has been established by the zeal of an humble Priest in Ireland, with a pledge of total abstinence from all intoxicating liquors. The end and object of this association being the extirpation of vice, it is deemed expedient that its members should not confine themselves to the renouncing of any special drink, which may more frequently be the cause of intoxication, but of all that can intoxicate, so as to leave to the weak no occasion of temptation. In a spirit of generous devotedness, thousands of most temperate habits, have joined the Irish Association, to encourage others by their example, and to afford to all the facility of practicing without shame that total abstinence, which to some is absolutely necessary. In the same devoted spirit several of our venerable brethren, whose exemplary piety and zeal console and sustain us in our arduous charge, have come forward, anxious to redeem from the thraldom of perverse customs and inveterate habits, the weak and the unfortunate, who struggle with this infatuating passion. We cannot but applaud the zeal, from which this proposition has sprung, and express publicly in strong terms, our approbation of every effort, that our venerable brethren may make in various congregations committed to their charge.—Whether on that plan or such a plan as in their prudence may be found suitable to the local circumstances, and may finally lead to the result desired by all—the total extirpation of the vice of intemperance.

THE CATACOMBS OF PARIS.

These immense excavations extend under a considerable part of the capital, and they have no doubt furnished its building materials since the earliest times. They are no longer worked, because the streets and many of the houses having been undermined, the surface of the ground as well as buildings occasionally fell in, and the government felt it necessary to check the farther progress of the evil. Pillars have been constructed in the most exposed situations, and as it is some time since I have heard of any accident, I presume there are no farther apprehensions. The entrance is secured; and admittance is obtained with some difficulty! for in Europe the public authorities are more careful of life than we are, and persons having been separated from the guides have become lost and perished in this vast field of the dead. What end can be more frightful!—To wander in this immense charnel-house, surrounded by the most revolting emblems of mortality, to perish in the midst of departed generations, is terrible indeed. The bones are all arranged with horrible symmetry. Pillar after pillar, and wall after wall, of arms and legs and ribs, hedge in the visitor, and form a narrow path, along which he follows the guide in impressive silence. And as the torches, which are carried, and which alone light up these regions impenetrable to-day, shed their feeble and flickering rays upon these sad memorials of humanity, the scene is painful beyond description. And then come the columns of skulls, and you may almost fancy, as the fitful light strikes them, that they are grinning upon you with diabolical malice. The whole cavern resembles the Valley of the Shadow of Death, so powerfully described by the prophet, rendered still more strange by the display of a kind of taste in the arrangement of the materials. I breathed freer when the portal of this great tomb closed behind me.—*Hon. Mr. Cass in Democratic Review.*

THE FATE OF MEN OF TALENT.—Homer was a beggar; Plutus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades and died with them all; Tasso was often distressed for five shillings; Bentinoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the Lusiad, ended his days, it is said, in an alms-house, and at any rate was supported by a faithful black servant, who begged in the streets of Lisbon for the only man in Portugal on whom God had bestowed those talents which have a tendency to exalt the spirit of a downward age; and Faugelas left his body to the surgeons to pay his debts as far it would go.

In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on a scaffold; Spencer, the charming Spencer, died forsaken and in want; the death of Collins was caused through neglect, it producing mental derangement:

"Each lovely scene shall thee restore,
For thee the tear be duly shed;
Beloved till life can charm no more,
And mourned though pity's self be dead!"

Milton sold his copyright of Paradise Lost for fourteen pounds, at three payments, and finished his life in obscurity; Dryden lived in poverty and died in distress; Otway died prematurely and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with the bailiffs; the Vicar of Wakefield was sold for a trifle, to save Goldsmith from the gripe of the law; Fielding lies in a burying ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of eight pounds; Chatterton, the child of genius and misfortune, destroyed himself; John Kates died of a broken heart, occasioned it is said, by the merciless manner in which his works were received.

AN ANECDOTE FOR MAN-WORSHIPPERS.—Patrick Henry's biographer, gives the following incident. When Mr. Henry was verging towards three score and ten years, the political aspect of affairs, induced him to forego the comforts of his retirement, and to be presented as a candidate, for the house of delegates. On the day of the election, as soon as he appeared on the ground, he was surrounded by the admiring and adoring crowd, and whithersoever he moved, a concourse follow d him. A preacher whose piety was wounded, by this homage paid to a mortal, asked the people aloud—Why they thus followed Mr. Henry? Mr. Henry, said he, is not a God!—No, said Mr. Henry, deeply affected, both by the scene, and by the remark, "no my friend, I am but a poor worm of the dust; as fleeting and unsubstantial, as the shadow of the cloud that flies over your fields and is remembered no more." The tone with which this was uttered, and the look which accompanied it, affected every heart, and silenced every voice. Envy and opposition were disarmed, by humility; the recollection of his past services, rushed upon every memory, and he read his history in their swimming eyes. Here was an affecting illustration, of the principle, that he that humbleth himself shall be exalted.

TRY.—"Let a man sit down at the foot of a great mountain," says Dr. Johnson, "to contemplate its greatness, and he will be ready to say, I can never go over it, the attempt is futile. Yet, on the second thought, he concludes the task can be performed, not by one mighty leap, but by successive steps, and by the simple process of putting one foot before the other."

Again: "The chief art," says Locke, "is to attempt but a little at a time. The wildest excursions of the mind are made by short flights frequently repeated. The most lofty fabrics are formed by the accumulation of propositions."

Drops of water constitute the ocean.—Sands make a mountain, and rocks are not worn away by sudden force, but by the continual droppings.

The more free mercies are, the more acceptible they should be to us, and we should be more thankful for them to God.

A noble heart, like the sun, shows its greatest countenance in its lowest estate.

The number of females in Portugal is 827,947. The whole population is 3,223,474.

FOR THE FARMER.

From the Mercury.

No apology can be necessary for calling the attention of the readers of the Mercury, particularly those of this county, to the subject of Cattle, and the necessity of adopting the best breeds introduced from abroad into our pastures and dairies. It costs but little more to keep a breed of cattle that will weigh from seven to ten hundred at two years old, than it does to keep a kind that must be kept till they are three or four before they will reach the same weight. Size, beauty, quickness of motion, rapidity in fattening, and great milken qualities, are rarely found combined in the same animal, or the same breed, and one of the reasons, (perhaps the greatest,) is the attention of the breeder of cattle to a single excellence, by which the other valuable properties are lost sight of, and perhaps destroyed. It is unquestionably true, that every perfection in cattle, whether it be one of form and quality of flesh, of disposition to fatten or yield milk, can be promoted and retained solely by the breeder's devoted attention to his particular object; and if one object be allowed a paramount importance in the breeder's estimation and practice, other objects will suffer in proportion as they are neglected. But it does not hence follow, that a breed of cattle may not be produced, which shall combine the greatest number and greatest degree of good qualities which can be compatible with uniform excellence, and in the opinion of the best judges and breeders of cattle both at home and abroad, the point of uniform goodness in all the qualities, designed to make cattle valuable, has been nearer approached in the "Improved Short Horns," than any other breed.

In our remarks on the subject of cattle, we shall avail ourselves of the best authorities on the subject within our reach, and owing to the enterprising spirit and good sense of citizens of our own and other states, we are not without as fine specimens of the best improved breeds as can be shown abroad, to direct the opinion and inform the judgment; but in comparing the several breeds, we must look abroad for estimates founded on actual experiments, and as a writer on cattle, none stands higher than the Rev. Mr. Berry, who by his skill in selecting and judgment in breeding, has raised the Short Horn to its present proud pre-eminence.

It will not be necessary here to trace the history of the several breeds from which the Short Horns in their improved state, descended: Those who wish for information on this topic, are referred to the 4th volume of the Genesee Farmer; to British Husbandry, British Cattle; or the masterly treatises of the Rev. Mr. Berry. It is enough to state here, that Mr. Colling is considered as the founder of the improved Short Horns—that this improvement was principally effected by means of his celebrated bull Hubback—and in the language of Mr. Berry, "As we have at present no superior horse on the turf which does not boast the blood of the Godolphin Arabian, so it may be asserted that we have no superior Short Horns which do not claim descent nearly or remotely from Hubback."

In consequence of Mr. Colling's health failing him, his herd of cattle went into the hands of Rev. Mr. Berry. He found on investigating the subject, that he had a herd of cattle rather ungainly in size, and milkers would give large quantities, but inferior in quality: these defects he resolved to alter. This he succeeded in doing, by a cross with the Galloway, a breed with deep massive bodies, good milkers, however small in quantity, but very rich in quality, and short legs, and well calculated to bring the Teeswater cattle nearer the ground, and add weight, firmness and hardness. In breeding his cattle, the great object of Mr. Berry was to retain the many good qualities of the Teeswater. He was much favored by circumstances in promoting his object, which was to take one cross and the breed and the Teeswater, the only course, by the way, in which crossing can be successfully adopted. To breed from the produce of a cross directly among themselves, will lead directly to the results which have induced many persons without due consideration, to believe conclusive against crossing but to take one cross and the return, and adhere to one breed, will, in the course of a few generations, stamp a variety with sufficient certainty.

The principle of crossing here laid down we consider of very great consequences, as it is the only one by which a good quality can be introduced and made permanent in the variety. It is the only one by which the excellence, be it from maturity or milken, can be rendered habitual in the breed, and become, instead of an accidental quality, a part of the constitution, and typical of the race. Attention here can perpetuate any desirable quality to the greatest extent, and the experiments of Mr. Culley, Mr. Berry, Mr. Whitaker, Mr. Smith, and others in England, have demonstrated the soundness of the theory. Early maturity and aptitude to fatten, were the grand object of the early breeders of the short horns, and on these points they succeed to a perfection which left nothing to be desired. Early maturity is the distinguishing characteristic of the Short Horns and their capacity to continue growing, and at the same time, attaining an unexampled ripeness of condition at an early age, has excited the wonder and obtained the approbation of all not blinded by unworthy prejudices. To illustrate this property of early maturity, and show the great advantages gained by adopting a breed affording such results, we shall give from Mr. Berry a few instances of animals fitted for the butcher, their age and weight.

"A steer, bred by Col. Cook, (of Oustan near Doncaster,) fed on potatoes and straw, was slaughtered when two years and twenty-two days old; His quarters weighed 684 lbs."

"Mr. John Rennie produced at the East Lothian agricultural meeting, a steer aged two years and four months, whose four quarters weighed 1308 lbs. Also, a steer aged three years and six months, whose quarters weighed 1459 lbs. and the tallow 241 lbs. The same gentleman also exhibited a steer, between 18 and 20 months old, the quarters of which weighed 1044 lbs."

"Mr. Robertson, near Berwick, produced at the Agricultural Society meeting, the following cattle fed on turnips:

A steer three years and a half old, four quarters, 1898 lbs.; tallow 295 lbs.

A steer three years and ten months old, four quarters 1840 lbs.; tallow 294 lbs.

An ox four years and a half old, four quarters 1990 lbs.; tallow 324.

Mr. Smith entered for a sweep-stakes, a twin heifer, calved in April, to be shown in June, when she would be two years old.—She was fed through the winter on turnips and hay, with 400 lbs. oil cake, and was turned out to grass in May. On the 23d of July, she weighed 872 lbs. having gained in 30 weeks 480 lbs."

These instances will demonstrate their peculiar character of fattening early; and that they may be made to combine the qualities hitherto considered incompatible with good feeders and good milkers, the experiment of Mr. Berry clearly shows. It was found, as the qualities of the unimproved Durham cattle became developed, that by a too exclusive regard to form and propensities to fatten early and easily, the important one of good milking had been neglected; and that in this respect, they were inferior to some other varieties of English cattle.—The qualities of form and fattening, had become habitual; the object now was to engraft on these properties of good milkers which was successfully made by the cross Mr. Berry made with the Galloways. In this improvement, which was completely successful, Mr. Berry took the lead, which has made a very great improvement in the improved Short Horns.

We regard the establishment of these principles in regard to crossing, (and they have been adopted with the beautiful little Devons, and our own native breed of cattle,) which has resulted in excellent cross, well worthy the attention of the dairy-men, and as proving most conclusively the engrafting of any desirable quality, and then rendering it constitutional and permanent. As a proof that the improved Short Horns are not inferior in dairy properties, we give the following statement from the work on "Cattle," published by the Society for the diffusion of Useful Knowledge. The experiment was made by Mr. Calvert of Sandsike, on the milk of a cow put by itself, and an accurate account of the butter produced weekly, kept by, for the time stated. Each week gave as follows:—9, 12, 11, 19, 21, 18, 17, 16, 15, 15, 15, 16, 17, 16, 15, 14, 14, 15, 15, 15, 17, 16, 15, 11, 13, 12, 12, 11, 10, 9, 8, 7; Total, 458 lbs. of butter in 32 weeks. She averaged 25 quarts a day for 20 weeks; the greatest, 33 quarts a day. The pasture was by no means of a superior quality. This instance of diary excellence is pronounced not a singular one, in the work alluded to; but we believe, all will allow, that such products cannot be found any where except among the very best cattle. Instances of great yield, both of milk and butter for a single week, are on record in this country, from the improved and common kind of cows: but we have met with no accounts properly authenticated, equal to the above, the season included.

Some farmers in England have asserted, and the opinion has been advanced in this country, that the short horns are not fit for work. The correctness of this may well be doubted. We know of no instance when the improved stock have been used as oxen; they command too high a price as bulls, to be condemned to the yoke: but instances have occurred in which the bulls have been worked on the farm, and as was to have been expected from their disposition, proved perfectly docile and manageable.—To the above objection an English writer replies:—"They work admirably, but surely cattle which are fit to go as profitably to the butcher at two years old, as any other breed at 3 or 4, ought never, as a general rule, to be placed in the yoke. No beast, in the present advanced state of breeding, ought upon a system which arose out of the necessity of obtaining compensation by work for the loss attending a tardy maturity."

The color of the Short Horns, the improved variety, is red or white, or a mixture of the two combining in endless variety, and producing very frequently a fine effect. The imported bull that was exhibited last fall before the Agricultural Society of this county, by Doct. Smith, of North Canaan, was decidedly the best bull, I think, I ever saw. His form, marks of color and docility of appearance, resembles the full bloods of the improved species—therefore, we have no reason to doubt, but that, he is a thorough bred Herd Book animal, and should be patronized by every farmer who may avail himself of an opportunity. His stock unquestionably will be good for the dairy, and stands unrivaled in America.—The white, it is very probable, they obtained from an early cross with a white or wild breed from the Tees; and whenever this color shows itself, it is accompanied with a red line, more or less on the extremity of the ear—a distinctive character of the wild cattle. No pure improved Short Horns are found of any colors but those above named. This should be remembered; for there are Short Horns of the improved kind, black, pied, or black and white, blue and dun, and of all shades, and there can be no doubt, that multitudes of these inferior animals, or crosses with them, are finding their way to market as the pure improved Short Horns.

If the improved Short Horns are to be extensively introduced into this country, it will be in the same way, and for the same reason, that all our improvements are adopted. It will not be in consequence of any abstract or theoretical reasoning on their merits, but because they are found on experience, to be more profitable than any other stock. They are what may be called an artificial breed; it is already one of the largest in the world; and possesses one advantage which no other breed possesses in an equal degree, which is this; that great numbers of skilful and experienced persons have, for a long series of years, not only adopted this breed in preference to any others, but have selected out of itself, the animals that they deemed of superior quality, to breed from them alone; so that now it may be called a picked or chosen race, from which all beasts having any imperfection, have been carefully excluded.

The man who introduces this valuable bred of cattle into any neighborhood of farmers, is a benefactor to the community, and should be regarded as such. Prejudice may decry, and ignorance may sneer; but we know that the good sense of farmers will not always slumber; and in the approval of the intelligent, and the certainty of ultimate profit, he may find his reward.

A FARMER.

ADVERTISEMENTS.

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 29, 1849. S. G. WALKER.

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 29. STONE STORE.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.
June 2.

24 FINE METALLIC CLOCKS, warranted, at the low price of [illegible] each, this day received at the STONE STORE.
July 7.

FLOUR,
MANUFACTURED at Waterville, [illegible] Co., constantly on hand, and for sale at the
July 7. STONE STORE.

NOVA SCOTIA GRIND-STONES.
THE "REAL GENNEWINE" [illegible] STONE STORE.
July 7.

SWEDES, English, Russian and [illegible] Flat, Square, Round and Hoop Iron, New York, American, English, Blister, German, Cast and Spring Steel just received and for sale at [illegible] STONE STORE.
May 29.

NEW GOODS.
S. G. WALKER is now receiving a fine Stock of *SPRING AND SUMMER GOODS*, [illegible]
D. R. May 29, 1849.

Elmore, Annas & Ayer.
ARE the agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see [illegible] E. W. BLISS.
Trenton, N. Y. [illegible]
De Ruyter July 7.

NOTICE.
ALL persons indebted to the firm of T. R. & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 26-3
De Ruyter July 15 1849. N. G. RIDER.

NOTICE.
THE subscriber would say to all those who are indebted to him by note or book account of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.
N. B. Those whose accounts have been standing [illegible]
De Ruyter, July 21, 1849.
DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his line with fidelity and despatch at his office [illegible] three doors west of the Presbyterian Church.
De Ruyter, May 19, 1849.

DE RUYTER INSTITUTE.
SOLOMON CARPENTER, A. P., [illegible]
GILES M. LANGWORTHY, [illegible]
AUGUSTUS L. SAUNDERS, [illegible]
[illegible]

TUITION.
In the common English branches, [illegible]
In the Languages and higher English branches, [illegible]
In Drawing, [illegible]
In Painting, [illegible]
In Drawing and Painting, where both are attended at the same time, [illegible]
Tuition in advance.
March 17, 1849.

BLACKSMITHING.
THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.
STEEL SPRINGS.
For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.
HORSE SHOEING.
This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his owner. Also Ox shoeing will be done to order.
Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.
☞Orders from a distance will receive prompt attention.
JAMES CRANDALL.
De Ruyter, March 10, 1849.

JOB PRINTING.
BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c., neatly executed at this office.

FOR SALE—A first rate one horse carriage. Terms easy. Enquire at this office.
March 10.

Friction Matches.
THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1849.

BLANKS! BLANKS! BLANKS!
A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quit Claim Deeds, Mortgages, Bonds, and Justices' Blanks of every description.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.
S. M. HOUSE,
WOULD respectfully announce to the citizens of De Ruyter and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Albany street, where they can be accommodated on the shortest notice.
☞Cutting done to order.
De Ruyter, June 16, 1849. 10m6

R. HOE, & CO.
Press Makers and Machinists,
Nos. 29 & 31 Gold Street, Factory, New York.
HAVE generally on hand and manufacture at short notice, every article necessary for Printing Office, and Binding; also Machinery for [illegible] Among their assortment may be found the following:—
The Smith Printing Press, Imperial No. [illegible]
[illegible]

Agents for the Register.

NEW-YORK.
[illegible]

PENNSYLVANIA.
[illegible]

VIRGINIA.
Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Rev. [illegible] F. Randolph.
[illegible]

OHIO.
Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.
Plainfield—Lucius Crandall.
New-Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.
Waterford—Rev. Lester T. Rogers.

WISCONSIN.
Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.
Hopkinton—Joseph Spencer, jun.
Westerly—Jonathan Maxson.

INDIANA.
[illegible] Tippecanoe Co.—[illegible] Babcock.

The Seventh-Day Baptist Register
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BY
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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any [illegible] the receipt of the first number, will be considered in advance.
Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.
☞No subscription received for a less term than six months.
☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.
☞Advertisements inserted on the most reasonable terms.
☞All letters and communications to ensure attention should be addressed to the publishers free of postage.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, AUGUST 11, 1840. NUMBER 23.

COMMUNICATIONS.

For the Register.

THE RIGHT SPIRIT IN RELIGIOUS DISCUSSION.

In all discussion this is requisite, but in religious discussion there is the most urgent demand for it. Let this spirit be habitually cherished, and it will be manifested; it will flow out naturally when its developement is needed. Religious controversy, (in the common usage of that word,) I dislike; but calm religious discussion, I love.

We speak about the advancement of the church in holiness. One of the strongest indications which can be furnished, is, not a studied reserve on subjects on which religious people differ, nor the treatment of those subjects in such a style as to come to no decision, or if any thing is definitely said, to be sure and half unsay it as soon as possible; but a frank and candid comparison of views on topics concerning which we entertain different opinions.—The inquiry should ever be in our hearts—What doth our *Master* require?

A father having occasion to leave home, left certain directions for his affectionate children. During his absence they entertained different opinions about the meaning of what he had said. They did not quarrel; O no! not they; but they discussed the matter to know precisely what their father had said, and what he meant, for they were all anxious to please him. I need not dwell upon the application; christians are children of one family.

In religious discussion great care should be taken not to impeach the motives of those from whom we differ. In this particular ministers should be especially on their guard, for if they accuse each other of wrong motives, for example, of grasping at ecclesiastical power, they furnish the irreligious with a weapon, the strokes of which the church will feel.

But with proper care, ministers may publicly discuss questions about those doctrines and measures wherever they do not agree, so as not only to save the people from the impression that 'the ministers quarrel,' but so as to make all feel—the ministers are anxious to know what the Lord Jesus Christ requires them and the members of their churches to do for the promotion of his kingdom. PAX.

De Ruyter, Monday, Aug. 3.

RELIGIOUS.

From the Morning Star.

THE DUTY OF PRAYER.

Manner in which Prayer ought to be made.

We are to pray with an apprehension of the majesty of God, and a due sense of his glorious attributes. He is clothed with majesty and decked with light, as with a garment. He rideth upon the wings of the winds, and his angels he maketh as a flame of fire. Before him angels bow, saints adore, and the pillars of heaven quake. The greatest solemnity and deepest reverence, therefore, become all his worshipers. We are to come before him as a spirit, infinite, unchangeable, eternal, and self-existent. Impressed with a sense of our own nothingness and his transcendent excellence, having high and reverential thoughts of him and low and abasing thoughts of ourselves we are to address the Throne of Grace. We ought to consider him as omnipresent and omniscent, to whom our secret thoughts and the principle whence our action flow, are better known than they can be to ourselves. He is infinitely holy, and of course must be displeased with that worship which proceeds from a conscience defiled with sin, or is performed in an unholy, irreverent manner. Thus the prophet says, addressing himself to God, Thou art of purer eyes than to behold evil and canst not look on iniquity; that is, thou canst not behold it without the utmost detestation, and therefore, if we regard it in our hearts, he will not hear our prayers.

2. Our supplications are to be offered to Heaven with the deepest humility or affecting sense of our own unworthiness. A deep sense of unworthiness naturally flows from high and reverential thoughts of the Divine excellence and greatness. If we have any right views, either of God or of ourselves, we shall feel infinitely below him. He is in Heaven, we are on the earth. The most exalted, intelligent creatures worship him with the greatest humility.—The seraphim are represented as covering their faces with their wings, when in the divine presence, as if unworthy to behold his glory, or to be employed in his service.

3. Faith must likewise accompany our prayers to the mercy seat. Faith in the blood of the Redeemer is necessary to the acceptance of our prayers. Whatsoever is not of faith is sin. Faith seems to be essential to our keeping up a daily intercourse with the Father of our spirits. The principle will lead us to commit ourselves and all our concerns into a Savior's hands, depending on his merits and mediation for the supply of all our wants, viewing him as having purchased and as being authorized to apply all the benefits of the covenant of grace, which are the subject matter of our supplications to him. Thus we are instructed by the apostle Paul in respect to the manner of our prayers. I will, therefore, that men pray every where, lifting up holy hands without wrath and doubting. It is the will of God, that all men, all persons of every age, class and stations in life, attend statedly and constantly upon the duty of prayer. And they are to pray from holy motives, and to have no angry, unforgiving or vindictive passions. All malice, ill-will, and hatred, are in themselves unfit and sinful, and the duty cannot be properly performed, while they are indulged.

4. It will again be obvious to reflect, that we must attend upon the duty with diligence and sincerity. We are not to intermit or be unsteady in it, though worldly mindedness, or a pretense of urgent temporal business. God is to have our first thoughts, best services and choicest reflection, as being infinitely worthy of all our love, homage, adoration, gratitude and praise. Prayer to him is therefore a duty incumbent on all, high and low, rich and poor, and must be performed with sincerity and constancy. Every day, without suffering any wilful transactions to hinder, morning and evening should our voice ascend to our heavenly Father, for his smiles on our persons, our labors, our friends, the church, our nation and the whole world of mankind. It is as needful as our daily food, & we cannot be the friends of God, while we live in the allowed and habitual neglect of it. "Ye are my friends, if ye do whatsoever I command you." But we are commanded to pray, and therefore cannot customarily omit it, and be the friends of God. Some will pray occasionally when under Divine chastisements, bereaved of dear comforts and sorely afflicted; but in their prosperity they neglect and forget God. May the Lord help us all to obey the Divine command, and pray without ceasing, and in every thing give thanks. RICHARD PARKS.

DIVINE PROVIDENCE.

From the bosom of poverty and obscurity, in which I drew my first breath and spent my earliest years, I have raised myself to a state of opulence, and some degree of celebrity in the world. A constant good fortune has attended me through every period of my life to my presnt advanced age, and my descendants may be desirous of learning what were the means of which I made use, and which, thanks to the assisting hand of Providence, have proved so eminently successful.

And here let me with all humility acknowledge, that to Divine Providence I am indebted for the felicity I have hitherto enjoyed. It is that power alone which has furnished me with the means I have employed, and that has crowned me with success. My faith in this respect leads me to hope, though I cannot count upon it, that the Divine goodness will still be exercised toward me, either by prolonging the duration of happiness to the close of life, or by giving me fortitude to support any melancholy reverse which may happen to me as to so many others. My future fortune is known but to Him in whose hand is our destiny, and can make our very afflictions subservient to our benefit.

The young reader would do well to pay attention to the history of the man, who by his industry, perseverance, and economy, arrived to riches and honor. He is the first American philosopher. It is true that every man is not born with a genius like Franklin, bvt every man may and ought to be honest and industrious in his station.—*Life of Franklin.*

VALUE OF A SINGLE SAINT.—One saint is more valued by God than the whole world of the wicked. God is the God of all creatures, but peculiarly the God of Abraham, and of his seed: one Abraham is more deeply rooted in his heart, than all the world; and he doth more entitle himself the God of Abraham, than the God of the whole world; in that style he speaks to Isaac, "I am the God of Abraham, thy father," much more the God of Israel—the God of the whole Church, of which Abraham was but a member, though the father of the faithful, and a feoffee of the covenant. God hath a greater value for one sincere soul, than for a whole city; he saves a Lot and burns a Sodom; he drowns a world, and reserves a Noah. He secures his jewels, while he flings away the pebbles.—*Rev S. Charnock.*

PROPOSED INSCRIPTION TO VOLTAIRE.

An English gentleman being in Paris, when a subscription was circulated by a number of the Philosophers of the Voltaire school, for the purpose of erecting a statue to the memory of their oracle, put a stop to the whole proceeding by writing the following

INSCRIPTION FOR AN INTENDED MONUMENT OF VOLTAIRE.

Behold VOLTAIRE! deserving of a stone,
Who in Poetry was great,
In History little,
Still less in Philosophy, and
In Religion
Nothing at all.
His judgment precipitate,
His dishonesty extreme.
Loose women smiled upon him,
The half learned applauded him,
And the profane patronized him;
Though he spared neither God nor man,
A junto of Atheists,
Who call themselves philosophers,
Scraped some money together,
And raised this stone to his memory.

FOR THE CHILDREN.

For the Register

MESSRS. EDITORS,—You will do me a favor by inserting the following lines, which I have copied from an old paper, into your worthy Journal. There is a touching simplicity in them that will make its way to a feeling heart, and renders them worthy of more than a perishing existence. M. S.

NEW YEAR'S EVE.

BY ALFRED TENNYSON.

If you're waking call me early, call me early mother dear,
For I would see the sun rise upon the glad New Year.
It is the last New Year that I shall ever see;
Then ye may lay me low i' the mould, and think no more of me.

To-night I saw the sun set; he sat and left behind
The good old year, the dear old time, and all my peace of mind;
And the New Year's coming up, mother, but I shall never see
The May upon the blackthorn, the leaf upon the tree.

Last May we made a crown of flowers: we had a merry day;
Beneath the hawthorn on the green, they made me queen of May;
And we danced about the May-pole, and in the hazle copse,
Till Charlese's wain came out above the tall white chimney-tops.

There's not a flower on all the hills: the frost is on the pane:
I only wish to live till the snow-drops come again:
I wish the snow would melt and the sun come out on high—
I long to see a flower so before the day I die.

The building Rook 'ill caw from the windy, tall elm tree,
And the tuneful Plover pipe along the fallow lea,
And the Swallow 'ill come back again with the summer o'er the wave;
But I shall lie alone, Mother, within the mouldering grave.

Upon the chancel-casement, and upon that grave of mine,
In the early, early morning the summer sun 'ill shine,
Before the red cock crows from the farm upon the hill,
When you are warm asleep, Mother, and all the world is still.

When the flowers come again, Mother, beneath the waning light,
Ye'll never see me more in the long gray fields at night;
When frrom the dry dark world the summer airs blow cool,
On the oat-grass and the sword-grass and bullrush in the pool,

Ye'll bury me, my Mother, just beneath the hawthorn shade,
And ye 'il come sometimes and see me where I am lowly laid.
I shall not forget ye, Mother, I shall hear ye when ye pass,
With your feet above my head in the long and pleasant grass.

I have been wild and wayward, but ye 'll forgive me now;
Ye 'll kiss me, my own Mother, upon my cheek and brow;
Nay—Nay, ye must not weep, nor let your grief be wild,
Ye should not fret for me, Mother, ye have another child.

If I can I'll come again, Mother, from out my resting place;
Though ye 'll not see me, Mother, I shall look upon your face;
Though I cannot speak a word, I'll hearken what you say;
And be often—often, with you, when ye think I'm far away,

Good night, good night, when I have said good night forever more,
And ye see me carried out from the threshhold of the door;
Don't let Effie come to see me till my grave is growing green;
She 'll be a better child to you than I have ever been.

She 'll find my garden tools upon the granary floor:
Let her take 'em: they are hers: I shall never garden more;
But tell her, when I 'm gone to train the rose-bush that I set
About the parlor window, and the box of mignonette.

Good night, sweet mother; call me when it begins to dawn;
All night I lay awake, but I fall asleep at morn;
But I would see the sun rise upon the glad New Year;
So if you 're waking call me, call me early, mother dear.

HARRIET'S SABBATH.

"I am sure that I keep the Sabbath," said Harriet to herself, as she looked down into the street beneath her window, where several boys were sliding upon the ice.—"There are these wicked boys, now, playing as if it were a week day. Agnes," she continued, addressing an older sister, "don't you think that I have kept this Sabbath holy?"

Agnes laid aside the books which had been open before her, and drew the little girl into her lap, as she said:

"First tell me how you have spent the day, my dear."

"Well, when I first awoke this morning, I said my prayers and dressed, and then it was time for breakfast. After that I studied my Sabbath School lesson until it was time to go, and our Sarah came into the dining room while I was there, and she said she never saw any little girl so careful to keep Sunday holy. She said that at Mrs. Jay's where she used to live, the children were romping and playing about all day, and never thought of reading the Bible."

"But," said Agnes, "perhaps those children have never been taught to do any better. But you have parents who try themselves to do right, and who teach you that the Sabbath is God's own day, and should therefore be spent in his service.—If you wished to play they would not allow you to do so." Harriet felt quite sorry to hear this. She had been proud all the day in the thought that she was better than Mrs. Jay's children, but the remarks of her sister seemed to place things in a new light.

"I am sure, Agnes, I should not play if they did allow it. But I will tell you the rest. From Sabbath School I went to church, and when I came home I read in the Bible, until it was time to go again in the afternoon, except the few minutes for dinner. Then, you know, that since meeting, this afternoon, I have been finding verses about angels; that is our Bible lesson for to-morrow, and I was determined to get more than any of the other girls. I have bit my tongue ever so many times when it was going to say something funny, and when George asked me how far it was to Washington, I told him I had rather talk of it some other day. And I feel very happy because I know that I have tried to be good."

"Yes," said Agnes "you *have* tried, and I am glad that you have told me all about it. But does God look upon the outward conduct, or upon the heart?"

"Upon the heart, certainly," answered Harriet.

"And can you tell me if he has been in all your thoughts to-day?" asked Agnes gently.

Harriet's countenance suddenly fell.

"No," said she, "I have thought of a great many things to-day, and I know that they were not serious ones. Now I will tell you truly, Agnes, why I like to go to church—but don't look at me, it seems as if your eyes could see into my heart. I like to think of all manner of things which might happen. Sometimes I do not hear a word the minister is saying. I get to thinking about beautiful things, which I should like to have, and you can't think how delightful it is."

"Yes I can," said Agnes, "because I sometimes do so myself."

"*You?*" cried Harriet, starting up with surprise. "Well, I declare, I can scarcely believe it!"

"I don't mean that I do so on the Sabbath," said Agnes.

"Oh, don't you? Well, is it very wrong?"

"I don't think it well to indulge in it at any time, but it becomes decidedly sinful on the Sabbath."

"I am sorry for it," said Harriet.—"What shall I do, then? If I don't think of such things, I shall have my head full of some other nonsense."

"You should listen to the sermon."

"Oh dear! It is as full of long, hard words as can be! I can't understand preaching."

"If you *try* to understand and listen attentively to every word, you will find that you will soon be able to comprehend almost all."

Harriet shook her head doubtfully.—There was a silence of several minutes.—At last Harriet said,

"Agnes,"—

"Well, my dear."

"I think I have broken every Sabbath of my life, just with sinful thoughts."

"I am afraid that we might all say so," said Agnes seriously. "I know that the more anxious I am to do, and to feel as I ought, the more evil thoughts seem to spring up in my heart. But papa says, that this is because our very watchfulness makes us to see what had escaped our notice."

"Is there no way, then," said Harriet mournfully, "to keep God's day perfectly holy?"

"We cannot do it in our own strength certainly, but we can tell our heavenly Father how weak and sinful we are, and entreat his help when we find our hearts leading us astray. He who commanded us to remember the day to keep it holy, has also taught us how to pray."—*Youth's Companion.*

FOR THE MINISTER.

MINISTERS OF THE GOSPEL AT THE LAST DAY.

Dear brethren, our office is no ordinary one. We are embassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but what will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will forever ring with recited memorials of our ministry. And oh! our own responsibilty. There is for us no middle destiny. Our stake is for a higher throne of glory, or for a deeper hell. For, to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightning upon them. It is a solemn thing to stand so near the holy Lord God.

Let us beware how, by unhallowed fervors, we bring false fire before the Lord. Let us not fail to devote to our best powers, our unceasing application, consecrated by unremitting prayer. Any thing rather than careless preparations for the pulpit, and a sleepy performance of it. Forget your father, forget your mother, but forget not this infinite work of God. Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah! my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is this that I see? A horrid shape more deeply scarred with thunder than the rest, around which a thousand dreadful beings, with furious eyes and threatning gestures, are venting their raging curses? It is an unfaithful pastor who went down to hell with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curses of a wicked world, give me the martyr's stake, but, O my God, save me from unfaithfulness to thee and the souls of men.— *Dr. Griffin.*

FOR THE CHRISTIAN.

THE HEART

"Blessed are the pure in heart for they shall see God." The heart on which our Lord here pronounces a blessing, is an heart that is not only inclined to God, but to him only and to nothing else but in obedience and subordination to him. An heart that really loves God above all things else, and all other things only for his sake; an heart that is always flaming up to Heaven, in ardent and fervent desires to please and honor God in time, and to enjoy him forever; an heart that sanctifies the Lord of Hosts himself, making him its only fear and only dread, an heart that is never afraid of evil tidings, but is always fixed, trusting in the Lord; an heart that is continually rejoicing in the Lord, whether it hath or hath not any least duty to the greatest gain, and the greatest suffering before the least sin; an heart that is never shaken either by hopes or fears, but remains steadfast and immoveable as a rock, whether the sun shines or tempest beat on it; an heart that is sound in the faith, submissive to the will, obedient to the law, constant in the service, and zealous in the glory of God, but meek, and humble, and kind, and true, and gentle, and just, and charitable towards others; in short, an heart that exercises itself to have always a "conscience void of offense towards God and towards man."—*Bishop Beveridge.*

THE CHRISTIAN'S GAIN.—How delightful a thing it is to count, and not count but feel the Christian's gain—faith and fidelity, peace with God through Christ, a renewed will, increasing love, and a hope full of immortality! And how short is the time of our suffering! if upon the whole we do not suffer, and are not richly compensated, even here, in every condition, by the afore-named advantages. Go on, knowing whom you have chosen; and let neither your own weakness, nor the frowns of the world terrify you: Christ will have his grace exalted in opposition to all discouraging, unbelieving thoughts from the former and a faithful acceptance of it, and establishment in it, will make you victorious over the latter.—*Rev. T. Adam, of Wintringham.*

FOR THE IMPENITENT.

From the N. Y. Observer.

CALLS OF GOD.

God calls in *health.* He speaks to us when we are well, for he knows we need to be in full possession of all our powers to attend aright to the great concern. In health we read his calls on the printed page; hear them from the sacred desk; trace them in the wants of providence; feel them in our hearts.

And in *sickness* God calls. He awakens in us apprehensions of danger; turns our thoughts to the past; carries our imaginations to the future; lets us look into the grave; discloses the solemnity of the judgment; gives an earnest of eternal retributions.

God speaks in *prosperity,* when all is bright and cheering, reminds us that our sun may soon be obscured "and storms of sorrow fall."

And he speaks in *adversity,* when all is dark and gloomy, directs our thoughts to a better world, where sorrow and sighing flee away and tears are wiped from every eye.

God calls in *youth,* when the heart is tender, before the world has bound it in iron fetters, and before evil habits are fixed; he says, Remember thy Creator in the days of thy youth.

And in *manhood* God calls, impresses us with the importance of being ready for early death and urges the duty of spending the remainder of our days in his service.

And then in *old age* he calls; reminds us that our sands are nearly run, that soon the silver cord will be loosed and the golden bowl broken, probation ended; destiny fixed.

In seasons of revival God calls. When others are converted and enter the ark of safety, he leads us to think that now is the accepted time, now the day of salvation. He impresses us with the belief that one call will be the last, that there will be a last time; that we may refuse Christ and grieve the Spirit once too often, and he excites the apprehension that now may be our last opportunity, and that if we now neglect to secure an interest in Jesus Christ we may never have another offer of mercy.

Reader, will you listen to this call of God? It may be your last! Disregard it at your peril! Hear what God says: Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer; when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Isa. lxv. 12. Read also Prov. i, 24—33. W. J. M.

FOR THE STUDENT.

From the Cincinnati Observer

SUGGESTIONS TO STUDENTS

Upon you the obligation to elevate your moral being is imposed; to diffuse as you advance in your career the blessings of Christian education.—Bear the proud honor meekly, but yet in the spirit which must contend for the mastery with energy unceasing, with vigilance untiring.

The world will soon receive you from these hallowed seats; soon the protection of those who have watched your every step, and by timely caution saved you perhaps, under Providence, from ruin, will cease; your connection with them will indeed terminate, but we trust that through all time your hearts will acknowledge the debt their labors of love have imposed.

You will meet in the journey of life, as we all have met, inconstancy, disappointment, change; the visions of your early days you will find are but shadows resting at last upon the sober certainty, that man was born for other and higher purposes; and yet there is much to cherish in youthful attachment, and even in youthful anticipation, when both are controlled by appropriate motives.

The infancy of our being, reminds us of the primitive purity of man; and though in after years like our sinful progenitor, we are destined to feel the thorns of a moral wilderness, still it is cheering to look back upon a period of even comparative innocence for it is a pledge that there is a redeeming principle in the government of God, that can reclaim the wanderer, and restore him to the paradise he has lost.

Your destiny is to labor; no excellence can be attained but at the expense of toil; there is no royal path to greatness. Shrink not then from effort; "*nulla dies sine linea,*" should be written upon every object that meets your vision; all nature is progressive—if you do not advance, you must fall back upon the common mass of indolence and sin, which hangs upon the rear of the passing generation, and leaves no trace on the record of your own day that an immortal spirit existed.

Above all, remember that he only is wise whose hope is planted firmly on the will of Heaven. Without this all-controlling sentiment you may live indeed, like Hume and Voltaire and Rosseau; but you must die at last as *they died.*

With it, you may stand at the sepulchre of time—

"The darkened universe defy
To quench your immortality,
Or shake your trust in God."

FOR THE SAILOR.

THEY ARE PRAYING FOR US ON SHORE.—In a dreadful gale of wind, some years ago, there was a ship whose master was in the habit of attending the Bethel meetings on the river Thames, and whose vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, "Dont, cry, Jack, I am not afraid—it is now 8 o'clock, and they are praying for us on board of some ship in the Thames; you know they always pray for us when we are at sea." The captain heard the remark; it seemed to encourage him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale, and in thirty-eight hours afterwards, they were safe moored in the river, when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, "Was it you Dick, that cried during the gale, and was afraid of being drowned?"—"No, it was Jack; I was not afraid; don't you always pray for our ship in London?"—"Yes; and didn't you pray?" "Yes; I did." "And what did you say, my lad?"—"I said, Oh Lord, save my master! Oh Lord, save the ship! Let Daniel's God save the ship!" "I trust you always pray." "Yes, ever since the prayer meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack won't although I tell him he must."—*Sailor's Magazine.*

FOR THE BACKSLIDER.

Furnished by a Clergyman in the West.

ADMONITION TO BACKSLIDERS.

There is an interesting family, who were among the early settlers of this country.—The father and mother were active and efficient members of the Presbyterian Church in Pennsylvania. When they came to this region they forsook the sanctuary—opened a grog tavern, and devoted themselves to the world. Their children have grown up, and are now most devoted to the pleasures of sin. The ball room, the dancing school, and such places, are their chief delight; and the parents, Eli-like, do not restrain them. During a late revival, they were brought to reflection; and the mother, a few days since, told me with tears, "it was not always so. While we were regular at meeting, we had no difficulty with our children; they had no relish for these follies; but since we have forsaken God, we have no way to prevent it." She looks with anguish upon the influence which her apostasy has exerted upon a large family of children; several of whom are now well nigh beyond parental control.

It is appalling to see how many there are in this country, who are putting their light under a bushel. Four months ago there were rising of fifty members in this church, and just about as many old professors, within five miles, who had not joined; and many of whom were never *suspected* of being religious. Some had been exiles from God for fourteen years. Some were mourning over their desolation, and some were giving no signs of spiritual life. It is a question worthy of the serious consideration of eastern churches, "IF THE RELIGION OF NEARLY HALF THEIR MEMBERS WILL NOT BEAR TRANSPORTATION ACROSS LAKE ERIE, WHAT PROPORTION WILL BEAR IT ACROSS THE JORDAN OF DEATH?"—*Pastor's Journal.*

From the Olive Branch.

WISDOM'S VOICE.

"Unto you I call, and my voice is unto the son's of men."—Were we called to perform a reluctant duty, disagreeable in its nature, and repugnant to our feelings, how naturally we should inquire who it was that called—what claims he has upon our person and property—the object he has in calling us—whether in the end it would answer any valuable purpose, and then govern ourselves accordingly. If we could avert the cause, and turn a deaf ear we probably should.

In this case wisdom is personified, and she is addressing us individually and collectively. In the language that heads this article, "Unto you I call, and my voice is unto the sons of men." She calls us to make us happier and wiser; to lift us up out of the "miry clay" of difficulty, and set our feet in her way, "which is pleasantness, and her paths which are peace."—Wisdom is represented as viewing us headed and traveling to destruction and misery,—the "way of peace we have not known." In this dilemma she beckons to us to return to the path of the just, which shines brighter as we pursue its way; it calls to us in the character of a friend, by first inviting, then entreating, and afterwards threatning, as the case demands. We behold her comparing herself above riches and honor, altogether lovely and worthy of pursuit.—To a temple with seven magnificent pillars—to an altar with the wood prepared for the sacrifice—to a feast to which all are invited. "Length of days are in her right hand, and in her left hand riches and honor;" "her ways are ways of pleasantness and all her paths are peace." She calls upon all that pass by, not only to the wise and prudent, but she condescends to invite the simple, and those that lack understanding. The sons of men are invited and warned to choose none of the ways that lead down to death and the gates of hell.—She is friendly; she warns us from destruction to seek peace—not to wound us but to heal—not to destroy, but to save. She unrolls the consequences of courses, she points us to the haven of rest and repose, where we may ship much of our difficulty, and rid ourselves of much that embitters life. She is to us "better than weapons of war"—she is a defense and a wall round about us—she takes us by the hand, and

"Points the road,
That leads to wisdom's blest abode."

She is worth seeking. "Seek, and ye shall find" that she is altogether the way of peace and life, to them that take hold upon her, and happy will each one be that retaineth her.

But those who choose none of her ways are left to their own shame and destruction. Wisdom is represented as laughing at their calamities, and mocking when their fear cometh. To be wise to-day, even for this world, is necessary; and if neglecting to be wise shall have a bearing upon the future, how much more necessary, to "Be wise to-day; 'tis madness to defer."

J. A.

The improvement in mercies best shows what end we had in praying for them.

God is careful to chasten his people's sins and supply their wants.—*Venning.*

THE CHRISTIAN PATRIOT.

How august a character is that of the *Christian Patriot!* but alas, how rare!—Men of commanding genius, and of vast literary acquirements can be found. We can also point out men who love the Church because they are placed in a sphere of honor and emolument within its bounds, and ample opportunities are afforded them to exercise their powers, and gratify their self-inflation—and there are others who love the kingdom of God, because their interests are identified with it, and who therefore are willing, in a time of peril, to join in defending it, and in a time of calamity, to unite in bewailing it. But who loves the church for its own sake?—only because it is the household of faith, and the Church of God, and the depository of that truth by which the future generations of the world are to be saved and blessed.—He who on these grounds alone prefers Jerusalem "above his chief joy," is a rarity indeed. How immeasurably does such a disciple and champion tower above all other believers! The *readiness* with which he confesses himself a son of Zion in her evil day, as well as in her prosperity—the *patience* with which he labors for her, thro' good report, as well as through evil report—the *toil* he undertakes—and the *sacrifices* which he imposes upon himself—the *singleness* of his aims, seeking only her restoration to purity and peace, and in the *accomplishment* of this object receiving his reward. These rare, but sterling qualities, mark him out as the rightful owner of a name, which none other dares to claim—which a monarch might exult to wear, but which few potentates have possessed—the *Christian Patriot!* How august! There is a breadth about his character; and a colossol strength and proportion about his virtues, which condemn the would-be greatness of other men. Place genius, and eloquence, and rank before him, how are they overshadowed!—their fires pale—they sink into utter insignificance, and become absolutely contemptible before the moral majesty of the Christian patriot—the unfaltering single hearted lover of the church of God and the spiritual welfare of mankind—the man who like Mordecai may be neglected or reviled or persecuted by men, but whom the King of heaven will eternally honor.—*Wylie.*

A PREVALENT MISTAKE.—The sentiment, that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity of belief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you *to believe* that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health or life! Oh no! Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes.

But true belief is not a mere act of the understanding, it involves exercises of the heart; the emotions are purified, and love pervades the soul.—*Rev. E. N. Kirk.*

BUNYAN'S MAN IN DESPAIR.—I was once a fair and flourishing professor, both in my own eyes and also in the eyes of others: I was once, as I tho' fair for the celestial city, and had even joy at the tho'ts that I should get thither. I am now a man of despair. I left off to watch and be sober; I sinned against the light of the world, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.

Is there no hope? The Son of the Blessed is very pitiful.

I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the spirit of grace: therefore I shut myself out from all the promises, and there now remains to me nothing but threatnings, dreadful threatnings of certain judgment and fiery indignation, which shall devour me as an adversary, God hath denied me repentance. His word gives me no encouragement to believe; yea himself hath shut me up in this iron cage; nor can all the men in the world let me out. Oh eternity! eternity! how shall I grapple with the misery that I must meet with in eternity.

Mr. Whitefield was once preaching at Exeter where a man was present who had loaded his pockets with stones in order to fling them at this eminently useful preacher. He heard his prayer with patience, but no sooner had he named his text, than the man pulled a stone out of his pocket and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word to his heart, and the stone dropped from his hand. After the sermon, he went up to Mr. Whitefield and said, "Sir, I came here this day, with the intention of breaking your head, but God has given me a broken heart." The man proved to be a sound convert, and lived an ornament to the gospel. "Such power belongeth unto God."

PUNGENT REPLY.—To a young infidel who scoffed at Christianity, because of the misconduct of some professors, Dr. Mason said: "Did you ever know an uproar to be made, because an infidel went astray from the path of morality?" The infidel admitted that he had not. 'Then,' said the Doctor, 'don't you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?'

He that swells in prosperity will shrink adversity.

THE REGISTER.

De Ruyter, August 11, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

A CARD.

I am happy to say to my friends and the connection generally, that Rev. JAMES BAILEY has taken my place as one of the Proprietors and Editors of the S. D. B. Register, and that brother Bailey, in my opinion, is well qualified to discharge the duties of that highly responsible station.

ALEXANDER CAMPBELL.

"SEARCH THE SCRIPTURES."

Christians agree that the word of God is univocal, and perfectly harmonious in all its parts. They likewise agree, that the inspired writers, who lived in different ages, and wrote under different circumstances, are agreed in all the doctrines they teach; consequently a diversity of scriptural views cannot arise from ambiguity in the word of God. It is likewise true of the scriptures that they are so plain that "he that runs may read;" and they are fully able to make the man of God perfect, and thoroughly furnish him to all good works. If so, obscurity cannot be urged as an excuse for error. If, then, the cause of a diversity of sentiments does not arise from ambiguity or obscurity of the precepts inculcated, it follows, of necessity, that all persons who "search the scriptures," free from improper prejudice, will arrive at the same conclusions. Hence the difficulty is not with the scriptures, but with those who read them. Error, then, is inexcusable; and if the error imbibed relates to the fundamental doctrines or duties of religion, it must inevitably be accompanied with guilt.

Different views of the word of God may arise from the different manner in which it is read. Most persons are taught certain religious sentiments in early life by parents, or their teachers. All impressions thus received are held sacred, and are greatly strengthened with years. And by such the scriptures are, perhaps, more frequently resorted to for evidence to support preconceived opinions, than to learn what they teach. Such dictate rather than discover the sense, and adopt inferential proof when *positive* is wanting.

Another cause of error is, the contrariety of the scriptures to the natural or interested inclinations of many who read them. To such the language of the Savior is appropriate—"And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The corruptions of the heart are opposed to the righteous principles of the gospel. The meekness, the humility that the scriptures teach, do not accord with the unsanctified affections of men. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This exposing and condemning characteristic of the Bible renders it to many an unwelcome guest.

Want of systematic investigation prevents light from shining into the soul perfectly. But little can be accomplished, in any undertaking, without systematic effort. Disconnected reading will result in disconnected views, and these to error in judgment and life.

But, perhaps, the greatest difficulty of all, is reading *by proxy*; or, in trusting to others for information. The Bereans heard the word preached with all readiness, and then searched the scriptures daily to see if these things were so. But now many reverse the order. Few, comparatively, can give connected scripture proof for their faith and practice. If Protestants with the Bible in hand will read it through their minister, they must not censure Catholics who do the same. If an error in faith through needless ignorance results in disadvantage to the soul, the condemning sentence will be just. Until Christians "search the scriptures" with a desire to understand them, and live according to them, the church will be rent with factions, and the day will be deferred when there shall be no discord to mar the beauty of Zion.

SABBATH SCHOOLS—BIBLE CLASSES.

Having spent some of the happiest moments of our life in the Bible Class and Sabbath School; and knowing some of their advantages, we cannot urge them too strongly upon the attention of all the lovers of the Savior. Indeed, we are constrained to believe that all such must feel a deep interest in them. We know of no means that is better calculated to prepare the way for the successful preaching of the gospel. A taste for the scriptures is thereby created in those who are strangers to God, and an increasing love for them in the heart of the Christian. We are certain that the many hours of the Sabbath, which some professors are in the habit of spending uselessly, or sinfully, may be very profitably spent in preparing for the Bible Class. A more extended and correct knowledge of the scriptures can not so easily be obtained in any other way; and a more effectual means is not often found to bring thoughtless sinners to consider their ways and turn to the Savior.

Teachers ought to be specially careful in preparing to meet their classes. The interest that scholars feel depends very much on the interest of teachers, the nature of the instruction, and the manner in which it is imparted. If the melting love of the Savior moves the teacher's heart, it will move those that come under its influence. If the teacher is metaphysical and monotonous, his instructions will be tiresome and uninteresting to many. If he exercises a variety in style, and adapts instruction to the various capacities of his pupils, his labors will not be vain in the Lord.

We commend "Harriet's Sabbath," on our first page, to the attention of our juvenile readers. We also invite all to certain traits that characterize those who love the duties and devotions of the Sabbath.

1. They will "call the Sabbath a Delight, the Holy of the Lord, Honorable," and will refrain from doing their own pleasure on God's holy day.

2. They will be at the house of God, and in their seats at the hour appointed for worship.

3. Their eyes will be directed to him who declares the counsels of God's will; and their attention to the words of truth spoken.

4. They are strangers to listlessness and ennui in the house of God; and do not loiter around it before or after divine services.

5. The hallowed hours, whether at the house of God or at home, are spent in the religious exercises of meditation, reading, conversation, or praying.

6. They sweetly commune with their Savior, and find that great peace have they which love the law of God; and nothing shall offend them.

We extract the following from an article signed Samuel Marsh, in the "Union Herald," which purports to be an answer in part to a Seventh-day Baptist correspondent. Our object is not to interfere in the controversy, but to give a literal translation of the passages referred to.

TRANSLATION FROM THE GREEK.

"In the end of the (seventh day) Sabbath, (Greek *Sabbaths*) as it began to dawn towards the first *day* of the week." (Mat. xxviii; 1.) Literally, "first of Sabbaths," that is the "First (*day*) Sabbath;" the word (*day*) being necessarily understood. We find, literally, in substance the same, Mark xvi; 1, 2, 9, Luke xxiii; 56, and xxiv; 1. "The same day at evening, being (literally) the first of the Sabbaths"; or, "the first (day) Sabbath." (John xx; 1, 19.) "On the first (day) Sabbath, when the disciples came together to break bread." Acts xx; 7. "Upon the first (day) Sabbath, let every one"—1 Cor. xvi; 2."

LITERAL TRANSLATIONS.

In the end of (late in) the Sabbaths, as it began to dawn towards one of the Sabbaths. Mat. xxviii; 1. And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. And very early in the morning of one of the Sabbaths, they came to the sepulchre at the rising of the sun. Mark xvi; 1, 2. When *Jesus* was risen, early on the first of the Sabbath, he appeared first to Mary Magdalene, out of whom he had cast seven devils; 9. And rested the Sabbath day according to the commandment. Luke xxiii; 56. Upon one of the Sabbaths, very early in the morning, they came to the sepulchre. xxiv; 1. Upon one of the Sabbath Mary Magdalene came early, while it was yet dark, to the sepulchre. Then the same day at evening being one of the Sabbaths, when the doors were shut where the disciples were assembled for fear of the Jews. John xx; 1, 19. On one of the Sabbaths when the disciples came together to break bread. Acts xx; 7. Upon one of the Sabbaths let each of you lay by himself. 1 Cor. xvi; 2.

We have received a manuscript copy of a review of a discourse preached in the S. D. Baptist meeting-house at Adams, by Rev. Mr. Mattison. The Review is from the pen of the Rev. E. S. Bailey. It contains a very lucid exposure of the fallacious arguments of Mr. M. It will be published in Pamphlet form by request of the church in Adams, and be ready for them by the last of the present month.

We insert this week the Circular and Corresponding Letters, and Report on the State of Religion of the Western Association. We trust it will be acceptable to our readers. The minutes are ready for distribution.

CIRCULAR LETTER.

The Elders and Brethren, delegates to the Western Seventh-Day Baptist Association, in session assembled; to the Churches composing the same, greeting:

DEARLY BELOVED—We feel called upon to express our devout gratitude to our Heavenly Parent for his kind providence in enabling us again, unitedly, to send you our Christian salutation.

Our hearts have been cheered by the harmony of sentiment and mutual interest manifest in your communications to us, as well as the fellowship of the spirit enjoyed during our interview. The additions to our churches and an increase of ministerial gifts among us, are indications that God is still mindful of us for good, for which we should render unceasing thanks, and be encouraged to look for better things yet to appear. We however feel constrained to lay before you the duty of a more entire and unreserved consecration to God. The want of this we are assured is an avenue to most of those reverses mentioned in some of your epistles, and contributes largely to, if it be not the fountain of those lethean streams that paralyze the efforts of individuals, churches, and associations. It is this which presents the body of Christ in such a distorted form and obscures that light which should shine with emblazoned glory, and fill the whole earth. The Macedonian cry so loud in our ears, the feeble state of many branches of our vine, the example of primitive saints, the promises of our blessed Redeemer, and the injunctions of Jehovah's word, urge on us individually, this duty.

We do feel, Dearly Beloved, that it is high time to awake and gird on the Heavenly armor, and to have inscribed on all that pertains to us, "*Holiness to the Lord.*"

Suffer us then to renew our entreaties, that with you "Christ may be all in all." That henceforth you look on yourselves as not our own, but bought with a price, and whatever you do, be done to the honor and glory of God, accounting that all sacrifices of self, ease, honor and wealth, for this purpose is your richest gain and shall be your most cheerful service.

That such may be in you a growing spirit and happy inheritance, is our mutual prayer.

J. R. IRISH, *Committee.*

CORRESPONDING LETTER.

The Seventh-Day Baptist Western Association to the Seventh-Day Baptist General Conference, and our sister Associations, Greeting:

We are by the good providence of Almighty God, permitted again to assemble at our anniversary, and although in a remote part of our Association a general delegation is present.

We have received with pleasure a corresponding letter from the Central Association, but regret that they and the South Western Association were unable to send a delegate as was anticipated.

We have received no communication from the Eastern, but shall rejoice to receive from them, both a letter and delegation at our next session; as also from the other Associations.

We have appointed Brothers J. R. Irish and J. A. Langworthy delegates to the General Conference, and Br. J. H. Cochran a substitute for Br. Irish. Br. S. Coon is appointed a delegate to the South Western Association.

For our statistics, resolutions and acts, we refer you to our minutes in which you will notice that we approve, by a unanimous vote, of the article laid before us by the Conference at its last session, to become a part of its Constitution, and have repeated our instructions to our delegates to act accordingly. We would especially call your attention to a resolution on the subject of our benevolent institutions, with the hope of a cordial co-operation.

We rejoice to inform you that our attachment to the plan of Associations, increases by our acquaintance with it, and we trust as that plan becomes more matured and consolidated the happy fruits will be manifold. Our determination is to persevere in every laudable undertaking, and aim at higher attainments in grace and the knowledge of our Lord Jesus Christ, to whom be praise forever more. Now may the love of Christ unite you in the fellowship of the gospel, and harmony, for the promotion of every good work.

J. R. IRISH, *Cor. Sec.*

EXTRACTS FROM THE LETTERS OF THE CHURCHES.

First Alfred.—Sabbath, Covenant, and Church Meetings are well attended—Bible Classes are in a flourishing condition, and we believe a good degree of union exists among us.

Friendship.—As a church, we have not that cheering intelligence to write you that we could wish, however, a good degree of union exists throughout our body; also good attention is given to public worship, and the favorable circumstances under which we are placed, encourage us to believe that we shall yet see better days.

Bolivar.—We cannot convey the soul-cheering intelligence we could wish, yet we feel a desire to become more active in the cause in which we are enlisted, and earnestly solicit your prayers that there may be a bright and shining light in this candlestick of the Lord.

First Genesee.—Since the meeting of the past year, the Lord has in his mercy granted us a gracious refreshing: and we have been made to rejoice in the extent of the work which we humbly hope is not yet finished. We feel much satisfaction in stating that the work appears to be deep, and leads much to prayer, especially in our meetings for conference and prayer.

Hayfield.—The Lord has blest us the past year with seasons of refreshing from his presence—his children have been revived and encouraged to put their trust in the Lord. Some have found the pearl of great price, others have yielded to the claims of God's Holy law. Accessions have been made to the church of such as contribute much to its strength.

Clarence.—As a church, we think we can say that we are in union. Indeed we were never more so than at present, and the prospect of an increase in numbers is good. The cause of the Sabbath has advanced much during the past year, and is still progressing, though slowly.

Persia.—We feel that with us as a church, a spirit of apathy and indifference has too much taken the place of that fervor of spirit, and devotedness of life which should be exhibited in the professed followers of Christ. Notwithstanding our unfaithfulness, the Lord has been merciful unto us. Some few have been added to our numbers, and a degree of union is enjoyed among us.

Second Alfred.—The church is in a low state and has been for a long time. But notwithstanding the various trials through which we have passed, we still hope in God.

Hebron.—We have been in a state of apathy and coldness for a season, but we trust that of late we have been revived in the spirit of our minds.

Independence.—The cause of religion has not advanced with us the year past as we could wish. We have had some trials to pass through, still we have received many blessings from the hand of the Lord; and we as a body, still feel determined to trust in him and pursue the cause.

Amity.—Our trials and afflictions are not diminished, yet would we trust in the Lord.

Scio.—Low time of religion—no gospel preaching.

Second Genesee.—There is with us a good degree of union at present.

Third Genesee.—A tolerable degree of union is manifest in our church.

REPORT ON RELIGION

Your committee in looking upon the state of religion in this association as represented in the letters from the several churches, respectfully beg leave to remind you that while God has graciously given manifestations of his presence in most of the churches; that which appears necessary to have been done in the accomplishment of the will and the gracious purposes of God, in Christ Jesus, concerning us, admonishes us that we have come far short of giving to the world that manifestation of holiness and zeal required of us by our profession, and the continued mercies of our God towards us. When we consider that the christians course is onward and upward, and that we are not to be satisfied with a mere deliverance from contentions in the body, but are diligently to labor for, and earnestly expect, growth in the body, both in graces and numbers; we feel that it would not be right to represent the state of religion in this Association as flourishing, while we do not see in their returns that they lay hold on the promises, prevail with God, and receive the blessing. Some of the churches represent themselves thus; some are not going back apparently; and some have laid down their reins and opened themselves to the assaults of the enemy. Thus, brethren, in consideration of the light and power granted us, and the account we shall have to render before God, we are called upon to state that we believe it necessary to humble ourselves before him, and make a fresh consecration of all our powers in His service, and to His everlasting glory in Christ Jesus, our Lord and Redeemer—Amen.

EDWIN STILLMAN,
Z. CAMPBELL,
A. A. F. RANDOLPH. } *Committee.*

AN OLD DEFINITION YET IN VOGUE.

"PLAGIARISM.—The act of purloining another man's literary work, or introducing passages from another man's writings and putting them off as one's own."

INTELLIGENCE.

SUMMARY.

Boston has a population of 83,979, Massachusetts 718,592.

It is estimated that there are 1,555 newspapers, magazines and other productions in the U. S.

A farmer in Northampton, Mass., gathered 200 quarts of strawberries from six acres of mowing land. They were sold for a shilling a quart.

Five of the *gentlemen* who were concerned in the bloodless duel on Bloody Island, near St. Louis, have been indicted.

Nineteen young gentleman received the title of A. B., and four A. M., at the late commencement of Hamilton College.

The Lieut. Governor of Upper Canada has changed the punishment of Livingston Palmer, convicted of High treason, from death to transportation for life.

Gov. Morton has offered $500 reward for the detection of the person who robbed, and attempted to murder Mr. George Rice, in the town of Springfield on the 20th ult.

Two lions have arrived at Philadelphia in the ship Russel, being presents from the Emperor of Morocco to the President of the U. S.

Rochester.—The population of Rochester is 20,129. Increase since 1835, 5,725.

New Haven has a population of 12,957.

The crimes for which Com. Elliott were suspended from his office, were these:

1. Of ordering passed midshipman Barton, when wounded, to be taken from the Constitution to the Shark.
2. Of the various allegations founded on the acceptance of a service of plate from his crew.
3. Of the various allegations founded on his having imported twenty three animals on board the Constitution.
4. Of inflicting twenty-four instead of twelve lashes upon three of his crew.
5. Of expending the public stores for his private purpose.

The President by reason of certain mitigating circumstances, has remitted that part of the punishment which deprived him of pay for two years.

Gov. Seward has offered $500 reward for the arrest of Orange Cole, the murderer of Barber Havens at Naples, Ontario co.

The population of Upper Canada is 450,000. Toronto has 13,000 inhabitants.

The two oldest persons in Brunswick, Me., are a *single lady and an old bachelor*, (brother and sister.) The former is 92, the latter, 90.

The amount received for tolls on the New-York State Canals, during the last week in July, is $46,797,08. In the month of July, $161,374,66.

The Connecticut Legislature has abolished capital punishment, and substituted imprisonment for life.

There are upwards of 1000 Jews in Baltimore. In Morocco there are 300,000 Jews. In Tunis, 200,000. Mr. Ewald, a German missionary, circulated 15,000 copies of the scriptures among them.

A Bell, at Mengon, near Ava, in Burmah, weighs more than 330,000 lbs. It is twenty inches thick, twenty feet high, and thirteen feet six inches in diameter.

Distinguished Emigrants.—The Buffalo Tattler mentions the departure from that place, for Wisconsin, of three distinguished Hungarians of noble birth, who have gone to Wisconsin to purchase a large tract of land, under the following circumstances, as related by the Tattler: a number of the nobility attempted to pass a certain law, and determined, if they could not, to abandon their country and hereditaty domains, and emigrant, in a body, to the new world. The attempt failed, and twenty of the most distinguished and liberal nobles of Hungary are about to emigrate with their families to Wisconsin. They sent of their number, a Count of the Empire, late a military officer, & Governor of a province, accompanied by two confidential friends, to select the locality, and make the purchase. "On his way," continues the Tattler, "he stayed several days at the United States Hotel, in this city, and will probably return early in the fall, and depart for Europe, when the whole number of emigrants will embark, so as to be here about the opening of navigation. This is an important movement, and an example that will undoubtedly be followed by others of the educated and other classes. The estates that they have are of immense value, but, we understand, are not liable to confiscation, and can be claimed by the heirs of the present owners, if they choose to go back to Hungary."

A Promising Youth.—Alexander J. Danforth, aged 18, who ran away from England at an early age, and since his arrival here has been in the prisons of several of the States, has had his car cropped in some place, confessed to thirteen burglaries committed by himself with others within a year past, after being used as a witness on a trial at a former term, was discharged on Monday from custody and set at liberty, owing to the absence of witnesses to convict him. No sooner free than he resumed his career of crime, and early the next morning entered the cabin of the Austrian bark Novianese, lying at the Albany Basin, and stole $2,50 from the pocket of the pantaloons of Capt. Casper Ciganach, in which he was detected and detained by John Bratis, the mate, when officer Denniston went and brought him to the police office, where he was committed to prison, saying he would never be caught putting his hand into such small business again.

The whole number of steamboat accidents, of a serious nature, which have occurred in the United States, since the introduction of steam navigation, is stated at 272, of which the following is a summary:

No. of vessels.		No. of lives lost.
103	explosions and collapses of boilers,	886
73	striking on snags and sawyers,	118
35	shipwrecks, gales, and collisions,	473
34	fires from various causes,	444
27	unascertained causes.	
272		1821

The returns show about 440 wounded.

Greatest number of lives lost at one time *by explosion:*

On the Pulaski, coast of Carolina, in 1838, ... 138

On the Oronoko, in the Mississippi, in 1838, ... 130

On the Moselle, Ohio River, in 1838, ... 120

Greatest number *by collision:*

On board the Monmouth, on the Mississippi, in 1837, ... 300

Greatest number *by fire:*

The Lexington, in Long Island Sound, January 1840, about 150

The Ben Sherrod, in the Mississippi, 1837, ... 130

Greatest number *by foundering:*

The Home, on the coast of Carolina, 1837, ... 100

Of the 272 accidents, there occurred on the Western rivers, ... 207

On the Eastern waters and the lakes, ... 65

272

Albany.—"Fifty-seven years ago," said the venerable Gov. Morgan Lewis, setting a few days since in our counting room, "I sold this lot (the Exchange,) to James Bloodgood for $300. We were just out of the revolution, and I was glad to get so much for the property." The lot cost the Exchange Company, four years ago, $139,600. Such is the progress of things since our fathers were "just out of the revolution."—*Albany Argus.*

The Bottomless Lake.—A writer in the Troy (N. Y.) Mail, gives the following account of a remarkable pond in Sussex county, in the State of New York.

"White Lake is situated about one mile west of Paulins Kill, in the town of Stillwater. It is nearly circular, and about one-third of a mile in diameter. It has no visible inlet, but its outlet is a never-failing stream, of considerable magnitude. The name is derived from its appearance.—Viewed from a little distance, it seems of a milky whiteness except a few rods in the center, which, by the contrast, appears perfectly black. The appearance itself is singular enough, but the cause is still more remarkable.

From the center, or dark portion of the lake, at stated seasons, innumerable quantities of shells are thrown up, of various sizes and forms, but all perfectly white. These float to the shore, and are thrown out upon the beach, or sink into shallow water. Hundreds of bushels might be gathered from the shore after one of these periodical uprisings; and the whole soil for several rods, on every side of the lake, is composed of these shells, broken or decomposed by the action of the weather. In the centre of the lake the bottom has never been found, although it has been sounded to the depth of several hundred feet.

Where then is the grand deposite from which has been walling up since the memory of man, these countless myriads of untenanted shells? Is it possible that, though far remote at an elevation of several hundred feet above them, this bottomless well may, by some subterranean communication be connected with the grand shell marl deposite in the eastern part of the State?

Sea Serpent.—We were informed that this monster was seen a few days ago from Cohasset. A party of five or six persons, among whom was a sea captain of no inconsidrable experience, watched his motions for more than a half an hour, during a part of which time he approached within thirty rods of the shore. None of the party had the slightest doubt as to its nature. The head and a considerable part of the body was exposed to view; that part which was seen was supposed to be about sixty feet in length. The motion seemed to be caused by lateral fins, or the movement of the tail under water, and not by the undulations of the body as in land snakes. The humps on the back were observed, as they had been described by previous witnesses. We have this information from a source, removed from a suspicion of misrepresentation or exageration.—*Boston Daily Advertiser.*

Loss of the Steamboat North Carolina.—From J. Chapman Hugher, Esq. of South Carolina, who reached this city in the Norfolk steamboat, we learn the particulars of a fearful collision which occurred at sea on Saturday night last, between the steamboats Governor Dudley and North Carolina, and which resulted in the loss of the latter boat, together with the passengers' baggage, and the U. S. Mails for the South.—Providentially no lives were lost. These boats both belong to the Wilmington and Roanoke Rail Road Company, and at the time of the collision, which took place at sea, about 60 miles south of Wilmington, the North Carolina was running towards Charleston with the Northern passengers and mails, while the Governor Dudley was on her way towards Wilmington.

The collision took place about one o'clock, A. M. of Saturday night last, on a beautiful starlight night, with a perfectly calm sea. The boats were going at the rate of 12 or 14 miles an hour, and were seen by each other for a mile or two before they came together. How they managed to run into each other is not known; the captain of each boat was in his berth at the time—having stood his regular watch—and the mate of each had charge of his respective boat. In the collision which took place the Governor Dudley's bow struck the North Carolina between the ladies' and gentlemen's cabin. The shock was terrible, and its violence may be inferred from the fact that in ten minutes after it took place, the North Carolina had sunk to the water's edge.

The passengers of both boats were all in their berths at the time, and had barely time to escape with their lives. The great coolness and self-possession manifested on the trying occasion by the Captain of each boat, were doubtless the means of preventing any loss of life. The small boats were immediately manned, and the passengers of the North Carolina all conveyed in safety to the Governor Dudley. In about ten minutes after every one was transferred to the latter, the North Carolina, then down to the water's edge, keeled over. Among the passengers in the North Carolina were several members of Congress—one of whom Gen. Dawson, of Georgia lost fifteen thousand dollars in his trunk. Other passengers all lost considerable sums of money, and some were losers of their little all.—The Governor Dudley had a hole of about four feet square knocked in her bow, and at first leaked badly, but the aperture was in a measure closed with blankets, tarpaulins, &c. She laid by all night, and the next morning picked up two or three floating trunks which were all that were saved from the North Carolina—every thing else having gone to the bottom in her. The passengers of the North Carolina were all taken back in the Dudley to Wilmington, and while on their way thither some of the passengers of the latter generously raised a subscription to aid those who had lost their all in the sunken boat. The conduct of the Captains of the boats is spoken of in the highest terms of praise by the passengers.—*Baltimore American.*

Mysterious Death.—A young lady by the name of Jane Hawkins, died at Point Peter, in this town, on Sunday the 12th ult. under circumstances which gave grounds for strong suspicion that she had been poisoned. She was taken directly after eating a piece of sugar candy, which she said had been given her some days previous by a young man who was paying his addresses to her. She was on her way from this village to her father's residence, about three miles distant, and when about half way home her thirst was so exceruciating that she stopped at a brook to drink, which soon produced vomiting. She lay by the brook several hours until found by the school children on their way home.—Medical aid was resorted to, but to no purpose. After lingering under the most excruciating pain for six days she expired. A post mortem examination was resorted to, but the contents of the stomach produced no evidence of poison. The young man suspected of poisoning her was arrested, and after a thorough examination was acquitted. A large paper of arsenic was found in her trunk a few days previous to the time first mentioned, which she informed her sister had been given her to paint her face with. The affair still remains an unsolved mystery.—*Lodi Freeman.*

The following is the address of the two Houses of Parliment to the Queen, presented on the 12th June, on occasion of the attempt upon her life.

Most Gracious Sovereign,—We, your Majesty's most dutiful and loyal subjects, the Lords Spiritual and Temporal, and Commons, in Parliament assembled, beg leave humbly to approach your Majesty's Throne, to express our horror and indignation at the late atrocious and treasonable attempt against your Majesty's sacred Person, and our heartfelt congratulation to your Majesty, and to our country on your Majesty's happy preservation from so great a danger.

We desire to express to your Majesty the deep concern which we feel, at there having been found within your Majesty's dominions a person capable of so flagitious an act; and that we make it our earnest prayer to Almighty God, that he will preserve to us the blessings which we enjoy under your Majesty's just and mild government, and continue to watch over a life so justly dear to us.

John William Birch,
Dep. Clerk, Parliamentor.

Her Majesty's Most Gracious Answer:—

"It is with heartfelt satisfaction that I receive upon the present occasion, this Address from both my Houses of Parliament.

"I am deeply sensible of the mercy of Divine Providence, to whose continual protection I humbly commend myself, and I trust, that under all trials, I shall find the same consolation and support which I now derive from the loyal and affectionate attachment of Parliament and my Peple."

The Storm.—The city was visited yesterday by a succession of severe storms, accompanied by vivid flashes of lightning and claps of thunder. The rain commenced at an early hour in the morning, and continued without much abatement until a late hour at night. About eleven o'clock in the forenoon a dense black cloud rolled up from the southwest, shedding floods of water and discharging bolts of lightning, which momently broke over the city with a force which seemed to shake the foundations of the earth. The thunder and lightning continued with more or less violence during the day. In the morning the spire of St. Paul's Church was struck, but the electric fluid was conducted to the ground by means of the rod without doing any damage. The United States Revenue Cutter Rush, lying at anchor off the Battery, the ship Orpheus, in Peck Slip, the schr. Fairfield, at pier No 6 East River, were all injured by the lightning.—In the latter vessel the Captain, who was reading in the cabin, was dangerously burned.

The schooner Actress, from St. Johns, N. B. bound to Philadelphia, put into this port in distress, having lost fore and mainmast, jib boom, &c. in the storm.

In Brooklyn the storm was more disastrous. A liberty pole, which had lately been erected at the corner of York and Pearl streets, at an expense of six hundred dollars, was struck down, but a man who was in the act of tying a horse to the pole escaped uninjured. The three story brick house in Sands, near Bridge street, belonging to J. Lambertson, was struck by lightning, the chimney was thrown down, and in its fall it broke through the roof of the next house, doing great damage to the inside of the building. The fluid separated and passed towards the base of the house, tore off the cornices and clap-boarding, and passed through some of the rooms, following the bell wires and other conductors. One of Mr. Lambertson's children was injured, though not seriously; the fluid struck him on the foot, burning his shoe, and passed off. A house in Jackson street, occupied by Mr. Collier, was also struck. The lightning descended through the chimney and passed to the basement of the house, where a child of a Mrs. Grady was struck and instantly killed. Three boys who sought shelter under a tree in Hicks street, were knocked down and one of them killed. In Front street, a woman was struck down, but was afterwards recovered.—*N. Y. E. Post.*

A Female slave.—I had purchased her for her great beauty, but soon found that she was also active, lively, and intelligent. At first our only means of conversing was by signs, and her eyes sparkled with pleasure whenever she succeeded in comprehending my meaning. After the task of preparing our evening meal had been concluded, I frequently called her to my side, and endeavored to acquire her language, which was of a silvery sweetness, every word terminating in a vowel. Sometimes she sung the wild and plaintive airs of her country; and when I had explained to her that this was not also my native land, she would point to Afric's shore, and her eyes would fill with moisture when she signed to me that there she, too, had sisters, brothers, and other dear relatives.—*Wellstead's City of the Caliphs.*

Health of New Orleans.—The Picayune of the 14th says: from the weekly report of the Charity Hospital it appears that from the 5th to the 12th inst. seven persons affected with ordinary fever, were admitted; seventeen with bilious fever; thirty three with intermittent fever: two with remittent fever; and one with bilious remittent fever.

The silk worm was first introduced into Europe by two monks, from Persia, who were missionaries. The silk worms were secretly carried in a hollow cane.

Notice.

The South-Western S. D. Baptist Association will hold its second annual session with the church in New Salem, Harrison Co., Va., commencing on the fifth day of the week before the fourth Sabbath in August next. A full delegation, and punctual attendance is requested.

J. BAILEY, Sec'y.

MARRIED,

In Adams Centre, on the 2d inst., by the Rev E. S. Bailey, Mr. JOHN L. EATON, of Senectady, and Miss DIANA MABB, of Loraine, Jefferson Co

DIED,

In Bridgewater, on the 13th ult., NANCY, widow of Clarke Maxson, aged 83 years. She was a member of the S. D. B. Church in Hopkinton, R I. She removed to Brookfield, and was one of the first members of the 1st church in that place. She was truly a mother in Israel, and died in the triumphs of faith. She left a large number of friends to mourn their loss. Comm.

In Hopkinton, R. I. on the 14th ult., of the consumption, Miss EMELINE, daughter o Dea. Daniel Lewis, aged 25 years, in hope of a blessed immortality. Shs made a public profession of religion in the autumn of 1832, and united herself with the first S. D. B Church at that place, and has ever been a bright example of piety, and an ornament to the christian name. During her distressing and protracted illness she ever manifested a meek and quiet spirit, and while nature sunk under disease, her soul was preparing for its homeward flight. In her were united the qualities of piety, cheerfulness, and forbearance, which warmly endeared her to relatives, friends, and acquaintance. Comm.

Letters received at this office for the week ending August 11th.

Daniel Lewis, E. Clarke, (postage unpaid) H. Talcott, R. M. H. Fox, E. R. M. "Socrates", Venus, (we publish nothing involving facts without a responsible name.)

RECEIPTS.

Of Cooley C Gray, $4, cr. I. Phelps, D. Coy, D. Richardson, Y. De Clercq, $1, each. Of H. Talcott, $2, cr. A. J. Brown, C. P. Wolcott, $1, each. Of B. Collins, $2. Of G. P. Maxson, $5,50, cr. J. S. Baldwin, S. H. Sperry, E. Blackman, $1, each, G. Banford, I. B. Allen, each ,50, G. H. Cotton, ,66, S Howe ,31, M. Beckwith ,62. Of J P Fenner $4.

Thermometrical and Meteorological Table,

For the week ending Aug. 9, by
A. L. SAUNDERS, M. D.

	Thermometer,				Winds,		Weather,	
	mor.	aft.	eve.	mean	a. m.	p. m.	a. m.	p. m.
Sun. 2	62	74	66	67	S W	S	rain,	clear,
Mon. 3	60	82	63	67,5	S	W	cl.&r,	rain,
Tues. 4	55	80	78	70,5	W	SW	clear,	rain,
Wed. 5	50	75	60	63,	W	NW	clear,	clear,
Thur. 6	58	72	60	62,33	W	W	clear,	sh'w's
Frid. 7	52	70	56	58,33	W	W	clear,	clear,
Sat. 8	56	72	55	59,5	W	W	sh'ws	sh'ws
Sun. 9	47							

N. B. Thermometer hangs in the shade.

ADVERTISEMENTS.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars enquire of the subscriber. S. CARPENTER.

De Ruyter, July 10, 1840. 19tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Seaton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage. He will [illegible] either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. [illegible] with the times.

De Ruyter, August 4, 1840. 22tf

FOR SALE.

THE subscriber offers for sale the well known TAVERN STAND, two miles east of the village of De Ruyter, [illegible] Cooperstown Turnpike, [illegible] good land, with good buildings and a large supply of [illegible] from trees, and well watered. The above [illegible] will be sold at Auction [illegible] September next, at 2 o'clock P. M., to the highest bidder. A credit will be given for part of the purchase money if required. Possession given in the fall if wanted. For further particulars inquire of the subscriber on the premises. S. BUNKER.

De Ruyter, August 4, 1840.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet business in all its various branches, at his old stand opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line [illegible]

De Ruyter, July 28, 1840. 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, [illegible] manufactured by [illegible] Onondaga Co. For sale by the Subscriber at $5,00 per Barrel. S. G. WALKER.

De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,
at the STONE STORE
12tf DE RUYTER, N. Y.

STRAW, Leghorn, [illegible] Bonnets, [illegible] Hats just received at the [illegible]
May 27. STONE STORE.

AS USUAL.

The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. [illegible]

De Ruyter, May 20, 1840. 12tf

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.
June 2.

This Way Ladies!

1000 pair of Ladies, Kid, Seal and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 17, 1840. tf

ALL persons indebted to the subscriber [illegible] are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at [illegible] maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B G S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes' at the Sign of the Mammoth Boot. June 2.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.
July 7.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, [illegible] Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricult. Bank, Brewer	—
City Bank, Portland	—
[illegible]	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk, Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk, Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
[illegible] at Montpelier	2
[illegible]	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk, Boston	broke
Farm & Mech. Adams S. V.	broke
Farm. Bk, Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do.	broke
Middlesex, Cambridge	broke
Mutual Interest Bk, Boston	broke
Norfolk, at Roxbury	broke
Roxbury do.	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk, Boston	broke
Nahant, at Lynn	broke
RHODE ISLAND:	
Burrillville, R. I.	failed
Eagle Bk, Newport	fraud
Farm. Ex. Bk, Gloucester	broke
Farm & Mec. Bk, Pawtuxet	broke
Mount Hope Bk, Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk, Scituate	failed
NEW-YORK:	
Safety Fund	3-8a1
Red Back Money	3-8a1
Millers Bank, Clyde	12
Farm. Bank, Seneca co.	15
Tonawanda Bank	40
NEW-JERSEY:	
West of New Brunswick	2
East of New Brunswick	1-3
Farm & Mer. Middle Point	1 1-2
PENNSYLVANIA.	
Philadelphia Banks	3 3-4
Schuylkill Bank	broke
Towanda Bank	3 3-4
Honesdale Bank	3 3-4
Susquehanna co.	3 3-4
Other Pennsylvania	7a9
OHIO	9a12
VIRGINIA	4a9
INDIANA	5a10
KENTUCKY	5a10
ILLINOIS	5a10
NORTH CAROLINA	5
SOUTH CAROLINA	4a5
GEORGIA	5a15
TENNESSEE	15 30
MISSISSIPPI	—
MISSOURI:	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	10
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

Ashes. Pot, per cwt	4,50
Pearl	5,50
Fish.—Mackerel No 1, bbl	12,50
" No 2	9,25
" No 3	4,25
Shad	13,00
Flour.—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	2,50
Indian Meal	3,00
Grain,—Wheat, Northern	1,03
" Western	—
Rye	,60
Corn 56lbs.	,56
Barley do.	,65
Oats	,44
Beans, per tierce	13,00
Molasses gal.	,27
Oils.—Whale	,31
Sperm, Fall	1,00
" Winter	1,12
Provisions.—Beef, Mess	14,25
" Prime	10,00
Pork, Mess	15,25
" Prime	13,50
" Fresh, per cwt	6,50
Butter, Orange lb.	,15
" Western	,12
Cheese	,06
Hams	,11
Salt.—Turks Isl bush.	,35
St. Ubes	,33
Liverpool, ground	,25
Tallow	,08
Wool.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

From the New-Yorker.

"THIS IS NOT OUR REST."

Rest! angel of our dreams!
Sweet Hope, the quickener of our toils and joys,
Which sees thee from afar in broken gleams,
Lives on the music of thy fairy voice.
How fair thy dwelling seems!
But here we toil and pant in weary strife,
Never to find thee on the waste of Life.

The Youth, with heart unworn,
With Life's first brightness on his opening brow,
By untamed aspiration onward borne
To meet the scenes that rise before him now—
Ah! he must sigh and mourn!
That aspiration swells to urge him on,
But gives no rest from toil till life is done.

Yon hoary, tottering man,
Who seventy years has toiled to reach repose,
Turns sadly back to scenes when life began.
No more for him life's brilliant Future glows:
He turns the Past to scan,
Weary and sick at heart—and, groaning, deems
Man's highest joy dwells in his early dreams.

Ambition's venturous child,
Mounting o'er crag and cliff Fame's giddy height,
Sees wait above, an angel, bright and mild.
Oh! to dwell with her there in Glory's light!
He mounts—a phantom wild
All grimly glares, screams in his ear, and flies!
Not there is Rest—Fame gives no Paradise.

The hermit in his cell
Hides from the toiling world in reveries deep,
Where restless hopes his soul no more may swell,
And strives to exchange this life for dreamy sleep.
Alas! *he* feels too well
The human heart's all-heaving world unstilled—
The yearning wants of Mind not thus are filled.

This cannot be our rest:
Life's solemn trial in this strong array
Is no bright wave of song, a mind oppress
To bear reposing o'er the troubled way.
But how supremely blest
If with true hearts we use the trial given
To know ourselves and find the way to Heaven!

N. Branford, Conn., May, 1840. J. D. B.

MISCELLANEOUS.

VESUVIUS, HERCULANEUM, AND POMPEII, IN 1839.

Whoever sojourns at Naples, were it only but a day, experiences the irresistible desire of going to what is passing at the bottom of that crater which perpetually smokes. It is especially towards evening, when the sun has disappeared beneath the horizon, that the vapors of Vesuvius assume a denser tint, and deck its summit with a bouquet of brighter whiteness. At Resina you find horses, donkeys, and conductors, who convey travelers half way up the mountains to the spot called the "Hermitage." This first ride is not an uninteresting one. Here nature is not yet dead. You pass through vineyards, planted in ashes, which yield the celebrated *Lacrhyma Christa* wine, two sorts of which there are much inferior to their fame; then come some nameless trees, the foremost sentinels of vegetation, which the next eruption will devour, and, lastly, you reach the "Hermitage," surrounded on all sides, save one, by the lava of 1794, 1810, 1813, and 1822. Here you alight, and enter a region of chaos. No more trees, vegetation, birds, or insects are to be seen. Every thing is dark, bristling with points, rent into deep and rugged fractures, covered with scoria, of a sulphurous smell, which tear your feet before they burn them. You are now at the foot of the cone; all that remains to be done is to ascend vertically along the external sides of the volcano halting on your way to cast a glance at a lateral plateau, called La Somna, which was no doubt, at one time, the main focus of Vesuvius.

If your heart has not failed you along this ladder of dried lava, you will reach the top of the volcano in three quarters of an hour. Here the sight begins—a terrible, original, and unexpected one, notwithstanding all descriptions given of it. Imagine a funnel five hundred *metres* deep, whose upper edges present innumerable crevices, whilst from the lower part rise clouds of sulphurous vapor, which escape by numberless apertures, bordered with dust of a lively orange color. If you stop to admire in the distance the city of Naples softly spreading round the gulf and at your feet the ever smoking crater, you feel the fire penetrating your boots, and the guide will urge you to walk to avoid accidents. The ground, when strongly struck, yields a certain metallic sound, and as you go round the mountain you meet with gaping apertures, at the bottom of which burns a red and fattish flame. I have plunged into one of these pits a long chestnut-tree stick, fresh cut, and covered still with moist bark, and it has instantly caught fire. As you kneel before those infernal gates to ascertain their depth you distinctly perceive within hand-reach the flame bending upon itself, dense, quiet, and almost limpid; it discharges clouds of sulphuric acid gas, which excites a cough, and soon compels the observer to quit the spot. The ground, if such a name can be given to the dangerous floor which covers the orifice of the volcano, is strewed with grey lava, ashes, melting sulphur, and pyrite substances, whence escapes, at intervals, a white smoke, which affects your eyes and lungs, and yet you cannot retire without reluctance from the awful scene. One can scarcely conceive how that crater, so narrow in its lower part, has vomited heaps of lava large enough to form a mountain four times as bulky as the Vesuvius itself, without mentioning the ashes, small pebles, and masses of boiling water, which the wind has sometimes carried to enormous distances.

Notwithstanding its fearful aspect, the Vesuvius itself may be easily approached even when its eruptions take place. The lava itself, whose progress is so formidable and inflexible, advances with extreme slowness. One has time to avoid or fly before it. The slightest obstacle stops it; it turns round objects, burns them if they be combustible, and envelopes and petrifies them as it cools, if they be not so. Thus it is that the city of Herculaneum has been seal- into a semi-metallic mass, and, as it were, cast in the lava which now covers it. Pompeii has disappeared under a discharge from Vesuvius, under a shower of ashes and little stones which have gradually though rapidly, covered it, just as certain Alpine villages disappear beneath the snow in our severe winters. Such is the reason why so much money has been expended in uncovering but a few small parts of Herculaneum, namely its theatre, which continues hid in utter darkness; whilst a third part of Pompeii has been cleared, exhibits itself to the open sky, and renders us contemporary with its inhabitants. Let us, therefore, hasten down the Vesuvius and view its ravages, which have been miraculously preserved for us in its whole splendor, a city of thirty thousand souls buried for eighteen hundred years past.

Herculaneum and Pompeii seem both very distant from the focus of Vesuvius.—They are now separated from it by inhabitants and cultivated spaces which have been conquered from the lava and recovered from the volcano. The village of Portici is built *upon the roofs* of the first of those two cities, which was petrified on the day of its death, and into the tomb of which one descends as into a mine, by a sort of shaft, ending at the theatre where, it is conjectured, the inhabitants were assembled when the eruption surprised them. It was in 1689 that the ruins of the city made their appearance for the first time in an excavation made at random, which was resumed in 1720, and finally organized in 1738, with admirable success. The discovery of the theatre and of every thing else has taken place since that period. The theatre is of Greek architecture, it is ornamental with a fine front, and with marble columns standing on the stage itself; the spectators occupied twenty one rows of steps, with a gellary above embellished with bronze statues.

One can still distinguish the places allotted to the magistrates, the scene behind which the actors withdrew, and a number of objects which excite in the traveler mingled astonishment and emotion. There are also at Herculaneum a Forum surrounded with porticos and temples, which are almost all of them damaged, and a jail with old rusty iron bars, to which the prisoners were chained—a melancholy feature of all times and places, and a monotonous emblem of human society at all periods. As you leave these excavations, which have as yet made little progress, and cannot be much extended without endangering the safety of Portici, you distinctly perceive several strata of lava, proving beyond a doubt that Herculaneum was *drowned* in repeated eruptions of Vesuvius.

The difficulty of carrying on the excavations at so great a depth, and under the foundation of a new town, has caused the ruins of Herculaneum to be almost abandoned for those of Pompeii, which present a far more striking interest. At Herculaneum there are only catacombs. At Pompeii the Romans entirely revive: the houses stand and are furnished and ornamented with picturesque paintings, the cellars are stocked as well as the tables; in more than one dwelling the dinner has been found on the table, and the skeletons of the guests round it, and then you enter everywhere on the same floor; and as the ashes, which lie but a few *metres* thick upon the ancient buildings, are cleared, the town appears, as ours come to light again when the snow melts in mountainous countries. You arrive by a suburb wholly lined with Roman tombs, and walk over a Roman pavement, worn out by Roman vehicles; you may enter the inn; there are the stables, with the rings to fasten the horses; close by is the farrier, with his sign over his door. If you penetrate into one of those tombs, you will find urns, containing ashes, hair, and fragments of calcined bones. Everywhere are displayed inscriptions, unaffected, dignified, and touching, such as the epitaph:—"*Servila, to the friend of her soul.*" Let us advance; we are in the town. To the right of the gate you behold the guardian's sentry box cut into the stone. Take the footwa , for their are footways at Pompeii, Roman footways, with posts at intervals on both sides, footways wherein one ceases not to gaze on wheel-ruts, made eighteen hundred years ago.

Whom do you wish to be taken to? You have but to speak—the names are written on the door of every house, in large red letters. Here is an apothecary's shop, with his drugs in phials, with surgical instruments and balsams still yielding a smell.—Here are far different things! Enter, you have nothing to fear; but I dare not tell you where you are, unless you have perceived the sign over the door. What think you of it?—and yet facing one of these houses stands a temple of Vesta!

Let us, then, pay a few visits; we are in a baker's shop, and here is the flour-grindstone; suppose a stone sugar-loaf, covered with an extinguisher also of stone—rub the one against the other, after throwing some corn between them, and you have a Roman mill. This wretched piece of machinery was entrusted to the hands of slaves. But I have reserved a surprise for you; here is some bread—do you read the baker's name hollowed out of that carbonized pancake; take and break it. Open that cupboard, you will find there preserved olives, dried figs, lentils, and eatables of all descriptions. A saucepan has been carried to the Naples Museum, containing a piece of meat, as well preserved as by Mr. Appert's process. What a number of meals Vesuvius interrupted on that woful day!

I nevertheless, do not think that the Romans were great eaters. I have carefully explored a number of kitchens and dining-rooms at Pompeii, and I have found, even in the richest houses, but very trifling cooking apparatus, and miniature table utensils. Their plates were real saucers, and the tables upon which the dinner was served up but little stands, in general of stone or marble, which could hold but one dish at a time. The guests lay down around as soldiers round their mess. What is admirable, delightful, charming, and overwhelming to us barbarians of the nineteenth century, is the exquisite pureness and delicacy of shape of all the utensils which served in Roman domestic life. One must see those candlebras, lamps, vases of all sizes, those charming little bronze calefactors (for everything was of bronze,) those tripods, scales, beds, chairs, those graceful and so ingeniously wrought shields which fill up whole rooms at the Naples Museum. One must, above all see the toilet arsenal of the Roman ladies, their combs, toothpicks, curling-irons, and the pots of vegetable or mineral rouge found in a boudoir. Thus the Roman ladies used rouge and deceived people, just as is practiced now-a-days; they wore, like our ladies those necklaces, rings, and ridiculous earrings which add nothing to beauty and diminish not ugliness. How times resemble one another, in spite of the space that separates them.

Above thirty streets of Pompeii are now restored to light; it is a third part of the town. The walls which formed its ancient inclosure have been recognized, a magnificent amphitheatre, a theatre a forum, the temple or Iris, that of Venus, and a number of other buildings have been cleared. The secret stairs by which the priests of those times slily crept to prompt the oracles have been detected. On beholding so many monuments which display in so lively a manner the importance of public and the independence of private life among the Romans, it is impossible to resist a feeling of sadness and melancholy. Behold along that fall of earth, the vestige of the breast of a woman who was buried alive, and stiffened by death—behold the stones of that well, worn by the rubbing of the ropes—examine that guard-house, covered with caricatures of soldiers—one might suppose that the Roman people still existed, and that we were but strangers in one of their towns. Who knows what future discoveries may be made in those august ruins! Murat employed upon them 2000 men every year. Only 60 men and 1000*l*. are now employed upon them. The excavations proceed, in consequence, with dismal slowness, however great may be the interest which his Sicilian Majesty takes in their success. It is not to Rome—devasted and disfigured Rome—that one must go to study the Romans—it is to Pompeii. Pompeii, as regards antiquities, is worth all Italy together.

"Lightning in Harness."—It was said of Franklin, when he brought down the lightning of Heaven by means of a kite, and proved to the world the truth of his predictions, that it was identical with the electric fluid, that as he had torn the sceptre from tyrants, (alluding to his eminent diplomatic services in the revolution afterwards) so had he snatched the red artillery from heaven. Cooke, the Vermont blacksmith, who first applied the electric-magnetic power to the production of rotary motion, promises to share a part of the glory of his illustrious countryman of New England, Davenport, who has been for Cook what Bolton was to Watt, and Livingston to Fulton, in procuring the pecuniary means to give efficiency to his great discovery, and whose machine was exhibited here and elsewhere for some years past, has now established a press driven by his electro-magnetic influence, and has issued the first number of a very neatly executed paper, called the Magnet, to be devoted to the subject of electro-magnetism and other scientific matters. We can conceive of no practical idea more sublime than that of diffusing the light of intellectual power through the agency of the etherial fluid, which seems to control all the movements of the universe. The emission of this paper is an epoch which will hereafter be recurred to.—*N. Y. Star.*

Protestant Chapel in Jerusalem.—A letter from Jerusalem says:—'The building of the protestant chapel proceeds rapidly. For the present, a house is hired. The English Church liturgy is translated into Hebrew, and printed, and the missionary Nikolayson performs divine service, with his assistant Plent. An institution for converts has been established by the English Missionary Society, and a Hebrew prayer-book is to be published. The English consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. It is said, there is somewhere a Talmudic saying, that when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations must be again enforced which prevailed when Palestine was a Jewish state. The rabbis in Turkey are endeavoring to complete the above number, by colonists which doubtless will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactories in Jerusalem, and some other considerable towns under the protection of England. The English government, has appointed a vice consul at Jerusalem for all Palestine."—*Hamburg Correspondent.*

Things Valuable.—A young saint; an old martyr; a religious soldier; a conscientious statesman; a great man courteous; a learned man humble; a woman loving silence; a friend not changed with prosperity; a sick man cheerful; and a soul departing with comfort.

When Oliver Cromwell first coined his money, an old Cavalier, looking upon one of the new pieces, read this inscription on one side, *God with us*; on the other side, *The Commonwealth of England.* "I see (said he) God and the Commonwealth are on *different sides.*"

FOR THE FARMER.

Packing Butter.—The increased price of butter in autumn, as well as its scarcity in winter, renders the best mode of packing it a matter of some importance.—There are several particulars of minor importance to be attended to, to which greater or less attention is given by good butter makers; but the two leading requisites without which there must be a failure, and with which there cannot easily be, are clean vessels and thorough working.

The importance of the former, in obtaining perfectly sweet butter, must be evident to every one; hence the necessity of washing vessels by scalding: and where they become rusty from disuse, of employing chloride of lime.

In order to keep the sweetness, it is indispensibly necessary that every particle of buttermilk be worked out before packing down. This is ascertained when none ceases to flow from it. Inexperienced butter makers generally perform this part of the operation very imperfectly. Work the butter four times as long as you think necessary, and then perhaps you will have half completed it. When it is thoroughly worked, pack it down by beating it in a strong brine, and keep it in the coolest part of the cellar, and you need not fear its becoming injured by keeping before next winter.

Hints to those who own Horses.—A correspondent of the Pearl says it is an egregious error to use blinders on horses—that it is a strange custom derived from England where it is fast going out of use, and is almost unknown elsewhere. He adds, that instead of preventing they increase shying, while they add to the head-stall an uncomfortable weight, and interfere with the movements of the horse.—Several gentlemen in Boston have disused them on their gig harness.

ADVERTISEMENTS.

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER

SHIRTING, Sheeting, Wicking, Ticking, Yarn Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE
July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the
July 7. STONE STORE

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.
June 2.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

NOTICE.

ALL persons indebted to the firm of J. R. & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 20w3
De Ruyter, July 15, 1840. N. G. RIDER

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.
N. B. Those whose accounts have been standing from ONE to THREE YEARS, will do well to remember the above invitation. 20tf
De Ruyter, July 21, 1840,
DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretentions from Maine to Georgia.

Type—Embellishments.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad: and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

Literary character.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalities, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled Cruizing in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of 'Old Ironsides on a Lee Shore,' will give the first of a number of Sketches in the July number. We count upon his prolific and graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our Syrian Letters, the first of which appears in the June number as introductory, will interest and add worth to its pages. They are from no unpractised pen.

Fashions.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are designed and executed from original designs. No old worn out plates are retouched and then published as the latest fashions.— The truth of our designs may be tested by comparing them with the latest description of dresses from London and Paris. They are universally admitted to be the finest specimens of engraving and coloring afforded by any Magazine in the country.

The expense of getting them up is great, but we shall in no wise abate the quality. Remember!— The readers of the Casket are furnished with these fashion plates as an extra. They do not interfere with the regular and choice engravings which always accompany the work.

Time of Publication.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscriber consequently receives it on that day as well as those who reside in Philadelphia. In all the principal cities agents have been established, [illegible] means subscribers in the vicinity can obtain their copies free of postage.

Terms.—Three Dollars per annum, or Two Copies yearly for Five Dollars, invariably in advance, post paid. No new subscriber received, without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked with ink, addressed to the Saturday Evening Post (which will save postage on newspapers), shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent more than once, that no mistake or delay may occur.— Editors are served with the Magazine from the time the advertisement is inserted. We mention this, as many inserted the advertisement at the close of the last volume, and expected all the back numbers.— This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
36 Carter's Alley, Philadelphia.

, Subscriptions received at this Office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves, and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

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About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

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Tuition in advance.
March 17, 1840. 2tf

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March 10.

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The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

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WOOD.—A few cords of good wood wanted immediately at this office. May 5.

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WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Albany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.
De Ruyter, June 16, 1840. 15m6

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An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

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Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. E. S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—Alvin Greene, Rev. William Greene, Hamet H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Cuyler—Elisha Stevens.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lamphear.
Hounsfield—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Wilson, P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
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INDIANA.

Battle Ground, Tippecanoe Co.—Nath'l Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

[illegible] Crandall

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, AUGUST 18, 1840. NUMBER 24.

COMMUNICATIONS.

For the Register.

DARKNESS.

BY F. GLANVILLE.

The evening spreads its sable pinions round,
Diffusing darkness o'er the wide-spread ground.
Darkness of Nature! mystery most profound!
Thy native depths our noblest thoughts confound.
From everlasting, still thou art the same,
Changeless thy nature, not unchanged thy name.
Creation did not alter *thy command*,
Thou art *"the night,"* now resting on the land;
Mysterious *something*, what, no tongue can say,
The counterpart, the first part of the day.
Light was created by Jehovah's word,
But *thou* existed long before the world;
No sun, nor moon, nor stars appeared in view
In thy dominion, then, of deepest hue;
Nonentity made way to give thee room,
All conquering monarch, of its dreaded gloom.

Thick clouds are but thy chariots; they appear
(But for thy presence) bright, and fair, and clear.
Clouds and thick darkness are around *His* throne,
Who dwells in darkness, who is *Light* alone.
Thus he appeared on Sinai's awful height
The God of darkness and the God of light.
Light, that led Israel to the promised land,
Darkness appear'd, to Pharaoh's hostile band.

Light! thou art pleasant for the eye to see!
Darkness! deep, solemn, elder part of day!
Thou aged sister, first-born twin of light,
Thou sable Goddess, solemn darkness! night!
Here thou art now, but where an hour since?
Where 12 hours hence, or why withdraw thee thence!
Is day a youth, and stronger than thy age?
Perchance the blank, and thou the written page.
Dost thou retire before the beams of light,
As age resigns to youth, infirmity to night?
Art thou more modest than the break of day
Retiring soft and quick, nor ling'ring stay?
Or is thy dreadful presence forced away
At once to hear light's voice, at once obey?
Then reverence to thy shade we justly pay,
And honor thee beyond the break of day.

RELIGIOUS.

From Scott's Christian Life.

PROOFS OF PROVIDENCE.

One sensible instance of a Divine Providence is the constant direction of things to the same good ends which have no design in themselves. When we see things void of all sense and reason as constantly directed to good ends, as they could be if they had sense and reason, we may be sure that there is a reason without them that framed them for those ends, and directs them to them; it being unconceivable how chance or blind necessity, that have no design or art or contrivance in them, should constantly operate as regularly as reason itself.—Now if we survey this vast universality of things, we may easily observe, at least of the generality of them, that they are framed for and directed to some wise and excellent end; and though through our own short-sightedness or want of enquiry, we do not see the use and tendency of them all, yet this is no argument at all that they are vain and superfluous; for, as we now see the use of a world of things which past generations understood not, so there is no doubt but future generations will understand the use of a world more than we; and therefore since the usefulness of the generality of things is now so apparent and visible, we ought in all reason to conclude, that our not discerning the usefulness of them all, proceeds not from their defect, but from our own ignorance.

Let us therefore briefly survey this beautiful scene of things that is before us. The sun and earth, for instance, are things utterly void of understanding, and therefore can have no design or contrivance in them; how then came they to place and continue themselves at such a commodious distance from one another; whereas in such a vast and immense space they might have found ten thousand millions of other places to fix in? The earth might have found room enough to place itself either much nearer to, or much remoter from the sun than it is; but if it had done so, it must have either been everlastingly parched or everlastingly frozen and benighted, and either way converted into an useless, barren and uninhabitable desert; whereas, as it now is, it stands at the most convenient distance from the sun, to be warmed and cherished by his enlivening fires, and neither to be roasted by being too near them, nor frozen by being too far from them; but to receive from them such a temperate heat, as is sufficient to excite its seminal virtues, and to draw up its juices into them, and thereby to ripen its natural fruits, and in a word to comfort and refresh its inhabitants, and to render it to them a pleasant, a heathful, and a fruitful paradise. Since therefore of ten thousand millions of places wherein it might have fixed in that immensity of space that surrounds it, it hath fixed upon, and doth still continue in the best, without any design or wisdom of its own, it is plain that there is an over-ruling wisdom without it, that chose its place, and fixes and determines it thereunto. Again, how came the sun, (for whether it be the earth that moves about the sun, or the sun about the earth is all one to our enquiry,) how came this sun, I say, which hath no reason to govern itself by, to be determined to such a useful course of motion? what makes this vast and mighty body move round the earth in twenty-four hours, in finishing which spacious circle of motion, it must fly far swifter than a bullet from a cannon's mouth, and yet through so many ages each twenty-four hours it hath constantly performed, without being so much as one minute faster or slower; whereby it makes those just and regular returns of day and night to both hemispheres, so that neither the one or the other is too much heated by his presence, or too long benighted by his absence; because as soon as the one hath been sufficiently warmed and cherished with his rays, he immediately retires from it into the other, and by so doing he gives the active animals leave to rest, the overheated air to cool, and the gasping earth to repair its fainting virtues, which a continued heat would soon exhaust and extinguish. Thus by returning day and night to both parts of the earth once in twenty-four hours, he preserves both their heat and moisture, upon which all generation depends, in a due and regular temper; so that neither their radical moisture is consumed by the parching droughts of the day, nor their vital heat extinguished by the cool moistures of the night, but the one still allays and tempers the other by their quick and alternate revolutions. How then came the sun, that understands no utility, and designs no end, to be determined to this course of motion, which above all others is so admirably useful and advantageous to this world we live in? Again, what is the reason that since he thus equally moves round the earth, he doth not always move in the same circle; but run out every day into a different circle almost a whole degree farther northward or southward, and this so constantly and precisely, that in six thousand succeeding revolutions, he hath never varied so much as one minute from his course either one way or the other, and by these his stated excurrences towards the north and south, he makes the seasons of the year, gives a summer and a winter, a spring and a fall to all parts of the earth, without which, the earth would long ere this have been utterly useless, and all its fruits, and for want of them its animals too, would have forever perished? For some parts of it would have been scorched with everlasting heat, others bound up with everlasting frost; here it would have been all a sandy, there all an icy desert, and so both vegetation and generation would every where have utterly ceased, either for want of moisture or for want of heat. How came the sun then, which hath neither sense or reason of his own to guide him, to be directed into such a commodious course of annual motion, when in that vast space he moves in, he might as well have run ten thousand other courses of motion; he might have moved all the year round the earth's equator; but if he had done so, all the middle tracts of the earth both northward and southward would soon have been scorched up with his continual presence, and all the remoter parts both ways would quickly have died with cold through his perpetual absence: or he might have run his course on one side only of the earth's equator; and made his circular excursions to or beyond the pole; but if he had done so, he must have left a great part of the opposing hemisphere exposed to everlasting night and cold: whereas in the annual course of motion he now performs, he sheds forth his light, and heat, and influence over all the world, and by turns gives every part its yearly seasons; which is a plain evidence, that all his motions are conducted by a wise and over-ruling mind, which among so many courses of motion that lie before him in the boundless space he moves in, hath determined him to that which, for perpetuity, is much the best and most commodious.

And the same is to be said of the motions of the moon, which nature hath designed for a vicarious light to the sun, to supply his absence, and perform his office in the lower world. For what makes this senseless and irrational planet, that moves without any intention of its own, wander by turns northward and southward some degrees beyond the sun? And what makes it move northward when the sun is southward, and again southward when the sun is northward; whereas in that immense space wherein it swims, it hath room enough to run a thousand other courses of motion, none of which could have been so advantageous to us as this? For by moving northward when the sun is southward, and so *en contra*, it moderates the cold and darkness of the winter nights; and by passing beyond the tropics, which are the boundaries of the sun, it in some measure supplies his absence, by enlightening those long and tedious nights in which the regions towards the poles are buried; which is a plain instance of the singular care of Providence, that no parts of the earth should be left altogether destitute of the necessary comforts of the heavenly light and warmth.

EXTRACTS FROM THE BIOGRAPHY OF DR. PAYSON.

WRITTEN NEAR THE CLOSE OF HIS LIFE.

You ought to feel happy, all ought to feel happy who come here, for they are within a few steps of heaven. During the conversation he repeated this verse: 'Thy sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' Turning to a young lady present he said, 'Do you not think this worth traveling over many high hills and difficult places to obtain? Give my love to my friends in Boston; tell them all I ever said in praise of God or religion falls infinitely below the truth.'

To a clergyman. 'O, if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain going about, leaping and clapping their hands for joy, and exclaiming—I am a minister of Christ.'

'When I read Bunyan's description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions.'

'I think the happiness I enjoy is similar to that enjoyed by glorified spirits before the resurrection.'

'O what a blessed spirit it is to lose one's will. Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desires but that God's will may be accomplished.'

'I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain.'

'Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without any thing else.'

'I seem to swim in a flood of glory which God pours down upon me. And I know, *I know* that my happiness is but begun; I cannot doubt that it will last forever. And now is this all a delusion? Is it a delusion which can fill the soul to overflowing, with joy under such circumstances? If so, it is surely a delusion better than any reality. But no—it is not a delusion; I feel that it is not. I do not merely know that I *shall* enjoy all this, I enjoy it now.'

From the Southern Christian Advocate.

'How amiable are thy tabernacles, O Lord of Hosts!'
"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

How beautiful, how beautiful,
The land of promised calm,
Where Sharon's roses ceaseless bloom,
And Gilead's trees of balm;

Where every tear is wiped away,
And every wrong redressed;
Where the wicked cease from troubling,
And the weary are at rest.

How beautiful, where cherub forms
With cherub voices sing;
And the seraph veils a face of joy
Beneath his folded wing;

Where sainted spirits meekly bow,
Their sins and sorrows done;
The burthen borne, the battle fought,
The victor's garland won.

Why love we then a sin-stained earth!
When fetterless to roam
'Tis ours among yon isles of light;
Each starry isle a home.

Where glorious shapes in vesture bright,
The palm branch in each hand,
With shouted joy, and whispered love,
In radiant myriads stand.

Home of the pure and innocent!
Where spirits live and love;
Home, where the holy and the just,
A Saviour's mercies prove.

Home of the Christian's humble hope,
The Christian's ardent prayer;
Who would that humblest hope forego,
For all that's certain here?

THE CHRISTIAN'S HOPE.—What is it that comforts and consoles the weary traveler through time and under deep affliction and heavy adversity? What is it that cheers and enlivens his heart as he is beset on every side and harrassed with difficulties from every quarter? What is it that supports the fainting spirit even in the solemn hour of death? 'Tis *hope*—the cordial of life, the healing balm for every wound. 'Tis the hope that through the grace of God when his trials and troubles are ended here, he shall be translated to the kingdom of eternal glory. 'Tis the hope that when the cold and icy billows of Jordan's dark stream shall have been passed, his unfettered spirit shall soar aloft on angel's wings unto God who gave it, to be forever, forever with the Lord. 'Tis the hope that when the thunder of the last and awful trump shall arouse the sleeping dead and call all nations into the presence of God, he shall view with peace the Judge his Savior and hear the welcome plaudit, "well done good and faithful servant enter thou into the joys of thy Lord."—*Christian Index.*

EFFECTS OF THE HOLY SPIRIT.—Mark the rain that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden, and severally according to the condition of every plant; in one stalk it makes a rose, in another a violet, divers in a third, and sweetning all. So the Spirit works its multifarious effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, try thyself if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into holy heat. Is melancholy predominant? The grace of God will turn that sad humor into devotion, prayer, and mortifying thy pleasures to die unto the world. Is thy temperature sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life, in a good mean; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconciliations, comfortable to the distressed, always rejoicing in the Lord. Is a man phlegmatic and fearful? If this freezing disease, which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offense, to make thee pitiful, penitent, contrite, ready to weep for thy transgressions. "There are two handles to take hold of every thing," says a heathen; a dissolute man takes hold of original frailities, and makes them serpents; a holy man declines their serpentine nature, and catcheth them by that part which may conduce to all manner of virtue. This is the comfort of hope against original inquination, that this great enemy, by the operations of the Spirit, shall be made our friend or our footstool.—*Taylor.*

PRESIDENT EDWARD'S RESOLUTIONS.

Resolved, that I will do whatsoever I think to be most to God's glory, and my own good, profit, and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do what I think to be my duty, and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many, and how great soever.

Resolved, to be continually endeavoring to find out some new invention and contrivance to promote the forementioned things.

Resolved, never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it, if I can avoid it.

Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, to live with all my might while I do live.

Resolved, never to do any thing which I should be afraid to do if it were the last hour of my life.

Resolved, to think much on all occasions of the common circumstances which attend death.

Resolved, when I think of any theorem of divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.

Resolved, to be endeavoring to find out fit objects of charity and liberality.

Resolved, never to do any thing out of revenge.

Resolved, never to suffer the least motions of anger to irrational beings.

How happy is the real Christian, whom divine grace prepares for death long before the event takes place! How great are his obligations to the Holy Spirit, for a disposition to exercises and pursuits to which he himself once felt as relectant, as those who still continue 'children of wrath.'—Let him persevere in giving increasing proof of his being a real convert, by a becoming state of mind and behaviour. Thus will he be always ready for his last and great change, let it happen when it will, with or without previous notice. He may choose rather to be found by it, when employed in devotional exercises; but if it should surprise him in the midst of his worldly business, his soul will not be less safe. His lamp, when lighted, will not 'go out' for want of oil. To him, sudden death will be sudden glory.—*Burnside.*

From the Ladies' Companion, for August.

'MID THE HILLS

BY RODNEY L. ADAMS.

Beneath me are the rock-bound streams,
Around me are a hundred hills,
Above, a flood of golden beams,
That all the earth with glory fills.

Birds on their light, unfettered wings,
Are thronging ev'ry bush and dell;
While each, a minstrel, happy, sings,
And all in blissful union dwell.

Eternal One, how great thy love!
Thy power let all the earth proclaim!—
Below, around,—in heav'n above,
Ten thousand transports speak thy name.

Oh, here, 'mid nature's majesty,
Within this wild, primeval dome,
Where *thought* seems echoed back from Thee,
Let breath and pulse Thy presence own,

'Mong rock and stream, from human strife,
Where untaught music deeply thrills,
I'll muse of Thee, great King of life,
And praise Thee, 'mid Thine ancient hills.

Oh! the blessed choice of that soul that is still seeking *more love to God*, more affection, and more ability to do him service: that counts all days and hours for lost that are not employed to this improvement; that hears the word in public and reads it in private for this purpose, to kindle this love, or to blow the spark, if any there be already in the heart, to raise it to a clear flame, and from a little flame to make it burn yet hotter and purer, and rise higher. But, above all means, is often presenting this in prayer to him, on whose influence all depends in whose hands our hearts are, much more than in our own. Oh! that happy word of David, worthy to be twice repeated; when shall we say it? *Oh God my heart is fixed; I will sing and praise.*—*Leighton.*

The graces which the blessed Spirit implants in our hearts, resemble a sun-dial; which is of little service except when the sun shines upon it. The Holy Spirit must *shine* upon the graces he has given, or they will leave us at a loss (in point of spiritual comfort,) and unable to tell whereabouts we are.—*Toplady.*

We may know what Christ has done for us, by what he has done in us.—*Mason.*

FOR THE CHRISTIAN.

From the N. Y. Evangelist.

Watching thereunto with all perseverance.—*St. Paul.*

Christians sometimes wonder why their prayers are not more efficacious. They pray for various, and often for particular objects, but find no answer. Especially do they find this to be the case, when they pray for the advancement of their own personal piety. But the mystery is easily solved: *they do not* WATCH as well as PRAY. For example: the Christian, before going into the world in the morning, prays, "O Lord, keep me this day. I beseech thee, from all vain and wicked thoughts—from all inordinate desires—from worldly-mindedness of every form, and grant that I may walk worthy of the high vocation whereunto I am called. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." This is a solemn and interesting petition; but he goes forth, without "watching thereunto." At once he engages in conversation well calculated to awaken the very thoughts and call into exercise the very sort of desires, against which he had so earnestly prayed. He runs into temptation, and then perhaps the very next time he prays, he pleads for deliverance *from* temptation. No wonder such prayers are not answered. Such petitions always go away empty. Whoever really and truly desires that God would hear and answer his prayers, must "watch thereunto, with *all* perseverance."

We often prevent the answer of our petitions by our own voluntary carelessness. If we send a note to a friend, asking a favor, which we know he is abundantly able and willing to bestow, we expect the bearer will bring a favorable answer. And sometimes we wait and watch for the messenger's return. Thus we should always send our requests up to God, and fully believing in his ability and readiness to grant us all we need, we should confidently and patiently wait for the answer.

The phrase, "watching thereunto," as quoted above, has by no means a limited signification. It does not mean, as will be readily seen by referring to the preceding context, that we must watch unto every particular or specified prayer; but watch unto *every prayer*. The import of the exhortation is evidently this: If you pray in the morning, "keep me from vain and wicked thoughts," &c., as before specified, watch thereunto; i. e., be careful not to do any thing that will prevent the answer. Avoid all conversation that would naturally awaken such thoughts and desires. If you pray that you may be enabled to deal uprightly with your fellow-men, watch thereunto; i. e., remember your petition whenever you are brought into contact with others, and endeavor in all your dealings with men to seek as much their interest as your own. If you pray for the salvation of sinners watch thereunto; i. e., do all in your power to turn sinners from the error of their ways; be careful, in all the diversity of active life, that you do and say nothing to prevent an answer to your petition.

If you do not *expect* that God will hear and answer you when you pray, what benefit do you derive from prayer?

Whoever wishes to be a growing, active, joyful Christian—to be more and more like Jesus in heart and life, let him pray much, and then follow the injunctions of Paul at the head of this article. D. F. J.

August 3d. 1840.

From the Boston Recorder.

FAULTS OF PRAYER.

Some of the faults of public prayer are the following:—

1. *Doctrinal* prayers, or prayers designed to inculcate certain doctrines, which are regarded as essential or important. But should a prayer be thus converted into a sermon? Is a prayer designed to teach men, or is it not an address to God?

2. *Historical* prayers, in which are comprised long narratives for the information of those, who may not be acquainted with the details of the facts referred to. But is narrative the business of prayer—or not rather petition?

3. *Hortatory* prayers, designed to stir up the zeal of the congregation in regard to some particular subject, which at the moment may be thought interesting.

4. *Denunciatory* prayers, designed to warn against certain errors or practices, to put down certain sentiments, or to awaken towards them indignant feelings; being appeal to men, not addressed to God.

5. Prayers which have a design or palpable bearing on *individuals*. The case of the afflicted, who ask prayers, is not intended,—though in regard to prayers for them, some caution against too great particularity is requisite;—but the *personality*, which may spring from a desire to administer a secret reproof or to bestow commendation, some individual being expressly in the mind of the praying man. But should not public prayers be *general*—such, as all Christians may join in, instead of having a secret aim for or against any individual?

6. Prayers of *eloquence*, in which there is a display of a brilliant fancy and of polished and eloquent language, compelling the hearer to say—"what a fine prayer that was!"

7. Prayers of *familiarity*, in which there is an evident absence of that sacred awe and reverence, which should fill the mind in every approach to God.

8. *Sectarian* prayers, which indicate very clearly an attachment to a particular sect among the multitude of Christian denominations.

9. *Long* prayers, which weary and exhaust the spirit of devotion.

There are those who seem to think that public prayer is an address of *a company of Christians to God*,—all guilty and needing mercy—all weak and needing divine strength—all either subject or exposed to calamity, and needing support and consolation—all breathing the same benevolent and pious desires—all with hearts full of praise to the Father of mercies;—and that *praying* is a different thing from *preaching* and *exhortation.* A.

THE GOOD CHRISTIAN.—A good Christian is God's servant, the world's Master, and his own man: Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his father, the church is his mother, the saints his brethren, and he is a friend to all that need him.

Heaven is his inheritance, religion his mistress, mercy and justice his two ladies of honor, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, honesty his treasurer, piety his mistress of the house, and discretion his porter, to let him in and out as most fit. Thus is his whole family made up with Virtue, and he is the true master of the family.

He is obliged to take the world in his way to Heaven, but he walks through it as fast as he can; and all his business by the way is to glorify the name of God, and to do good to mankind.

Take him all in two words, he is a MAN and a CHRISTIAN.

FOR PARENTS.

PARENTAL AFFECTION.

It is not like common friendship, which, often for interest, will decline when that interest expires; which, often springing from caprice, is mutable as the source from which it sprung; which comes in prosperity, but cannot stand the storms of misfortune, still less of disgrace. When the storm which is desolate, when adversity has swept over us, and life is stript bare of every charm, above all, when calumny, which "walketh in darkness," has shed its deadly blight on the reputation; when all drop away from the striken spirit, and he too, "our companion, our guide," our "own familiar friend," with whom "we took sweet counsel together,"—when he too "passes by on the other side," and scarcely cares, amid the cold scoff and the rude sarcasm, and the "altered eye of hard unkindness," to give vent to the brief cry, "alas! my brother!"—who then remains, still "faithful among the faithless," still ready to enter with real sympathy into all our griefs, to search out every extenuating circumstance in our errors, to dwell upon every redeeming feature in our character, to strain after every streak of hope in our obscured prospects? It is the same form which hung over the cradle of infancy, and sat by the bed of languor; which rejoiced when we rejoiced, and wept when we wept. "Can a woman forget" her own child, that she should not have compassion on the son of her womb? All others on earth may forsake thee, but the parent will not forsake thee.

Such is parental affection, which "loveth at all times,"—in grief, in misfortunes, in sickness, in neglect, in disgrace itself. It is therefore no subject of surprise if the Mosaic law, which like the primitive codes of Greece and Rome, had made no provision against a crime so monstrous and incredible as parricide, extended its severest penalties to the lesser but still most appalling shapes of filial disobedience. It [illegible] that he who could shut out from his breast the most powerful instinct of nature, would never feel the obligation of minor laws—that he who could requite with ingratitude the unalterable tenderness of a parent, would never estimate any blessing which the allurements of civil society could confer. He was excluded from a system of which an interchange of kindly acts is the predominant element, as incapable of understanding the nature of its duties and the value of its privileges. "His lamp," saith the Scripture, "shall be put out in obscure darkness." But a peculiar blessing, even length of days in the land of promise, reserved for him who should "honor" his parents. And the meaning of that honor—which is not a cold, formal respect merely, but a warm and active sympathy, which anticipates every wish and interprets every want—is beautifully illustrated by the son of Sirach, when he directs the subject of his instruction "to help" "his father in his age," and not "to grieve him as long as he liveth;" and, "if his understanding fail," "to have patience with him," and not "to despise him;" for, it is affectingly added, "the relieving of thy father shall not be forgotten;" "in the day of thine affliction it shall be remembered." It is thus that is fulfilled that beneficent design of Divine Providence, which it is impossible to trace without sensations of exquisite delight; by which in a perpetual circle of tender offices, the vigor of one age is made subservient to the helplessness of another—the father in manhood to the son in infancy; and, again, the son in mature years to the father in declining days.—*Rev. Professor Jeremie.*

My son, keep my words, and lay up my commandments with thee.—*Proverbs.*

From "Dowling's Reply to Miller."

DAY OF JUDGMENT.

"Some years since, a clergyman who held a respectable rank among his brethren, became convinced that the time for the arrival of the great last day approached; and from a careful examination of the prophecies, was enabled to fix upon the very Sabbath upon which the Judge would make his appearance. So deeply was he impressed with this important truth, that it gave a new impulse to his preaching, and prompted him to most incredible labors and exertions.—He went from congregation to congregation, and announced his message. He exhorted the impenitent with an eloquence which he never could before; and his language awakened the thoughtless and interested the curious. He preached several times every day; he crowded on his journeys through storms and darknesss, and acted himself under the full impression of the truth of his delusion.

"One evening he rode through the rain, as it fell in torrents, to meet an appointment in one of the villages in New Jersey, where a congregation had gathered with great anxiety, to hear his annunciations.—He ascended the desk, and commenced his fervid exhortation. 'Three days hence,' said he, 'and you will behold the Son of Man coming in the clouds of heaven. Prepare to meet him.'

"The Sabbath came on; the house of God, not only in that village, but in the neighboring towns, was crowded; and all ears were opened to hear, and all eyes awake to see.

"A venerable clergyman in the village to which we refer, informed us that he entered his desk that morning astonished at the excitement around him. He took his text in the Revelation, 'Behold he cometh in the clouds, and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him.' He dwelt on the day of judgment—on its eternity, and its glory. He admonished his flock that this was no new doctrine. Year after year he had warned them of it; and yet, they were asleep under his admonitions. Now, when a man who is evidently deranged, comes, and, fixing upon a day, tells you a falsehood, and gives you no evidence, how many are alarmed, and how much anxiety is manifest!

"It is unnecessary to add that the prediction of the prophetic minister was not fulfilled. The Sabbath passed away with no unusual appearance, and the fears of the people subsided.

"This incident is not without its lesson of insiruction.

"1. It teaches us *to be careful in studying the prophecies; not to be certain on questions of a doubtful nature; and not to be too confident of our peculiar interpretation.* There is one rule about the day of judgment, in which we may confidently confido; it will come as a thief in the night; no man or angel can reveal the day or the hour; the Savior himself cannot disclose it to his most intimate followers.—It will take the world by surprise.

"2. It teaches ministers, that if they realize the importance of eternal things as they ought, they could and would preach with greater eloquence and power."

CHRIST IS A SHEPHERD

1. Because he has *purchased* his people. A shepherd becomes by purchase the owner of his sheep; and so Christ, by laying down his life—an inestimable price—redeemed a goodly company to be his own possession. They were previously far estranged from him, and serving other masters. And therefore he came "to seek and to save those that were lost." This kindness of his he pointedly refers to, when he says, "The good Shepherd giveth his life for his sheep."

2. Christ calls himself a shepherd, because he *feeds* his people. The shepherd is charged to find pasture for his flocks; and in some countries, it is necessary to use much care and skill in selecting wholesome pastures. Thus we read that Jacob's sons, who were shepherds, had often to go to a great distance from their father's habitation; where he dwelt in Hebron, they fed their flocks in Shechen and in Dothan. Just so, Christ provides for his followers food convenient for them. He satisfies their hunger with healthful nutriment: he quenches their thirst with living water, causing them to drink of the clear river, whose "streams make glad the city of God."

3. Christ calls himself a shepherd, because he *guides* his people. Every one must have observed that the sheep is an animal most prone to stray; and, having strayed, it is least able to retrace his steps to the fold. A shepherd, therefore, has to be very watchful, that he loses none of his flock. When he leads them along a road, he has often much trouble to make them keep the right path. He must have his eyes upon every one of them. Just so, Christ not only points out the way in which his are to walk, but treads it himself, that they may follow him, warns them continually against leaving it, keeps them by his vigilance, leads tenderly the feeble and the young: and if one strays away, he goes with anxious compassion to seek it; and when he hath found it, he bears it back upon his shoulders rejoicing.

4. Christ calls himself a shepherd because he *defends* his people. The sheep is a very timid creature: it has no means of repelling attack, but falls an easy prey to every wild beast. And, therefore, in lands where savage animals are found, the shepherd is careful to secure his fold; and very often as we read of the shepherd of Bethlehem, to watch his flock all night. Just so, Christ is careful to place his followers in safety. They are surrounded by powerful foes, too strong for them; but he does not leave them exposed to their assaults.—Having received his Church as a precious deposit from his Father, he diligently keeps it. "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand: my Father which gave them unto me, is greater than all, and no man is able to pluck them out of my Father's hand."—*Ayer.*

BEAUTIFUL EXTRACT.

BY DR. F. A. KRUMMACHER.

The Parsee, the Jew, and the Christian.

A Jew entered a Parsee temple, and beheld the sacred fire; what, said he to the priest, do ye worship the fire? Not the fire, answered the priest; in is an emblem of the sun, and of the genial heat. Do you then worship the sun as your God?—asked the Jew. Know ye not this luminary also, is but the work of that Almighty Creator?

We know it, replied the priest, but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is not the sun, the imcomprehensible source of light, an image of that invisible Being, who blesses and preserves all things?

The Israelite thereupon rejoined.—Do your people then distinguish the type from the original? They call the sun their God, and descending, even from this, to a baser object, they kneel before un earthly flame. Ye amuse the outward, but blind the inward eye, and while ye hold to them the earthly, ye withdraw from them the heavenly light. Thou shalt not make unto thee any image or any likeness.

How then do you designate the Supreme Being? asked the Parsee.

We call him Jehovah Adonia, that is, the Lord who is, who was, and who will be, answered the Jew.

Your appellation is grand and sublime, said the Parsee, but is awful too.

A Christian then drew nigh and said—We call Him FATHER.

The Pagan and the Jew looked at each other, and said—Here is at once an image and reality, it is a word of the heart, said they.

Therefore, they raised their eyes to heaven, and said with reverence and love—Our FATHER? And they took each other by the hand, and all three called one another *brothers.*

CHRISTIAN INTEGRITY AND PROGRESS.

It is not lawful for you to make such a compromise with God, as to undertake a part of the duties prescribed to you in His word; and to omit part of them at your pleasure. For in the first place, He every where recommends integrity as a principal branch of His worship; by which he intends a sincere simplicity of heart, free from all guile and falsehood; the opposite of which is a double heart, as though it had been said, that the beginning of a life of uprightness is spiritual, when the internal affection of the mind is unfeignedly devoted to God in the cultivation of holiness and righteousness. But since no man in this terrestrial and corporeal prison has strength sufficient to press forward in his course with a due degree of alacrity, and the majority are oppressed with such great debility, that they stagger and halt, and even creep on the ground, and so make very inconsiderable advances; let us every one proceed according to our small ability, and prosecute the journey we have begun. No man will be so unhappy, but that he may every day make some progress, however small. Therefore let us not cease to do this, that we may be incessantly advancing in the way of the Lord.—*Calvin.*

BAD COMPANY.—While Samson lived the avowed enemy of the Philistines, and far from their cities, he was revered among them as a man elevated of God, to restore the glory of Israel; but scarcely had he associated with this perfidious nation; scarcely had he formed connections with them and begun to imitate their manners, before he become the pun of Gaza, and the laughter of their public sports.—*Massilon.*

Set about doing good to somebody; put on your hat, and go and visit the sick or the poor; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—*Howard.*

LOVE TO CHRIST.—As the needle in the dial, disturbed and shaken from his point, does never leave his quivering motion, till it fix and sleeps upon the Arctic pole; so fares it with the christian in this world.—Nothing can charm or scatter him, but still the last result of all does anchor him in his Savior's arms.—*Owen Feltham.*

PROFANE LANGUAGE.—Avoid those who are profane and obscene in their language. By long associating with such youth, you will by degrees habituate yourself to their language, and thus be shunned by the virtuous and good. When you hear the name of God irreverently spoken by a companion, set him down as an unsafe friend; and unless he break away from this habit, in future have but little to do with him.

Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace.—*Cowper.*

CONSTANT TRUST.—David expresses the same courage in all states. See Ps. lvii. 7, and Ps. cviii. 1: *O God, my heart is fixed, I will sing and give praise.* Faith taught him the same song in the cave and on the throne.

The desire of the conversion of souls, is nothing else but spiritualized humanity.—*Howe.*

Men never sin with less restraint, than when they are influenced by false principles.

THE REGISTER.

De Ruyter, August 13, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

ERROR IN RELIGION.

A variety of influences induce to error in interpreting the scriptures, and forming views of truth. It is an important question whether it is possible to avoid error, or be guiltless in the possession of it. If it is impossible to overcome contrary influences, to direct the imagination, to rule the dispositions and passions, and bring them into obedience to the law of Christ, there can be no accountability or guilt. That it is otherwise is manifest, or the benevolence of God would place men beyond the power of such influences. By adopting a false rule of judging, error may be held for truth. It is possible for different persons to have "a conscience void of offense," and yet be directly opposed to each other in their views of the fundamental doctrines and duties of religion. If conscience possessed the power of leading to the discovery of truth, and were not itself the creature of education, its monitions might be regarded as infallible. It may excuse or accuse, as it has been taught; but its approvals may not be considered as evidence of purity and truth. It must be obvious that, if conscience does not condemn those who deny the fundamental doctrines of the gospel, the honor of God's law and the purity of his throne cannot be maintained in their acquittal.

The Mahometans and Pagans are conscientious in their worship of false divinities; but the scriptures declare that there is no other name under heaven given among men *whereby* we must be saved but the *name of Jesus.*

It is also possible for men to be in a fatal error with an approving conscience and a correct external conduct. Fortuitous circumstances may lead to a life above reproach. But the approbations of conscience and of men, are not to be merited without mental activity, patience and caution in investigating truth, a disinterestedness of temper, a devotional spirit, and a disposition to do the will of God. But little confidence may be placed in the possession and exercise of virtuous principles if they are induced by sinister motives, or fortuitous circumstances. In a christian community it is not difficult to find those who possess many ennobling principles, and exhibit many excellent traits of character; yet it may be questioned whether attending circumstances have not contributed in some degree at least to this formation of character. Religion exerts a restraining influence over many who are entire strangers to the life and power of it in the soul. And it is even possible for men to mistake this for the actual possession of purity of heart and motive. The omission of moral duties and a neglect of the requirements of the gospel are often lightly esteemed by those who indulge the hope of salvation. But if the soul does not delight in holy things, but little confidence can be placed in its purity; and if religion is not a delightful theme of contemplation, such pretensions to it are of but little avail.

THE CHRISTIAN TEMPER.

1. *It is an equable temper.* The ten thousand vexatious cares and perplexities that disturb the repose of the man of this world are as the empty wind to him who has the mind of Christ. The Christian's home is in heaven—his reward is there. He is here a sojourner in a land of strangers and sins, far from his blissful home. What advantage can it be to him of celestial birth, to forget his high destiny, and disturb himself with the corroding vanities and sins of earth? The Savior pursued the even tenor of his way; and when he was reviled, reviled not again. When he came to his own, and his own received him not, he was submissive. Let this mind be in you which was also in Christ Jesus. An Apostle who zealously loved the Savior learned to be content with his situation. Job with holy confidence could exclaim, "The Lord gave, the Lord hath taken away; and blessed be the name of the Lord," and "though he slay me yet will I trust in him."

2. *It is a forgiving temper.* Stephen exclaimed with his dying breath, "Lay not this sin to their charge." Jesus prayed, "Father, forgive them, for they know not what they do." He taught his disciples to forgive those who trespassed against them till seventy times seven. To forgive is more ennobling than to avenge. To forgive is one of the greatest and most benevolent acts of God. If God has forgiven us, we ought also to forgive those who trespass against us. The temper of the gospel forbids redressive action. "Dearly beloved, avenge not yourselves; but *rather* give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord."

3. *It is a meek and quiet disposition.* It is patient of injuries, capable of receiving wrong without redressing it. It was this which caused primitive christians to take the spoiling of their goods patiently; and to rejoice and be exceeding glad when men reviled and persecuted them and spake all manner of evil of them falsely. The Savior pronounces a blessing on such.—'Blessed are the meek for they shall inherit the earth."

4. *It is a peaceful temper.* An Apostle exhorts, "Stand, therefore, having your loins girt about with truth; and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace." It brings peace to all its possessors. It brings peace to all who come under the sphere of its influence.—"Blessed are the peace-makers; for they shall be called the children of God." It uses no unhallowed measures, no sophistry, no evasion. It is open, frank, generous.—It seeks the peace of all, and brings it to thousands that are ready to perish.

REV. ALBERT BARNES, of Philadelphia, has declined the acceptance of the title of D. D., given to him at the late commencement of Union College. This is in accordance with the views he expressed relative to the term Rabbi in his "Notes." We have beheld with regret the eagerness with which some religious men have grasped after honorary titles. It is more in the spirit of pure religion to reject than court such honors. And we very much doubt whether the devoted servant of God will derive any advantage from them.

REV. EDWARD PAYSON, who was one of the most devoted and successful ministers of the gospel, likewise declined the acceptance of such a title as being inconsistent and cumbersome.

SABBATH SCHOOL MONITOR.—We have received the fifth number of the above work. It is neatly printed on half a royal sheet, every other Thursday, at 50 cents per annum in advance. The single object of the paper is the benefit of Sabbath Schools. Mr. Southard, the Editor, is well known as a Sabbath School teacher, and his former efforts for the moral elevation of children, give good evidence that his present efforts will be of great service. The Monitor is a neatly printed sheet and ornamented with valuable engravings. We cheerfully recommend it to Sabbath school teachers and scholars.

The quarterly meeting on the itinerant circuit, will be held with the 2nd church in Verona, commencing on the fifth day evening, before the fifth Sabbath in this month.

TO "SOCRATES."—We are not conscious of having taken sides on the question you mention. As you made no specifications we are at a loss to know to what you referred. Our paper *is*, and *has been*, and *will be* neutral so far as politics are concerned. In fact the views of the proprietors are different on that subject.

CORRESPONDENCE.

For the Register.

All were silent. Solemn prayer, joined with devout thanksgiving, had ascended from the sacred desk. Harmonious voices had re-echoed through the sanctuary the praises of God. The servant of God had opened the sacred volume and begun to unfold the glories of the Gospel, and we truly felt that this was the house of God, and this the gate of Heaven. While all were thus engaged in sacred devotion, our attention was excited by the noise of some one approaching. Presently, an aged man leaning for support upon the arm of his consort, slowly and with hesitating step entered the consecrated house. He gazed not on the silent congregation—he turned not his eye to the sacred desk—but drenched with rain and enfeebled with age, he silently sat himself down and appeared as if absorbed in devotion. The services passed away, and still as if held by some unwonted impulse, he moved not from his seat. As the crowd were eagerly passing by he slowly raised his head, but turned not his eyes, (for they were sealed in darkness,) and with tones that bespoke the emotions of a deeply feeling heart, said:—"Once possessing all the vigor of manhood have I worshiped in your assembly. When this house was dedicated to God, I sat among the worshipers. Together with you, have I taken sweet counsel. We have bowed together around the shrine of our Father, while a holy flame warmed our hearts. Then how beautiful appeared the house of our God. Her pillars were firm as the foundations of the earth, and her glory was like the meridian sun. Years have passed away and I am now permitted to tread again its hallowed floor. But I return not as I went out. The waves of adversity have passed over me, and age has palsied my once active limbs. Shut from the light of nature—despoiled of my hearing and enfeebled by age, I now come to worship with my people in the house of my God. Long have I desired to return and dwell in your midst, and finally lay down my bones in the sepulchre of my fathers. My eyes have wept over the abominations of those around me—my soul has fainted within me because of sin. At night have I laid me down sickened at the perverseness of men. In the morning I rose dreading to see a repetition of former scenes. And I have been ready to cry out, "How long O Lord! shall thy Sabbath be disregarded? How long shall thy altars lie waste? Arise, vindicate thine own truth and advance thy glory in the earth!" We were reminded of the ancient patriarchs who dwelt in the midst of abominations. We thought of a Naomi, returning to Israel that she might enjoy that repose which she could not find in the midst of idolators. "Where," continued he, "are my former compeers? And where are those who were wont to stand as watchmen on the walls of Zion?" Some of them we knew; others had long since passed from their labors to their reward. He spake; but no familiar voice greeted his ears. His sightless balls denied him a view of the countenances around him, amongst which, perchance, he might have traced the features of a former friend. He walked in darkness at noonday, and seemed like one shut from the society of friends and doomed to perpetual solitude, till the day in which the glories of the upper world should burst upon his immortal vision. J.

INTELLIGENCE.

FOREIGN.

From the N. Y. Spectator

TWENTY DAYS LATER FROM ENGLAND

ARRIVAL OF THE GREAT WESTERN.

The steam-ship Great Western, Captain Hoskin, arrived yesterday morning from Bristol, whence she sailed on the 25th of July. We have received full files of London, Liverpool and Bristol papers—London and Liverpool to the evening of the 24th, and Bristol to the 26th, all inclusive.

IN PARLIAMENT.

The Canada union bill was passed in committee in the House of Lords, with numerous and considerable alterations. Lord Hardwicke's motion to reject the bill was negatived, 107 to 10. In the course of the debate on this motion, Lord Melbourne referred to a brief drawn up for Lord Hardwicke by "a very lively gentleman"—Sir Francis Head—and remarked that he was not disposed to pay much attention to its contents.

On Monday, July 12, the following message was read by the Lord Chancellor in the House of Lords:

"Victoria Regina.

"The uncertainty of human life, and a deep sense of my duty to my people, render it incumbent upon me to recommend to your consideration the contingencies which may hereafter take place, and to make such provision as shall in any event secure the exercise of the royal authority.

"I shall be prepared to concur with you in such steps as shall appear best calculated to maintain unimpaired the powers and dignity of the crown, and thereby strengthen those securities which protect the rights and liberties of my people."

Lord Melbourne announced that it would be taken into consideration on Tuesday.

The Canada union bill was read a third time and passed.

In the Commons the following conversation took place on

THE BOUNDARY QUESTION.

Sir R. Peel said that the papers connected with this question which had been promised immediately after the Easter recess had never appeared, notwithstanding the positive assurances of their early production. He wished to know when they were to be furnished. He thought it would not be a satisfactory answer to say that fresh papers had been since received, which required farther time for their preparation.

Lord Palmerston said he must take upon himself the responsibility of the delay.—He was anxious to present these papers, together with the report of the commissioners appointed last year. The papers as well as the report were now in print, and he hoped in a very few days to lay them before the house. It would be more satisfactory to the house to have the whole before it, than to see the papers partially.

Sir R. Peel asked whether the report of the commissioners would be produced at length.

Lord Palmerston replied that the house should see the whole of it.

Sir R. Peel inquired whether any fresh commissioners had been sent out since the commissioners had made their report.

Lord Palmerston said there was one part of the boundary which the commissioners had been unable last year to ascertain as minutely and as accurately as they wished at the time, and he had since sent out two other persons to complete the survey. It might be satisfactory that he should state that her Majesty's Government had recently sent to the Government of the United States an answer to the communication which they had received last year, that answer being a draft of a convention for the purpose of appointing a commission with a view to the final settlement of the question.

Sir R. Peel asked whether the draft of the convention was founded on the basis of the communication received from the American Government, and by which they were obliged to abide, or whether it was some new proposition which they were at liberty to accept or reject as they pleased.

Lord Palmerston said it was founded on the basis of the communication last made by the American Government.

The selection of Prince Albert as the Regent, in the event of the Queen's death, appears to give general satisfaction. It is said that a portion of the Cabinet wished the Duke of Sussex to be joined in the regency, but this was opposed by the Queen, and was likewise against precedent. It appears that the duties of Regent will devolve temporarily on Prince Albert, even though the Queen should go safely through her confinement, as she will be unable for a season, to perform any of her royal duties.

The Duke of Wellington had another fit on the 15th of July, after walking some distance under a hot sun. He was about again in a day or two, but these repeated attacks show that his time is drawing near.

THE CHARTISTS.

A grand demonstration by these people was to be held at Birmingham on Monday, July 27, upon the occasion of Lovett and Collins being released from Warwick jail. It was openly avowed that this demonstration was to be preliminary to a renewal of Chartist agitation throughout the kingdom.

AFFAIRS OF THE EAST.

The Morning Post of July 24 parades a long letter "from a distinguished correspondent," affirming that the affairs of the East have undergone a portentous change—that French policy has triumphed in Turkey, but that Lord Palmerston, to counteract it, has signed a compact with Austria, Russia and Prussia, the intent of which is to impose still more onerous conditions on Mehemit Ali, which, if not complied with in a month, are to be enforced *vi et armis*—that France is no party to this compact, and will therefore make common cause with the Pacha—and thereupon Russia will advance her army to Constantinople, and England will be checkmate at last. All this will pass for what it is worth—probably very little. The only truth we can venture to propound, is, that the Egyptian question seems no nearer a settlement than it was six months ago.

SPAIN.

The civil war at last is ended. Cabrera, Balmaseda, Palacios, and all the other Carlist leaders, have been driven into France, where the first two have been thrown into prison as well as their master, and their infatuated followers will probably be incorporated in the army of Algiers. Meantime a new trouble has sprung up in the shape of a quarrel between Espartero and the Queen Regent, which, for the sake of humanity, it is to be hoped will be adjusted without bringing more wretchedness upon the country.

The following extract from a letter in one of the London papers *perhaps* truly describes the present state of affairs.

"Two parties are still predominant—the Moderados and the Exaltados. Espartero is at the head of the former, and Francisco de Paulo, brother to Don Carlos, who is now playing the part which Phillippe d'Orleans performed at the revolution, is at the head of the latter. He has on his side all those whose ambition gets the better of them and men who have nothing to lose. He is at work in the dark, and his object is to usurp the Crown. The nobility and those connected with trade, are in general, Christinos; and the people and the clergy are Carlists. Christiana is in the very heart of republicanism, and it is feared that she will one day be the victim of some commotion. It is also generally accredited that Espartero wishes to be named dictator, in order to crush the party which is opposed to him. At any rate, we must expect great events.

SUMMARY.

During the first week in August 27,880 barrels of flour were delivered from the Erie canal at Albany, 5,034 at West Troy, 197 at Schenectady.

The population of Wisconsin is 31,000. Iowa has 50,000 inhabitants.

On the 19th ult., Mr. Solon Nash, formerly of Boston, died at Louisville; on the same day his wife died at Baltimore.

The two horses from the Iman of Muscat to the President of the U. S., were sold at Washington, one for $650, the other for $675.

Brooklyn contains more than 35,000 inhabitants. In 1830 it was 15,000.

The Contractor on the rail road near Pittsfield, Mass., lately discharged his hands in consequence of a difficulty among the Irish, and went to N. Y. to engage others. He arrived in the city just in time to engage a supply of emigrants who had just arrived from Ireland, each having father Matthew's temperance medal hung to the neck, as a sign of total abstinence from intoxicating liquors.

A Roman vase full of Roman coins, has lately been discovered by the monks near the monastery in Chamwood forest.

The Indians in Florida continue to massacre the citizens or soldies that come in their way. The latest news gives accounts of the killing and scalping of some half a dozen or more.

A smart shock of an earthquake was lately felt in Hartford, Conn. It continued from fifteen to twenty minutes accompanied with a low rumbling noise. Several buildings were very much shaken and much alarm manifested.

Troy has 19,373 inhabitants. Increase in ten years, 7,786; in five years, 2,414.

Capt. Broughton of the Royal Engineers, who is appointed by the British Government to survey the Disputed Territory, came passenger in the Britannia. He is accompanied by a son of Mr. Featherstonhaugh who was engaged in the survey last year.

Two thousand six hundred Catholics have signed the total abstinence pledge in Montreal. In Pottsville, Pa., 1,900 have taken the pledge.

Of the 307 towns in Massachusetts, six have a population as large as 10,000, viz: Boston 83,979, Lowell 30,981, Salem 15,162, New Bedford 12,586, Springfield 11,012, Charlestown 10,872.

A gang of seven counterfeiters were detected in New Orleans on the 29th ult., having in their possession $700,000 in counterfeit tens and twenties on the Carrolton Bank.

Dog-icide.—One hundred and seventy four dogs have lately been killed in N. Y. city, by the officers appointed for that purpose.

The seats of 18 U. S. Senators will be vacated on the fourth of March.

In the month of July 62 children were brought to the Upper police office in N. Y. city, and 311 persons were committed to the cells during the same time.

Canandaigua has a population of 5,653.

Mr. Lawrence Miller, aged 99, a patriot of the revolution, died in St. Helena, Louisiana, on the fourth of July.

Phillip Schuyler, late of New York, has been appointed by the President consul of the U. S. for the port of Liverpool. His commission takes effect from the 15th of Oct. next.

Certain weatherwise bipeds in New Orleans, predict a most destructive hurricane in Louisiana the present month, from certain unusual appearances in the Gulf of Mexico. The tides have mounted several feet higher than usual, and when they recede, places are left dry that were never seen before.

Charleston, S. C., has never been more healthy than the present season.

It has been decided in England, that the Church of Scotland is equally entitled with the church of England, to the clergy reserves in Canada. They are expected to produce from £600,000 to £1,000,000.

At the recent commencement of Geneva college, the degree of A. B. was conferred upon six, of A. M. on eight, M. D. on five, D. D. on three, LL. D. one.

From the N. Y. Spectator.

ENGLAND AND CHINA.

We are indebted to a mercantile house in this city for the annexed copy of a letter from the United States minister at London, disclosing in part the intentions of the British Government as to the conduct of the Chinese expedition. A blockade of Canton, it seems, is to be one of the first measures resorted to; and there is great reason to apprehend that the blockade will be of long continuance, for we have not the remotest idea that it alone will have any effect upon the Chinese. If the English admiral confines himself to a blockade, he has got two or three years before him.

London, June 26th, 1840.

Gentlemen—I received last night from Lord Palmerston an answer to my note on the subject of the China trade, the substance of which I hasten to communicate for your information. As I had supposed, the order in council was intended to be confined to the subjects and property of the Chinese. It appears that the admiral commanding the expedition on the China seas has been instructed to confine himself (unless extreme measures should become necessary) to the detention alone of Chinese vessels and property, and is not to seize or detain vessels arriving from Europe and America, although such vessels and their cargoes may be consigned to mercantile establishments within the Chinese dominions. His lordship, however, has deemed it proper to apprise me, for the information of those concerned, that one of the first acts of hostility that may be resorted to by the Admiral, will probably be the establishment of a blockade of the Canton river, and of some other points on the Chinese coast. I am, &c.

(Signed,) A. STEVENSON.

The Mormons.—A number of citizens of Quincy, Missouri, publish a statement, in which they accuse the Mormons of a number of depredations, and say that Smith, the "Holy Prophet," in presence of some of the citizens, justified the plunderers in their nefarious proceedings, and would continue them till they had recompensed themselves for their Missouri difficulties to the amount of $3,000,000.

THE TEMPERANCE CAUSE IN GREAT BRITAIN AND IRELAND.

Extract from a letter, dated London, June 30, from the secretary of the New British and Foreign Temperance Society to Edward C. Delavan, chairman of the Ex. Com. of the American Temperance Union.

"You have already heard of the doings of Father Matthew in Ireland, but the reality is said, by eye witnesses, to be beyond any description which has yet been given of them. The change for the better is so extraordinary as to have excited the attention of the whole country, and to have obtained for our principles, the commendation of thousands who are not yet prepared to renounce entirely the intoxicating cup. A thousand beer and spirit sellers, are reported to have abandoned the traffick, in Ireland alone.

"Next Monday, Daniel O'Connell comes out in a great meeting in Exeter hall, as a Temperance Advocate. Our society has engaged him for the occasion, and expect an overflowing house. It is said he signed the total abstinence pledge last Saturday. In Scotland the number of pledged members have *doubled* within the past year, and the Welsh have also been advancing in the great cause. We think in Great Britian and Ireland, there cannot be less than THREE MILLIONS, TWO HUNDRED THOUSAND abstinees from all that can intoxicate. Our society is now supporting nine agents, and we hope before long, that every town and village will have a society. The only government measure which has taken place in our favor since you were here, is the closing all beer and spirit shops on the Sabbath, until one o'clock. This has produced a change for the better, and we must be thankful for it. Our last annual meeting was a splendid affair; the delegate meeting passed off well, but the procession on Whitsunday, astonished even the tee-totallers themselves."

It consisted of 20,000 members of the society, marching in an orderly manner, through various parts of the city, surrounded by hundreds of thousands of lookers on.

A New Locomotive Saw Mill.—Col. James Hamilton, one of the Vice Presidents of the American Institute, a mechanic of great ingenuity and of a most praiseworthy industry has just completed and patented a *new saw mill.*

Its chief recommendation is great simplicity and cheapness of construction. It is believed that the cost of making one of the largest class will not exceed two hundred dollars. With trifling expense it can be removed and re-established in any spot where the ground is tolerably even. In short, it can be taken into the midst of a forest and set at work with a few hours preparation. Again, it can be used with any kind of power; but what constitutes another and one of its best recommendations is that it can be successfully used by manual labor.

It will prove invaluable in the construction of rail-roads. It can be moved to keep pace with the daily wants of the road, sawing any kind of lumber wanted in the making of it; and is of so simple a construction is necessary to enable common laborers to work it. Another striking feature of its usefulness is that the logs to be sawed are not elevated much above the level of the ground; and that the saw passes thro' the log, instead of the log passing through the saw. This is a very great important improvement. It saves all that vast labor of hoisting up heavy logs, and adjusting them to their proper place; which by the usual mode is slow and expensive, and it also saves one half of the usual space, required in the common way to cut up a log in.

There are many districts of our wide spread country where the face of it is flat, and where timber abounds of the very best quality, but where it is almost valueless, because of the great distance to saw mills. This invention will enable the owners of such lands, to transport the boards and plank to the nearest point of navigation, and by it can successfully compete with other manufacturers of lumber.

It is called an "Improvement in Pitsawing and Slitting Machine for Sawing logs into lumber and boards."—*N. Y. Eve. Star.*

From the Detroit Daily Advertiser.

CARD.

This morning, at half past 11 o'clock, an explosion took place on board the steamboat Erie, which caused the death of two persons, and injured four others, two of whom will not probably survive long. The accident was caused by the bursting of the steam chimney, which forced the steam down through the flues, under the boilers, and into the fireman's hold, where the following persons were engaged in their capacity as fireman, &c.

Wm. Dely, fireman scalded.

Charles Hamberlin fireman scalded—not dangerous.

Edward Irwin deck hand, scalded—since dead.

Timothy Buckley, deck hand, scalded—since dead.

Andrew Money, Fort Gratiot, working his passage—badley scalded—since dead.

James Corey, Buffalo, deck passenger—badley scalded—yet living.

All the persons who were scalded, were in the fireman's hold, none others having been injured by the explosion.

We mention with regret, the death of Mr. Raymond Bebee, of Sandwich, U. C., who was sitting on the other deck at the time, but from fear, or some other cause, jumped from the stern of the boat, into the river, but before the boat could be lowered, which was done with all possible despatch, and rowed to the place where himself and Hamblin, who had also jumped into the river, were, he sank.

Hamblin was picked up and taken to a house on shore.

To Drs. T. Reynolds, Jos. Miller, Robt. Ironsides, of Malden, we tender our thanks for the medical assistance rendered by them to the unfortunate men who needed and received their aid.

To Capt Walker, of the Great Western, and Capt. Hazard, of the Milwaukie, great credit is due for towing the Erie to Detroit.

We as passengers of the Erie, have no hesitation in saying, that no blame whatever, is attached to the Engineer, or other officers of the boat.

The Engineer was at his post, and there was but 19 or twenty inches of steam on at the time of the explosion, although she carries frequently from 24 to 28 inches.

HENRY R. WILLIAMS, Buffalo,
ROWLAND H. RUSS, Warren, O.,
R. A. INGERSOLL, do
A. B. HINSDALL, Elyria, Ill.,
R. BARTLETT, Green Bay,
HENRY COLLINS, Michigan,
B. L. KEYES, Bristol, O.,
N. STEWART, Detroit,
WM. COLE, do
J. S. SILSBEE, Cincinnati,
WILLIS KING, Chicago.

Deep Soundings.—Capt. James Ross, R. N. found bottom, 3d of March last, in lat 33 21 South lon. 94 East, at the depth of 2677 fathoms. He had over 5000 fathoms of line on the reel, and the weight employed was 540 lbs. Capt. Ross says,—"Nothing could be more satisfactory than this sounding, and it is the more so from showing that we have the means of getting soundings however deep the sea may be, and I trust our next trial will be in deeper water. I have ordered the line to be completed again to 5000 fathoms; but it would be useless to attempt it any more on this side of the cape.' The mean velocity of the weight in descending 2677 fathoms, was at the rate of three miles and one fifth per hour. The first fifty fathoms descended at the rate of 71 miles per hour, and the last 100 at 24. On a previous occasion Captain Ross found bottom at the depth of about 3700 fathoms, or about four miles!—*Olive Branch.*

Indian Marriage.—Four Penobscot Indians, three females and one male, walked up to the police bench about 1 o'clock, yesterday, and addressing Justice Merritt, said, "we want to be married." Justice Merritt declined "taking the responsibility" of performing the ceremony. He therefore "put them off,"—advised them to wait the arrival of Justice Stevens. When Justice Stevens arrived and heard the nature of the request "he also declined officiating in this affair. The Indians were determined, however, to carry their point. Judge Lynch was applied to, but he could not leave the Court of Sessions. In the mean time, until some one could be found to officiate, the Indians were shown into the star Chamber, where they quietly awaited the result of a fourth application, to Ald. Smith, who was also presiding in the Court of General Sessions. At 6 o'clock the Court adjourned, and the Aldermen sent for the Indians into the grand jury room, where the ceremony of mariage was duly performed. The bride, whose name is Susan Moon, was a fine looking girl, 21 years of age—the bridegroom whose name is Peter Peer, was a blank looking tall boy, aged 19.—*Times.*

Muscat.—Export from New York.—The Arabian ship *Sultanee*, belonging to the Iman of Muscat, and the first of his Majesty's vessels which has visited our waters, cleared on the 7th inst. for Zanzibar and Muscat, with the following cargo,—

Beads, 9 cases, 8 barrels; muskets, 300; guns, 7 cases;—scarlet cloth, 24 pieces; refined sugar, 58 boxes; prints, 2 bundles; paper, 20 reams; glassware, 3 cases; pongees, 1 bundle; powder, 300 kegs; plates and dishes, 1 case; lookingglasses, 7 do.; vases, 2 do.. china, 3 boxes; shells music boxes, 11; sheetings, 127 bales; chandeliers, &c. 20 cases; crockery, 43 packages; soap, 59 boxes; sperm candles, 33 do.—Also, the splendid pleasure barge, presented with other articles to the Iman of Muscat, by the United States' Government.

Insanity.—In the French Academy of Sciences a learned physician, Dr. Boismont has recently read the results of his long and extensive study of the influence of civilization in the production or developement of insanity. It appears that the wits are disordered or lost in a far greater number of cases in the progressive countries, such as England, France, and our America, than in the stationary, such as South America, China, Persia, Turkey, and wherever "the tradition of the past serves as the inflexible rule of the present." Alienation of mind is said to be more frequently caused by moral than physical agency, and the proportion of the crazy is according to the activity and advances of civilized society rather than the amount of population.

These views which are said to be supported by their learned author with great ability, are in direct opposition to those of the celebrated Dr. Woodward, as expressed in his report. The latter gentleman, who is at the head of the first Lunatic Asylum in this country, contends that insanity is caused entirely by derangement of the physical system. "Who shall decide when doctors disagree?"

The Execution of Sir Walter Raliegh.—Sir Walter Raleigh made no more of death, says the Dean of Westminster, than if he were going merely to take a journey; 'not,' said Raleigh, 'but that I am a great sinner, for I have been a soldier, a seaman, and a courtier.' On the morning previous to his execution, they brought him a cup of sacks, being asked how he relished it, he replied, 'As the fellow that drinking of St. Gile's bowl, as he went to Tyburn, said, 'that was good drink, if a man might tarry by it.''—He invited his friend, Sir Hugh Beeston, to see him die. Sir Hugh was unable to obtain a seat, and Sir Walter, observing him in the crowd, lamenting his disappointment, said, "Farewell! I know not what shift *you* will make, but *I* am sure to have a place.' On the scaffold he embraced all the lords with 'such courtly compliments, as if he had met them at a feast.' On taking off his gown he called to the headsman to let him see the axe, which not being immediately done, he said, 'I prithee let me see it; dost thou think I am afraid of it?' He passed his fingers lightly over its edge, and smilingly remarked to the sheriff—'This is a sharp medicine, but a sound cure for all diseases,' and kissing it laid it down. When he had laid his head on the block, the executioner desired him to turn it towards the east. 'It was no great matter,' replied Raleigh, 'which way a man's head stood, so the heart lay right.' He ordered the headsman not to strike until he gave the signal. Having lain some moments in prayer, he made the signal, which the headsman not perceiving, Sir Walter exclaimed—'Why dost thou not strike? Strike man!' Two blows severed his head.

Accident at Niagara Falls.—The Buffalo Commercial advertiser of Monday, says—"A British police officer fell yesterday from the cliff near the Clifton House, at the Falls, eighty feet into the gulf and struck on some projecting rocks. He arose and crawled up to within ten feet of the precipice, when he fainted and fell again a less distance. His skull was badly fractured, and also his ribs and one shoulder.

He is not expected to recover.

A young lady, named Hawkins or Ellis, died on Sunday, the 14th inst. at Persia, N. Y. through the instrumentality of poison. A man by the name of Slocum has been arrested on suspicion of administering to her the poison in some candy. It is reported that a short time since she commenced a suit against him for a breach of promise of marriage.

At the recent anniversary meeting of the British and Foreign Bible Society, the report stated that in the last year no less than 27,670 marriages had taken place in England and Wales, and of the parties 8,733 men could not read, and 13,624 women were equally ignorant.

There are no less than 1500 visitors at Saratoga Springs.

Trade with Mexico—We learn from the St. Louis Republican, that a wagon from Chilhuahua, by way of Sante Fe, arrived in that city, bringing $50,000 in bullion, belonging to Messrs. Cordero and Olivarez, in Chilhuahua, and $30,000 in specie, belonging to Mr. John Kelly, of the same place. The wagon left Chilhuahua about the 15th of March, in company with about forty others. This company, with one which arrived in May, have brought about $200,000 in specie and bullion.

Furs and Skins from the West.—The Antelope arrived here yesterday from Fort Union, on the Yellow Stone River, five miles above the mouth, with a full cargo of beaver skins, buffalo tongues and robes.—This boat left the St. Louis wharf on the 31st of March last, and of course has been absent nearly four months. The cargo belongs to the American Fur Company of this city, and is probably worth $100,000.—The officers bring nothing of the news kind with them. The boat experienced considerable detention on her trip, both going and returning, on account of low water.—*St. Louis Republican, July 29.*

Pompeii.—About thirty streets of Pompeii are now restored to light; it is a third part of the town. The walls which formed its ancient enclosure, have been recognized; a magnificent ampitheatre, a forum, the Temple of Isis, that of Venus, and a number of other buildings have been cleared.—*English paper.*

Schuylkill Coal Trade.—The shipments of coal from the Schuylkill region to August 10, 1839, in round numbers, is 230,000 tons. The amount transported on the Mount Carbon road this season is 38,866 tons; West Branch, 80,513; Mill Creek 29,838; Schuylkill Valley 25,717; Delaware and Hudson 65,910; Little Schuylkill 5136.

Thermometrical and Meteorological Table,

For the week ending Aug. 16, by
A. L. SAUNDERS, M. D.

	Thermometer.				Winds.		Weather.	
	mor.	aft.	eve.	mean	a. m.	p. m.	a. m.	p. m.
Sun. 9	47	66	58	56,66	W	NW	cld'y	cldy
Mon. 10	45	76	60	62,33	W	SW	clear,	clear
Tues. 11	57	83	59	66,85	S	S	cld'y	clear
Wed. 12	60	81	66	68,66	S	S W	cl'd &r	cl &r
Thur. 13	58	72	60	68,66	NW	NW	cld'y	rain,
Frid. 14	60	74	62	64,33	S	W	clear,	clear,
Sat. 15	51	67	54	57,83	W	W	clear,	clear,
Sun. 16	51							

N. B. Thermometer hangs in the shade.

MARRIED,

In Schenectady, on Wednesday evening, the 5th inst., by the Rev. J. Van Vechten, D. D. Mr. WILLIAM C. KENYON, of Alfred, Alegany Co., (formerly of Richmond, R. I.,) and Miss MELISSA B., daughter of Abel Ward, Esq., of the former place.

⁂ The Printers were not forgotten on the occasion.

Letters received at this office for the week ending August 18th.

Rev. Stillman Coon, (we have sent the papers you requested) Rev E. S. Bailey, (It is well, we will do what we can) Henry Ivison, Jr. Rev. A. Campbell, (alterations made, your request shall be attended to) Miss S. Grimes. (thank you.)

RECEIPTS.

Of J Stillman ,93, cr. M Stillman. Of W V Share, $1. Lewis H Webster, $2. Of S Fifield, $2. L Bull, $2,25. Of A Campbell, $12, cr., H Clark, B F Clark, J Maxson, Clark Hiscox, Geo Gavit, each $2, S Noyce, J P Stillman, $1, each. Of J Maxson, $3, cr., S Greenman, Jr., R Langworthy, $1,50, each. Of G P Maxson, $2,50, cr., Wm. Gates, $1, A Albro, E Powers, A Brown, Jr. ,50, each.

ADVERTISEMENTS.

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious.
De Ruyter, Aug. 18, 1840. 21tf

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber.
De Ruyter, July 10, 1840. S. CARPENTER. 19tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of [illegible] Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is equalled by few and surpassed by none, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. [illegible] Prices to correspond with the times.
De Ruyter, August 4, 1840. 22tf

FOR SALE.

THE subscriber offers for sale the well known TAVERN STAND, two miles east of the village of De Ruyter, in Madison county, on the Cooperstown Turnpike, containing [illegible] acres of good land, with good buildings and a large supply of first rate fruit trees, and well watered.

The above premises, if not previously disposed of, will be sold at Auction on the first day of September next, at 2 o'clock P. M., to the highest bidder.

A credit will be given for part of the purchase money if required. Possession given in the fall if wanted. For further particulars inquire of the subscriber on the premises.
De Ruyter, August 4, 1840. S. BUNKER.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as Bureaus, Secretaries, Lockers, Sofas, Bookcases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hoes, at Waterville, Oneida Co., for Sale by the Subscriber at $5.00 per Barrel.
De Ruyter, July 1, 1840. S. G. WALKER.

Elmore, Annas, & Ayer,
MERCHANTS,
and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe.
WHOLESALE AND RETAIL,
at the STONE STORE
12tf DE RUYTER, N. Y.

STRAW, Leghorn, Open Lace and Palm Leaf Bonnets, Palm Hoods, Artificials, Band boxes, and Palm Hats just received and for sale low at the
May 29. STONE STORE.

AS USUAL,
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. More in a few days.
De Ruyter, May 20, 1840. 12tf

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.
June 2.

This Way Ladies!

1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.
July 7.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine*, *New Hampshire*, *Vermont*, *Massachusetts*, *Connecticut* and *Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE	
Hillsboro Bk Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk, Boston	broke
Farm & Mech. Adams S V	broke
Farm. Bk, Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk, Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk, Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk, Newport	fraud
Farm Ex Bk, Gloucester	broke
Farm & Mec Bk, Pawtuxet	broke
Mount Hope Bk, Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk, Scituate	failed
NEW-YORK:	
Safety Fund	3-8a1
Red Back Money	3 8a1
Millers Bank, Clyde	13
Farm. Bank, Seneca co.	12
Towanda Bank	49
NEW-JERSEY:	
West of New Brunswick	2 5
East of New Brunswick	1-0
Farm & Mec Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 3-4
Schuylkill Bank	broke
Towanda Bank	3 3-4
Honesdale Bank	3 3-4
Susquehanna co	3 3-4
Other Pennsylvania	7a9
OHIO	9a12
VIRGINIA	4a9
INDIANA	8a10
KENTUCKY	8a10
ILLINOIS	8a10
NORTH CAROLINA	6
SOUTH CAROLINA	4a5
GEORGIA	8a15
TENNESSEE	15 30
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	10
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

ASHES—Pot, per cwt.		4,50
Pearl		5,50
FISH—Mackerel, No 1	bbl.	12,50
" No 2		9,25
" No 3		4,25
Shad		13,00
FLOUR—N Y super. canal		5,12
Ohio		5,00
Rye Flour		2,50
Indian Meal		3,00
GRAIN,—Wheat, Northern		1,03
" Western		—
Rye		,60
Corn	56lbs.	,56
Barley	do.	,65
Oats		,44
Beans, per tierce		13,00
MOLASSES	gall.	,27
OILS—Whale		,31
Sperm, Fall		1,00
" Winter		1,12
PROVISIONS.—Beef, Mess		14,25
" Prime		10,00
Pork, Mess		15,25
" Prime		13,50
" Fresh, per cwt.		8,50
Butter, Orange	lb.	,15
" Western		,12
Cheese		,06
Hams		,11
SALT—Turks Isl.	bush.	,35
St. Ubes		,33
Liverpool, ground		,25
TALLOW		,08
WOOL.—American		,23
Merino		,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

THE CHRISTIAN TRAVELER.

BY FREDERICK S. ECKARD.

Traveler, faint not on the road,
Droop not in the parching sun,
Onward, onward, with thy load,
'Till the night be won;
Swerve not, though thy bleeding feet
Fain the narrow path would leave—
From the burthen and the heat
Thou shalt rest at eve.

'Midst a world that round thee fades,
Brightning stars and twilight life,
When a sacred calm pervades
All that now is strife;
Rich the joy to be reveal'd
In that hour from labor free,
Bright the splendor that shall yield
Happiness to thee!

Master of a holy charm!
Yet be patient in thy way,
Use the spell and check the harm
That would lead astray;
From the petty cares that teem,
Turn thee, with prophetic eye,
To the glory of that dream
Which shall never die.

By the mystery of thy trust!
By the grandeur of that hour!
When mortality and dust
Clothed eternal power!
By the purple robe of shame,
The mockery and the insulting rod,
By the anguish that o'ercame
The incarnate God!

Faint not! fail not! be thou strong;
Cast away distrust and fear,
Though the weary day seem long,
Yet the night is near;
Friends and kindred wait beyond,
They who pass'd the trial pure—
Traveler, by that holy bond
Shrink not to endure!

MISCELLANEOUS.

A TRAGICAL TALE OF THE SEA.

The following dreadful tragedy is related in the "Seamen's Magazine and Church of England Guardian," a new publication recently received from London, and which appears to be conducted with ability and discretion, having for its principal object the advancement of the 'Sailor's Home.' The editor says, it is an authentic narrative as he received it from one of the parties referred to, although it was not thought best to give names or places.

I commanded the ——, we sailed from ——, intending to call at ——, in order to take in passengers and then proceed to ——. We arrived at ——, as designed, and I went ashore to make arrangements with the parties that desired to go with me to ——. A gentleman and his lady, and another gentleman, in an exceedingly weak state, slowly recovering from a malignant fever, composed the party; and being informed that the former had boxes of dollars, and plate to the amount of —— thousand pounds which were to be taken on board, I made every necessary arrangement and returned to my ship.

I had on board a mate and —— men; and deeming it expedient, I called my mate privately into my cabin, and informed him of the large quantity of money and plate about to be committed to our charge, with the passengers; and, to avoid even the possibility of danger from the crew, I desired him to use any means he thought best to induce them to remain ashore that night, in order that we might convey the property on board and stow it safely away, without their knowing any thing of the circumstance. He immediately assented, and accordingly, got rid of the men. I reposed entire confidence in him, and he appeared to deserve it; the men, however, were kept ashore all night, while we, with perfect secrecy and safety, as we thought, had the property conveyed to the ship, and securely stowed away. In the morning the men came on board, and every thing being taken in, we got under way with a fair wind in the evening.

The first night, and the succeeding day and night passed without any remarkable occurrence, and the wind continuing fair, we were at the close of the second day, two hundred miles from land. My crew were most of them Irishmen, not such men certainly, as I should have chosen, but I was obliged to take them as I found them. Indeed one of the Irishmen, to whom I shall again refer more particularly, was not a seaman.

Every thing had proceeded in an even and regular course until the close of the third evening, if I except an undue familiarity between the mate and the crew; which although I observed, I had not even mentioned. On this evening, however I was oppressed with a kind of uneasiness I cannot describe, but fearing it might be a prelude to sickness, I left the mate in charge, and retired to my berth much earlier than usual. I tried to sleep, but in vain. I rose, took some grog, and lay down again. I tried to compose myself, but found it impossible. I several times dozed a little, but almost instantly started under gloomy impressions, or from frightful dreams. As this was quite unusual with me, having scarcely known a solitary instance of my rest being disturbed, I spent my hours under great despondency, and anxiously wished for the dawn of day. I continued thus until nearly two o'clock; even my dozing might have been interrupted by the slightest movement, so far was I from enjoying any thing like repose.

About two I heard a footstep cautiously approaching. I listened—a man came close to my berth, and muttered, 'Captain!' I called out 'Who's there?' No answer being returned, I jumped out, and was instantly accosted by the Irishman above referred to, in the most abrupt and callous manner, with 'By J——s, it's all over with you,—the mate has told the crew about the money,—they have taken the ship, and your throat will be cut at three o'clock.' I was momentarily deprived of the power of utterance, and before I recovered from the shock, the fellow was gone. I, however, soon became collected and slipping on my trowsers and waistcoat, I immediately stepped into the gentleman's cabin to whom this treasure belonged. But he having overheard the dismal announcement, had most imprudently communicated it to his wife, who instantly swooned. She, when I entered, was perfectly insensible, and he, with clasped hands, exclaimed in deep despair, 'O my wife! O my children! I shall never see you more!' Finding he knew the worst, I coolly said, 'Well sir, will you arm with me, and resist?' He said he could not, it was useless. I said, 'Remember, sir, the property is *yours*;—that your wife and children are at stake; *you* ought, therefore, to be ready to resist to the very last extremity;—I too have a wife and children, and will, therefore, resist to the last for them, for my employers, and for *you*.' Finding, however, that he was literally sunk in despair, I returned to my cabin.

Any attempt to describe the state of my mind, would be entirely useless. I think I stood for a few moments utterly at a loss what step to take, when somehow my hand got into my waistcoat pocket, and enclosed my knife. Without premeditation or design I opened it. I now recollected the sick gentleman, but I tho't it best to let him remain in ignorance. I knew not what to do; however, not knowing what might befall me, or what course I should take, I rushed towards the deck, but my hand accidentally striking against something which I found to be an American axe, I seized it, and the next moment was on deck, where I saw the helm deserted, and the mate with the whole crew sitting together drinking in the forepart of the ship. With the open knife in my left hand, and the uplifted axe in my right, I sprang in among them; and as *my* eye met the mate's, with one blow of the axe, I clave his head assunder. The men simultaneously rose, and fled in different directions; I followed the nearest instantly, and, just as he was in the act of going aloft, I buried the axe in his loins, and he fell overboard. One now turned and tried to grapple with me; but I in a moment, drove the axe into his breast, and he fell at my feet. So deeply had the axe sunk into his body, that I was in imminent danger of being overpowered; but, placing my foot on his chest, I by one vigorous effort succeeded in extricating it. I now looked round, and observing no one near me, I went aft; but seeing here some one standing, I had again lifted my axe, when a voice exclaiming, 'For God's sake, captain,' convinced me it was the sick gentleman. I could only say, 'Go in sir.' Roused by my striking my hand against the axe, and unhanging it, he had come out and having witnessed my actions, without knowing any thing of the cause, he concluded me laboring under a direful paroxysm of madness, and instantly obeyed, thankful that he had not shared the fate of those who had fallen before his eyes.

I found the men had all fled to the rigging, and were still aloft. The moon shone brightly, and I called to the nearest man to come down, but he would neither answer nor move. I went into my cabin, fetched out my fowling piece, and insisted on his coming down, or I would fire at him. At length he came down and fell on his knees at my feet. I asked what he had to say of their blood-thirsty villainy: he replied, the mate had drawn them into it and *he* was *obliged* to agree. 'Strip!' said I—he did so. I then put my gun and axe behind me; and, cutting eighteen inches of rope, I gave him a severe flogging; to this I subjected every one of them, and they submitted without the least resistance; the passengers during the whole period, almost petrified, looked on.

It now occurred to me, that there was no one at the helm: I therefore took my gun and axe, and as there was no alternative, I was compelled to occupy that post at once.—The passengers all come to me, but I could only beg them to leave me. They still halted, however, while I called the men before me, and told them I had now done with them; their conduct would determine my future steps: at the same time concluded by saying, I would still kill the first man that manifested a mutinous disposition, or that dared to cross a given line on the deck before me without my express command.—I then ordered them to throw the two bodies overboard, and return to their respective duties.

Beginning now to reflect on what I had done; remembering that my life, my ship, my passengers, their property, and the cargo were at least so far preserved: remembering at the same time, that I had accomplished it only by the sacrifice of three men,—that their blood had been shed by me,—and, seeing it upon me when morning dawned, my feelings overcame me, and I burst into tears.

The danger was still by no means over. I had —— day's sail to —— no mate, two men less than before, and every reason to belive, that the crew would still watch for, and seize any opportunity to murder me *now*, if for no other purpose than that of securing their own lives. I therefore made up my mind to keep my post at the helm, day and night, that I might have all my enemies *before me*:—but *how* I should keep my post, do without sleep, or venture to sleep *at* it, even for a moment, were questions on which I feared to dwell.

Whatever my fears and feelings were, I still manifested the same determined and fearless line of conduct by which I had hitherto succeeded. I kept my axe close to my side, in full view of the crew. The gentleman who owned the property, but who, in anticipation of the dismal event, gave himself up to despair, certainly did *now* offer any assistance in his power; but I had too much at stake to venture for a moment to trust *him*.

From the Irishman, I obtained a full detail of the plot,—the manner in which they intended to murder me and the passengers,—and their intention of carrying the vessel to ——. This man I also generally employed near me: the passengers to, used him, as far as they deemed prudent; though all were sensible that no confidence ought to be placed in him. Thirteen days, at length, elapsed during which we had contrary weather,—and having fallen in with no vessel,—and as to myself, although I was still uninjured, and aware of no attempt against me by the men, my strength and spirits were nearly exhausted.

It will not be supposed by any, that I mean to assert I never did sleep during this period: still I can assert that I am scarcely conscious of ever having, during the whole period, fairly fallen asleep, especially by night; and, indeed, it is, in my estimation, no easy thing for a man to sleep, with a crew before him,—every man of which he knows would seize that *opportunity* to murder him.

On the morning of the fourteenth day, however, I certainly started from something like sound sleep, in consequence of an idea of a glare or excess of light; and I am unable to express my utter astonishment, and the overwhelming emotions of gratitude that instantly filled my heart, at beholding the sun shining most brilliantly, and in full view the flag flying on the battery of ——. I immediately ordered guns to be fired; and, in a short time, a boat, with a pilot, came along side. We lay to, while they returned with my command for soldiers to take my crew into custody. I need not add that they were all condemned to die, excepting the Irishman before alluded to, whose sentence was commuted to perpetual banishment. I begged their lives might be spared, and used all my influence to save them, but in vain.—Before their execution, I saw them all, and they were informed, in my presence, of the means I had used to save them, and of their also proving unavailing. They appeared so far satisfied that I had not acted from mere vindictive feeling;—confessed their guilt, but attributed their unitimely end, and indeed the origin of the whole, to the mate alone.

The conduct of this brave *Scot*, in his singularly critical situation has been, and will be, variously judged of; though all attempts to ruin him, by false and absurd insinuations, so completely failed, that all the quarters and parties capable of forming a a just opinion of the whole case, justified his conduct by the strongest expressions of unqualified approbation and the most liberal rewards. While the man (we state the fact and leave it) who sunk under the mere apprehension in the awful moments of the impending danger, had afterwards so great a dread of *public opinion*—so keen a sense of shame—so little regard for the dictates of religion, for himself, and for his wife and children, as almost immediately to blow out his own brains.

In the present complicated, difficult, and checkered constitution of things, how valuable is the "pure and undefiled religion" of Christ! Had these men been under its influence, the captain would never have had occasion for such an exhibition of his bravery; nor the remaining part of the crew been suspended from a gibbet for a species of crime, which is, perpaps of all others, attended with the fewest softening circumstances.

CAUSES OF SUICIDE.—The following table is curious from the comparison it offers between the number of self-murderers in the two sexes, and the cause which stimulate each; the male and the female being only equal in the cases of self-love and misanthropy. It is also useful as showing that in England by far the greater number of suicides—more than two-thirds of the whole causes are mentioned—have arisen from the pressure of real and tangible evil. The following suicides were committed in London, between the years 1770 and 1830:

Indication of causes.	*Men.*	*Women.*
Poverty	905	511
Domestic grief	782	524
Reverse of fortune	322	283
Drunkenness & misconduct	287	208
Gambling	155	141
Dishonor and calumny	125	95
Disappointed ambition	122	410
Grief from love	97	157
Envy and jealousy	94	53
Wounded self-love	53	53
Remorse	49	37
Fanaticism	16	1
Misanthropy	3	3
Causes unknown	1381	377
Total	4337	2853

FOR THE FARMER.

From the New England Farmer.

HARVESTING OF CORN.

The season for harvesting our corn crops will soon be upon us. The extremely hot weather which we have had for a fortnight past, prior to the late storm, has placed much of the crop out of the reach of frost; and the yield almost universally promises to be abundant. This may be pronounced the great crop of New England. If we have corn enough, we shall have beef, pork, poultry enough. We do not believe there is any grain which, considered in all its aspects and uses, is so valuable.

There are several modes of managing the crop, the fodder and the grain; but they are not equally eligible.

The first is to top the stalk after the ear has become perfectly formed and slightly glazed. There is great danger of performing this operation too early. When done before the corn is generally hardened, the exact experiments of William Clark, Esq., of Northampton, of John Lorain, of Pennsylvania, and others, have demonstrated that the loss upon the crop may amount to a quarter or a fifth of what the crop would otherwise be. The topping of what the stalks is, we believe, an unnecessary, useless, and often a pernicious labor, and therefore not to be advised.

The second method is to leave the crop untouched until it is perfectly ripened, and then to cut it up at the bottom and carry it into the barn and husk it. Some gather it in the field and then cut the fodder. In either case, the corn by being thus left, is always exposed to suffer from frost before it is perfectly ripened; and the fodder, it is believed, loses much of its succulence and nutriment.

The third process is, after the ear is glazed and the corn has passed beyond the boiling or roasting state, to cut it up at the bottom, and let it dry in the shock. In this way it is early taken out of the way of the frost; the corn if properly managed ripens, and weighs more by the bushel than if perfectly dried as by the second method described, and the corn fodder is dried with all its juices retained in it, and has a richness and freshness which render it particularly palatable to cattle and as nutricious for beef or milk stock as any dry feed which can be given to them. This operation should be executed with care. Let a hill occasionally be left standing for the support of the shock against the wind.—Bring as many armfuls of corn cut up as are sufficient to make a good sized shock around the hill—set the bottoms well out and tie them all at the top with a wisp of straw, turning the heads down. But do not first, as is often practised, tie the corn in small bundles. In this way the corn and fodder will cure perfectly. When it is time to carry it in, slip a knife under and cut the standing hill; pitch the whole shock on to the cart; and being loose and easily handled by bringing the top of the shock into your lap, it will be easily husked. A great deal of trouble will be saved in this way. Do not, as is often done, carry out your corn and make your shocks upon the grass land, as in this case the air will not circulate freely under the shock, and therefore neither the corn nor the fodder will dry perfectly. The most intelligent farmers in the State estimate generally the value of the corn fodder to an acre, well cured and saved, as equivalent for the feeding of any stock, to a ton of English hay. Not a few rate it even higher than this.

H. C.

ADVERTISEMENTS.

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840. S. G. WALKER

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.
July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.
July 7.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot
June 2.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

NOTICE.

ALL persons indebted to the firm of J. R. & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 20w3
De Ruyter, July 15, 1840. N. G. RIDER

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.
N. B. Those whose accounts have been standing from ONE TO THREE YEARS, will do well to remember the above invitation. 20tf
De Ruyter, July 21, 1840,
DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretensions from Maine to Georgia.

TYPE—EMBELLISHMENTS.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical at home or abroad; and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

LITERARY CHARACTER.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first fame. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting [illegible] of the manners, and a history [illegible] battles of that time. Thus, the Casket [illegible] of being filled with [illegible] true delineation of human nature [illegible] of passion.

The series of [illegible] entitled Cruizing in the Last War, [illegible] rated by the contemporary press, [illegible] trated sketches from [illegible] continued [illegible] Port Folio [illegible] celebrity, will [illegible] Magazine.

We shall [illegible] some [illegible]

FASHIONS.

The Fashions [illegible] Paris. [illegible] from [illegible] retouched [illegible] The truth [illegible] London and Paris. [illegible] to be the finest [illegible] ing afforded by any Magazine [illegible] try.

The expense of getting them up [illegible] shall in no wise abate the quality [illegible] The readers of the Casket [illegible] fashion plates as an extra. [illegible] the regular and more expensive [illegible] company the work.

TERMS OF PUBLICATION.

The Casket is [illegible] in every quarter [illegible] subscribers [illegible] well as those who [illegible] principal [illegible] means subscribers in the [illegible] postage.

Terms—Three Dollars [illegible] Copies yearly for Five Dollars [illegible] post paid. No new subscription [illegible] money, or the name of a responsible agent.

Editors who [illegible] send a copy marked [illegible] Saturday Evening Post [illegible] newspaper shall be promptly furnished with the work. To [illegible] like a copy of the paper marked, to be sent more than once, that no mistake or delay may occur.—Editors are served with the Magazine from the time the advertisement is inserted. We [illegible] many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
36 Carter's Alley, Philadelphia.

, Subscriptions received at this office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B. Principal.
GILES M. LANGWORTHY, Teacher of Mat[illegible]
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.
Mrs L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms (of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

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Tuition in advance.
March 17, 1840. 2tf

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De Ruyter, March 17th, 1840.

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De Ruyter, June 1[illegible], 1840. 15m6

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New York, May [illegible] 1840

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—[illegible] Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Alan Burdick, [illegible] Maxson, Isaac Brown, jr.—*Leonardsville*, [illegible] Hardin.
[illegible] Wells, Dea. Joseph Potter.
[illegible]
[illegible] Rev. William Greene, Hubert H. Baker.
[illegible] Wardner.
[illegible]
[illegible]—Rev. N. V. Hull.
[illegible] Hosea Whitford.
[illegible] Stevens.
[illegible] Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
P[illegible]—Samuel B. Lanphear.
B[illegible]—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Wilcox, P. M.
S[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hartfield—Elder Lewis Dunham.
M[illegible]—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—[illegible] Jonathan F. Randolph.
L[illegible]—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

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INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

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SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY [illegible] BAILEY, AND BURDICK

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, AUGUST 25, 1840. NUMBER 25.

COMMUNICATIONS.

For the Register.

THE INSENSIBILITY OF MAN TO REAL EXCELLENCE.

The insensibility of man to real excellence has furnished a theme for complaint to the poet and philosopher. A beneficent Creator has placed man in a world of natural beauty and excellence. As his eye wanders over the works of creation, he beholds a variety of the most beautiful and variegated scenes. Mystery after mystery is presented to his mind. Even the little blade of grass and modest flower which he carelessly treads under his feet, when minutely examined, furnishes a field of wonders. All is adapted to his wants, and calculated to delight the eye, and excite the admiration of the human mind. But so astonishing is the insensibility of man to beauty, that he can gaze upon the most charming objects with feelings of indifference. He wanders out in the stillness of night—he looks upward and beholds the vast firmament glittering with myriads of bright, bright worlds, moving in the most perfect harmony and order; and he has been known to view this grand machinery of the universe and not be affected with emotions of sublimity, and to deny the existence of a God! When we candidly examine this subject, if we are amazed at the insensibility of man to the charms and grandeur of natural beauty and excellence, how much to be deplored is his aversion to moral excellence! Much time and labor has been expended by the good and wise of every age to promote the best interest of mankind, and to instil into their minds virtuous principles. Whenever they have formed societies in order to accomplish their laudable designs, they have encountered a host of opposition. They have been branded with every odious epithet which malice could invent, and followed with the acclamations of folly and enthusiasm; but their zeal has remained undiminished. The midnight hour has witnessed their devotion to the cause which they have espoused. They have exhausted all their powers of eloquence to excite a love of moral precepts upon persons who have appeared as insensible as the walls with which they were surrounded. If under the most overwhelming truths they have appeared moved for a moment; how often has the impression proved to be as transient as a dream that flits across the mind during the slumbers of midnight.

The insensibility of man to excellence is manifested by his eagerness to possess wealth, and to esteem it as the chief good. He sacrifices his health, and every principle of humanity to obtain this darling object. He looks with contempt upon those who have not been so fortunate as himself in accumulating worldly goods, although they may possess a highly cultivated mind, and those virtues which will outlive the fading honors which riches confer upon its possessor. But he lightly prizes real worth and is dazzled by a glittering toy.—Another bends all the energies of his mind to the acquirement of earthly fame. He spends sleepless nights in devising means that will advance his popularity. He toils, he struggles to win the prize. In the ardor of the race he forgets to perform those duties which he owes to God and his fellow-men. He hushes the whisperings of conscience, and dreams only to deck his brow with the laurel wreath. When he thinks he has nearly attained to that summit of distinction toward which his wishes has aspired, he is arrested by the summons of death. Ah! who can tell the anguish which rends the heart of the dying man, when he takes a retrospective view of a misspent life! His former follies are like thorns in his dying pillow. The illusion vanishes, and he feels that he has neglected real excellence, and been lured to destruction by a syren.

The insensibilty of man to excellence is displayed by an excessive fondness for dress and vain amusements, and neglecting the more solid endowments of the mind.—How often do we see persons array themselves in sumptuous apparel, when their minds do not possess one brilliant gem!—The same truth is illustrated in the kind of books which are prefered. With what avidity are long tales of fiction devoured, while important truths are disregarded?—How many will shed tears over unreal woe, while actual suffering is passed by unnoticed? Owing to this disposition in man to choose vice and neglect virtue, philanthropists have found it extremely difficult to prosecute plans with the design of benefitting mankind. They have written and said much upon this subject. They have endeavored to present to the minds of men, virtue in all its attractive forms, and vice in its most hideous mien; but strange as it may seem, there is a natural propensity in man to choose vice. When we refer to the histories of men in past ages, we find this truth amply demonstrated. Who among the enlightened Romans and Grecians were crowned with immortal honors? Were they not those who had been most successful in shedding human blood? those who for the sake of gratifying their pride and ambition, devasted countries, and utterly destroyed the happiness of nations? These were the men whose deeds were sang in melodious strains by the bards of their age, and whose names were enrolled on the records of fame. These were the men to whom their countrymen decreed triumphs and reared monuments. These were held up as patterns of excellence. Yet when we examine their lives they exhibit only black catalogues of the most atrocious crimes, utterly repugnant to every sentiment of virtue. Thus, while vice in all its deformities was lauded, real worth was treated with neglect. Was it not a disrelish for moral excellence which caused the death of Socrates? Was not the jealousy of those wicked tyrants inflamed who reigned in his day because he instructed the Athenian youth in moral precepts, and induced them to place in his hand the fatal cup of poison?

But we need not refer to ancient times to establish this truth. It needs not a very discriminating mind to discern that human nature is not changed. Even in this enlightened age of the world, and in this our own beloved country, facts pass before our minds almost daily that prove this truth beyond a doubt. Look at the sable sons of Africa. See them toiling beneath the scorching sun not to accumulate treasures for themselves, and to provide for their helpless babes and the partners of their bosoms whom they tenderly love; but to fill the coffers of another with the shining metal. View them in their degradation and misery, bereft of happiness and hope. Perhaps you will see one who possesses a noble mind, one whose feelings are sensibly alive to all that is grand and beautiful in nature. He in his imagination pictures to himself some happier clime, out of the reach of the lash of the proud lordling who exercises dominion over him. And it may be that his untold misery has reached to heaven, and that Being who watches over the destinies of men has heard the groanings of the captive, and enlightened his untutored mind by the influences of his Spirit, and condescends to hold communion with him. But the haughty master, who claims him as his property, treats him with disdain, and if he discovers that he is endowed with a more than ordinary intellect, he binds his chains closer upon him and shuts up every avenue through which he might receive instruction. He despises this immortal mind, this gem of inestimable value which may shine with undimmed lustre forever in the paradise of God, because it is enshrined in a form of coarser clay than his own. And after we all have slept the sleep of death, and master and slave are called to render their account to God at the last day, will he not remember that he in his lifetime was "clothed in purple and fine linen, and fared sumptuously every day," and that he treated with scorn real excellence, and wasted his precious moments in grasping after fleeting shades? S. G.

Gibson-Ville, Aug. 9, 1840.

RELIGIOUS.

From the Congregationalist.

SECURITY OF FALSE HOPE.

A false hope may be the more easily kept in security in consequence of all hopeful converts whether true or false, being at first so much alike *in appearance.*

Our Savior has given us a plain rule by which we may distinguish true and false professors from each other. 'By their fruits ye shall know them.' His words imply, not only that this is a *good* criterion, but, perhaps, that this is the only safe one for men to trust. There must, then, be time after conversion for the proper fruits to appear in those who are really changed, before we can with confidence distinguish them from those who are not. In the parable of the wheat and tares, Christ has given an illustration of the truth we are now considering. The wheat and tares springing up together he refers to as an illustration of the mixture of true and false converts in a work of grace. Mark then, what follows. "When the blade was sprung up, *and brought forth fruit, then appeared* the tares also." This seems to imply that the tares might not be readily distinguished from the wheat until the fruit appeared in the latter. And the literal fact is said to be that the blades of these two plants are so much alike in appearance that it is nearly impossible to distinguish them, until, in the phrase of the husbandman, the wheat begins to "ear out."

Flavel, who is high authority on subjects of this nature, remarks upon this parable as follows, "How difficult soever it be to discern the difference between wheat and tares, yet doubtless the eye of sense can much easier discriminate them, than the most quick and piercing eye of man can discern the difference between special and common grace. For all saving graces in the saints, have their counterfeits in hypocrites; there are similar works in those, which a spiritual and very judicious eye may easily mistake for the saving and genuine effects of a sanctifying spirit."

President Edwards, also, has furnished a striking illustration of this sad truth. "It is with professors of religion," he observes, "especially such as become so in a time of outpouring of the Spirit of God, as it it is with blossoms in the spring; there are vast numbers of them upon the trees, which all look fair and promising, but yet many of them never come to any thing. And many of those that in a little time wither up and drop off, yet for a while look as beautiful and as gay as others—so that we cannot certainly distinguish those blossoms which have in them that secret virtue which will afterwards appear in the fruit, and that inward solidity and strength which will enable them to bear. It is the mature fruit that comes afterwards, and not the beautiful colors and smell of the blossoms, that we must judge by."

Our remark then is, that as all supposed converts appear so much alike at first, for a considerable time—an opportunity is offered from this circumstance for many to fix themselves in their delusion. Those who are cherishing such a delusion, are inclined in examining their evidence, if they attempt to do this at all, to compare themselves with those around them, rather than with the perfect standard of God's word. If the eye of a third person, which is more impartial, cannot for a time detect the deficiency, most certainly they will not be likely to do it for themselves. It will not indeed be a very long time before the distinctive fruits of those who are truly regenerated will begin to appear. But in the mean time the hypocrite may have settled it in his mind that he is as good as others; and will have become blind or inattentive to the difference which may afterwards arise between his life and theirs. Or if he should be obliged to observe and acknowledge their superior attainments, still he will parr the force of the self-conviction which he ought to feel, by looking back to a time when, as he imagines, he gave as good evidence as they. His own hope is perhaps secretly strengthened rather than otherwise, by seeing them prove well; inasmuch as he takes it for granted that his own beginning was as fair as theirs. Their life which proves their beginning to be good, he considers as going far to prove the same for his.

But it must also be remarked, that the self-deceived are assisted in fortifying and maintaining their hope, by a too great similarity in outward appearance between themselves and others, not only at first, but through life. All professors of religion are too much like the mere formalist in appearance, because, in the first place, all are really very imperfect. The best Christians fall immeasurably below the divine standard. In all things they come short of duty, and in many they act part of disobedience. Indeed there is scarcely a Christian, however devout, and exemplary, who has not, as a man, his *characteristic* failings. On these more especially, the hypocrite will fix his criticisms in making up a judgment favorable to himself. Or if he does not deliberately do this, the prevalent measure of piety is so low in all ordinary states of the church, that he may imitate the external deportment of Christ's true followers with sufficient exactness, to render the *apparent* difference between his example and theirs so inconsiderable as not to be palpable to the powers of his obtuse moral vision.

Again, the body of Christians are too much like the hypocrite externally, because the most satisfactory proofs of their conformity to God are not as obvious as they might be to the notice of the world. This consequence follows partly from the very nature of piety; as piety finds its element to a great extent in secret communion of the soul with God. It has distinctive features and operations and fruits which the world knows nothing of. Yet we say that the Christian is *too much* like the mere formalist in this respect; because, generally, he keeps his spiritual thoughts and feelings too much to himself. The fear of man bringeth a snare in this matter. It induces him to refrain too frequently when before the world, from giving utterance to the pious desires and emotions of his soul. There exists generally an unjustifiable reserve on the part of professors of religion, even in their intercourse with each other. Consequently the hypocrite, when comparing himself with his professing brethren, has not a fair opportunity to discern the real disparity which exists; and so with the less suspicion he continues to slumber over the signs of deficiency in himself. Could he be the constant companion of some of his brethren; could he witness to the manner in which their private hours are occupied, and to what passes in the sanctuary of their own bosoms, he could no longer imagine himself a Christian.

But we must go farther and say that the security of false hope is generally maintained through inattention to instruction and neglect of self-examination. There are some false professors, unquestionably, who make a righteousness of attending meetings and of religious reading, and of examining their hearts in a certain way. But they generally fall into the neglect of these duties in a very great degree. They forsake the assembling of themselves together.—Their attendance at the house of God, is irregular; or they fail to give a wakeful and prayerful attention when there. They neglect the private study of God's word; they employ no time or next to none, in the careful perusal of books of human composition which closely scan the subject of experimental religion. It is remarkable how few approved works of this description are to be found on the shelves of professing Christians. And where they are found, there is too much reason to believe that they are little read. Every Christian should make himself familiar with the writings of Flavel, and Baxter, and Edwards, and Scott. Yet how little do false professors, probably relish these excellent authors. They prefer spending their evening and perhaps their sabbaths over a newspaper, or in idle conversation, or even in a listless attendance at religious meetings, to the serious reading of such works as the Treatise on religious affections, the Touch-stone of Sincerity, the Rise and Progress of Religion in the Soul, the Pilgrims Progress, &c.—How can it be expected that a false professor, who passes his life as many do, without either asking instruction or exercising reflection, should be any thing else but an incorrigible self-deceiver?

THE MECHANISM OF MAN.

"*I am fearfully and wonderfully made.*"—Ps. 139:14.

Fond atheist! could a giddy dance
  Of atoms blindly hurled,
Produce so regular, so fair,
  So harmonized a world?

Why do not Lybia's driving sands,
  The sport of every storm,
A palace here, the child of chance,
  Or there a temple form?

Presumptuous wretch! thyself survey;
  That lesser fabric scan;
Tell me, whence the immortal dust,
  The god, the reptile, man?

Where wast thou, when the embryo earth
  From chaos burst its way,
When stars exulting sang the morn,
  And hailed the new-born day?

What fingers brace the tender nerves,
  The twisting fibers spin?
Who clothes in flesh the hardening bone,
  And weaves the silken skin?

How come the brain and beating heart,
  Life's more immediate throne,
(Where fatal every touch,) to dwell
  Immailed in solid bone?

Who taught the wandering tides of blood
  To leave the vital urn,
Visit each limb in purple streams,
  And faithfully return?

How know the nerves to hear the will,
  The happy limbs to wield?
The tounge ten thousand tastes discern,
  Ten thousand accents yield?

How know the lungs to heave and pant?
  Or how the fringed lid
To guard the fearful eye, or brush
  The sullied ball unbid?

The delicate, the winding ear,
  To image every sound!
The eye to catch the pleasing view,
  And tell the senses round!

Who bids the babe, new launched in life,
  The milky draught arrest,
And with its eager fingers press
  The nectar-streaming breast?

Who with a love too big for words
  The mother's bosom warms,
Along the rugged paths of life
  To bear it in her arms?

A God! A God! creation shouts,
  A God each insect cries;
He moulded in His palm the earth,
  And hung it in the skies.

THE DUTY OF PRAYER.

What man is he that can help offering up his morning sacrifice of devotion, when, awaking from sweet sleep refreshed and renewed, he beholds all things as it were, new created? The sun arises and finds the cattle on a thousand hills waiting for his appearance, and all the birds of the air ready to pay their tribute of thanksgiving for the return of his glorious and enlivening beams. And shall man—man, for whose use and benefit all these things were made, —shall man alone lie buried in sleep, or, when arisen forget to worship his God? Shall he not rouse all his affections at once, with these and the like strains of the sweet singer of Israel: "Awake up, my glory; awake, lute and harp," every organ of my body and faculy of my soul; "I myself will awake right early. O God, thou art my God; early will I seek thee. I will sing of thy power, O Lord, and praise thy mercy betimes in the morning. I will magnify thee, O God, my King, and praise thy name for ever and ever. Every day will I give thanks unto thee, and praise thy name for ever and ever." Now is the [illegible]

[illegible]

in the preceding passage refers to the moral law, is evident from the subsequent verses, and indeed from almost the whole of the discourse that follows, in which the full sense, extensive application, and solemn sanctions of its several provisions, are most clearly and forcibly stated. The same infallible Teacher, after citing the first and great commandment in the law, declares the second to be like unto it—Thou shalt love thy neighbor as thyself.—Whatever difference, therefore, though no contradiction, there may be between Christ and Moses in other great respects, they both hold the same doctrine on this point.—*Burnside.*

THE BIBLE.

It is a book of laws to show the right and wrong.

It is a book of Wisdom, that condemns all folly and makes the foolish wise.

It is a book of Truth, that detects all errors.

It is a book of Life, that shows the way from everlasting death.

It is the most compendious book in all the world.

It is the most authentic and entertaining History that ever was published.

It contains the most ancient antiquities, remarkable events, and wonderful occurrences.

It points out the most heroic deeds and unparalled wars.

It describes the Celestial, Terrestrial and lower worlds.

It explains the origin of the Angelic Myriads, of human tribes, and devilish legions.

[illegible]

[illegible] with interest and [illegible] members, who, [illegible] of the Ob-[illegible]

1. [illegible] in the commission of [illegible] or in the neglect of any [illegible] to yourself, to your fellow men, [illegible]

2. Are you in the practice of daily secret prayer, and if the head of a household, of daily family prayer?

3. [illegible] with a prayerful desire to grow in Christian knowledge, not only [illegible] but diligently study the word of God?

4. Do you make it a matter of conscience, except when providentially prevented, faithfully to attend the public worship of God on the Sabbath, and also, the stated meetings of the church for social prayer and instruction?

5. Do you daily pray for your minister and the appointed officers of the church, and that God will bless his truth to the sanctification and to the conviction and conversion of all who hear it? And are you daily doing what you can to bring the unconverted to the cross of Christ?

6. Do you sincerely desire and pray for the salvation of the young, and to this end are you doing all that you can in Sabbath schools, in Bible classes, and by Christian influence?

7. Do you sacredly cherish the spirit of Christian love and fellowship toward all the disciples of Christ, and especially do you so far as possible, visit and keep yourself acquainted with the members of your own church?

8. Do you cultivate the spirit of Christian charity and tenderness towards the imperfections and failings of every member of the church—being as tender of their reputation as of your own, keeping your tongue from speaking and your heart from thinking evil of such; and if from any one you have cause for offense, do you at once follow the gospel rule, to go and tell it to himself alone?

9. Do you ever make it a solemn matter of conscience, never to visit, or to allow your children to visit any place of public amusement or social pleasure, or to engage in any plan or business, on which you cannot in all sincerity, ask God's blessing?

10. Do you daily, and habitually remember that by solemn covenant, you have given yourself and all that you have and are to God, and that you have solemnly vowed to keep yourself unspotted from the world, making Christ your example, and the upbuilding of his kingdom your *supreme* object? And in the spirit of this engagement are you yourself daily growing in grace, and by your property, your influence, your prayers, and your active efforts, are you doing all that you can for the interests of the church, for the souls of those around you, and for the salvation of a world lying in wickedness?

Do you systematically, and to the extent of your ability, give to those associations which labor to extend the kingdom of Christ? and do you regularly read missionary publications.

Do you habitually live in a state of preparation for death—keeping your house and heart in order, so that whenever your last hour shall come, it may find you with your earthly work done, and your spirit fully prepared for heaven?

From the Morning Star.

RELIGIOUS EMOTION.

It is not an uncommon mistake among Christians, when duty is before them, to *wait* for a particular emotion or feeling before they engage in the exercises of religion. This is not only unphilosophical, but hinders the usefulness of Christians, and is a manifold injury to the cause of God. Reader, if you read in God's word that it is your duty as a Christian to be baptized, and you wait for irrepressible emotion to impel you to do that duty, and say (as many do) "I want to feel different before I am baptized," you are injuring your own soul. How do you feel *now?*—Why, you feel conscious you have not obeyed the command, "be baptized;" and therefore you want to feel "different." The feeling you desire is a consciousness that you have obeyed Jesus Christ, and the peace and joy that flow as the legitimate result of entire obedience. Do you want to feel this?—can you expect to feel this before you obey? It is like this; you want the Holy Spirit to bear witness with your spirit, that you have obeyed, and are a willing and obedient follower! Strange delusion. Thousands are waiting with this and other duties before them, till they feel better. Under these impressions, one comes to the place appointed for prayer meeting. He knows in the days of the apostles, that at certain times "many were gathered together praying." He feels conscious, if he does not engage in praying, that he shall not do his duty. But he begins to wait until he "feels," and the meeting is chilled by his disobedience, and God's holy cause dishonored. Perhaps the reader can testify experimentally to the truth of this remark. Perhaps you have waited in this way till you could feel. Feel how? That you have been laboring with your brethren in solemn prayer? That you have been praying in faith and are confident God will hear and answer to the joy of your soul and the peace of Zion? And still you have not prayed at all! Want to feel that peace that flows from God, and always follows obedience, prior to obedience!

But for a Christian to wait for right feeling without previous right action, is altogether inconsistent and capricious. Some object to this idea, and lay God's word aside as a rule of action, and drift before states of feeling, or follow some feeling which is purely chimerical. But let it be remembered, that the bible is the *just* rule of action, and the Holy Spirit will never lead a soul to act in contradiction to his word. While the bible says, "Pray always" if you suffer God's spirit to lead you, you will feel that it is your duty to pray always.

But another objection is, "You would not have us be baptized, pray, and so on, unless we feel it to be our duty." Is there not authority enough in the commands of Christ to make you feel that these duties you ought to perform? God's word teaches you your duty, and in the performance of that duty you feel the evidence that you are the friend of Christ, because he says, "Ye are my friends, if ye do whatsoever I have commanded you," and then the holy comforter happyfies your soul while obeying the truth. God's spirit will never make you feel happy in acts of disobedience. But you want feeling. Very well. You want right feeling. Do you expect to obtain right feeling by acting wrong? There are present circumstances surrounding you that should make you feel. The bleeding cause of Christ—the honor of God—the danger of sinners. These should produce "immediate emotions." Look at your past life, stained by disobedience—sinners, perhaps in hell that you *should* have warned. This should produce "retrospective emotions." Cast your eyes forward to the seats of glory—hear the songs—catch but one note of the rapturous anthems of paradise, and this I think cannot fail to produce "prospective emotions." O how can a Christian help feeling just as he ought to feel.

M. W. ALFORD.

Byron, N. Y., July 23d, 1840.

THE DIFFERENCE BETWEEN SPECULATIVE AND PRACTICAL CHRISTIANITY.

Locke tells us of a blind man who thought that scarlet was like the sound of a bell. The man was probably not a fool, notwithstanding his strange comparison. He might have had as powerful and intellect as Daniel Webster. The deficiency was not in the mind, but in the eye. And the difficulty would have been the same, if the man had possessed the power of vision, but had always refused to use it. The strength of mind of an archangel would not have enabled him to give a correct judgment concerning an object of sight in such a case.

The anecdote of Locke illustrates very clearly the incompetency of the unregenerate to give intelligent judgments respecting religious truth. They are not entitled to have their opinions received with deference, because they have never opened their eyes to the truth. They have the power of vision indeed, but "their eyes have closed, lest they should see with their eyes, and understand with their hearts." Whatever strength of mind they may have, they have no right to say a word in disparagement of evangelical religion, for they can know nothing about it.

These remarks are suggested by a good sermon we recently heard on John 1:46:—*And Nathaniel said unto him, can there any good thing come out of Nazareth?—Philip saith unto him, come and see.*" It was the preacher's object to show that unconverted persons cannot know what religion is. One striking inference deduced from this proposition, was, that the sneers of the opposers of religion are not to be regarded, any more than the taunts of a poor blind man, who should ridicule seeing persons for their views of the objects of sight.

We know that unconverted persons may talk learnedly, and with great discrimination about religion. But this fact is not at all inconsistent with the position taken by the preacher. Blind men may talk very learnedly respecting the laws of optics.—All the principles of optics are as intelligible to them as to the seeing. Saunderson, the blind mathematician, professor in the University of Cambridge, Eng. was extremely popular as a lecturer on this science. The speculative principles of optics and vision, are so different from each other, that one who knew nothing of the latter, could discourse eloquently of the former. In like manner, unconverted persons may talk of the speculative principles of religion while religion itself is as unknown to them as vision to the blind.

It behooves professors of religion to inquire whether they do really see the heavenly beauty and glory of the objects of spiritual contemplation, or whether they merely comprehend intellectually the forms and outlines of religion, while the substance is as much concealed from their view, as the objects of sight from the blind man.—*Prof. Long. of W. R. College.*

ENCOURAGEMENT TO WEAK CHRISTIANS.

The pious Richard Baxter thus encouraged his own heart to trust in God and rejoice in Jesus Christ:

"And now, O weak and faithless soul! why shouldst thou draw back, as if the matter was doubtful? Is not thy foundation firm? Is not thy way of life, through the valley of death, made safe by him that conquered death? Art thou not yet delivered from the bondage of thy fears? Hast thou not long ago found in thee the emotions and operations of his Spirit? And is he not still residing in thee, as the agent and witness of Christ? If not, whence are thy groanings after thy God, thy desires to be nearer to his glory, to know him or to love him more? Whence came all the pleasure thou hast had in his sacred truth, and ways and service? Who subdued for thee thy folly, pride, and vain desires? Who made it thy choice to sit at the feet of Jesus, and hear his word, as the better part, and count the honors and preferments of the world but dung and dross! Who breathed in all those requests thou hast sent up to God?—Overvalue not corrupt nature, it brings forth no such fruits as these. Remember what thou wast in the hour of temptation, how small a matter has drawn thee to sin. Forget not the days of thy youthful vanity.—Overlook not the case of thy sinful neighbors, who, in the midst of light, still live in darkness and hear not the loudest calls of God. It is no work of Christ's Spirit, that has made thee to differ. Thou hast nothing to boast of, and much to humble and also to be thankful for. Thy holy desires are, alas! too weak; but they are holy. Thy love has been too cold; but it is the most holy God whom thou hast loved. Thy hopes have been too low; but thou hast hoped in God, and for his heavenly glory. Thy prayers have been too dull and interrupted; but thou hast prayed for holiness and heaven. Thy labors have been too slothful; but thou hast labored for God and Christ, and the good of mankind. Though thy motion was too weak and slow; it has been God-ward, and therefore it is from God. O bless the Lord, not only for giving thee his word, and sealing it with uncontroled miracles, but also for frequently and remarkably fulfilling his promises, in the answer to thy prayers, and in great deliverance of thyself and of many others; and that he has by regeneration been preparing thee for the light of glory! And wilt thou yet doubt and fear, against all this evidence, experience and foretaste?"

PRESIDENT EDWARDS' RESOLUTIONS.

Resolved, that I will live as I shall wish I had done, when I come to die.

Resolved, to live so at all times, as I think best in my most devout frames, and when I have the clearest notions of the things of the gospel and another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, never to do any thing, which if I should see in another I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, to obtain as much happiness to myself in the other world as I possibly can, with all the power, might, vigor, vehemence, yea violence, I am capable of, or can bring myself to, any way that can be thought of.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

THE REGISTER.

De Ruyter, August 25, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

TRUE AND FALSE PIETY.

But few can be found in a Christian community that do not pay a sacred regard to religion, or make some pretension to piety. The heart, unrestrained by religion, naturally inclines to sin; and men left to follow the inclinations of the carnal heart, advance quickly to the greatest degrees of sin.

A variety of influences, however, some of which are almost continually operating, cause certain pious emotions in almost every heart. The mortality of friends and acquaintance—indications of one's own approaching dissolution—the word and spirit of God—and christian influences—each produce serious reflections, and excite certain pious emotions. Other causes likewise produce similar effects. The effect and duration of these impressions are, perhaps, the most correct means of ascertaining the actual state of the heart in the sight of God; and of distinguishing between true and false piety.

On this question it is possible for men to deceive both themselves and others, and rest in a fatal error relative to their acceptance with God. Sometimes their pious emotions are fluctuating. They are excited by various causes, and last only while the cause that excited them exists. They sometimes call forth resolutions of reformation; at others, produce a momentary change; and in other cases exert a lasting influence over the life and conduct. The great advantage to be obtained by the possession of true piety, and the loss sustained by its absence, are of too much consequence to allow the least indifference.—The happiness or misery of the soul in the eternal world is pendant on this.

Professions of piety, that are accompanied with obedience to the divine law, hatred to sin, and an undeviating discharge of the duties of religion, are such as will secure the favor of God and the salvation of the soul. Such a person can say with the Psalmist, "How love I thy law! It is my meditation all the day." He is filled with holy contemplation, and finds unalloyed pleasures in studying the character of God.

Occasional professions and exhibitions of piety, may come from a heart that is right in the sight of God; as also be the result of external circumstances, and arise from sinister motives. Of two persons making such professions, one may be accepted of God, and the other rejected.—One acts under the impulse of the fear of eternal punishment; the other because of his love of holiness and virtue, and his hatred of sin on account of its intrinsic odiousness. Their declensions to sin arise from different causes. One turns to it because it is agreeable to his inclinations. The other falls into it through inattention to the unholy influences that surround him. While one delights in sin and "rolls it as a sweet morsel under his tongue," the other abhors it as the enemy of God, and his own soul, and cries out "O wretched man that I am! who shall deliver me from the body of this death." The one loves God and religion because of their intrinsic excellence; the other (if at all) because of the reward to be obtained. One performs the duties of religion because of his love for them; the other, from the hope of the advantage that may be secured thereby.—As to the real character of such, it is not difficult to form a correct opinion. The scriptures speak of certain who forsook all and followed Christ, and of others who followed him for the sake of the 'loaves and fishes.'

Professions of piety in a time of uncommon excitement, can not always be regarded as evidence of a renovation of heart.—It may then be impossible to distinguish between true and false piety. Time only can accurately determine this. The true and false may seem alike sincere and zealous, and exhibit equal evidences of piety, while the heart of the one and the passions of the other only are affected. The days of declension will distinguish between the friends and enemies of God.

Professions of piety that are made from motives of personal interest, involve the soul in greater guilt; yet the sequel of some men's conduct shows that such professions are sometimes made. By such, the external duties of religion are attended to just enough to attract the notice of men, while the heart is filled with all uncleanness and sin. Such professions are transitory. They may for a while cast a mantle of sanctity around the person, and greatly advance his unholy purposes, but will eventually work his destruction.

It becomes those who think they stand to take heed lest they fall—to examine well the hope within them, and not let the judgment first discover to them, that their piety was affected, and not acceptable in the sight of God.

PROFANITY.

It would seem incredible, did we not know the fact existed, that any one should make use of profane language. So small an inducement can scarcely, if ever, prompt to the commission of any other act, as is held out for this. The judgment of God is denounced against all profanity. It is also one of the lowest, most unmanly and unnatural vices into which it is possible to fall. It betrays a deficiency in moral sensibilities—a littleness of soul—a lack of intelligence—a recklessness of decency and good manners, and a destitution of virtuous and ennobling sentiments. An oath never adds grace or dignity to manners—strength or force to conversation—manliness or praise to him who utters it.—It is always offensive to chaste sensibilities—degrading to him who uses it—and is a crime of such magnitude as eventually to bring upon the soul the everlasting curse of an insulted God.

We are informed by Br. Edwin Stillman that the revival in Genesee still continues. Since the Association, brother S has baptized seven persons—all of them were girls from the age of 9 to 14. Nothing can be more pleasing than to see the youth thus early embracing Christ.

For the Register.

WHO IS WISE?

I asked the statesman, Who is wise?—He replied, the man who best understands the fundamental principles of civil government.

The man of the sword responded, he is wise who can vanquish an army more powerful than his own.

The miser thought that every one knew, that the wise man was he who gets much and spends nothing.

The man of letters informed me, that he was wise who felt himself perfectly at home in the whole circle of the arts and sciences.

The phyician said, he is wise who is successful in removing the diseases of the human system.

I heard these and a variety of other replies, and being dissatisfied with all, I sought the Bible, and with augmented earnestness I repeated my inquiry, *Who is wise?* and I met this satisfactory answer—"*He that winneth souls is wise.*"

Aug. 19, 1840. J. R. J.

INTELLIGENCE.

FOREIGN.

From the N. Y. Spectator

STILL LATER FROM EUROPE

ARRIVAL OF THE ACADIA.

At an early hour this morning, through the kindness of Mr. Harnden, of the package express, we were put in possession of Liverpool papers of the 4th, and London of the evening of the 3d inst. which were received at Boston by the new steam packet Acadia.

This vessel has made a most splendid run across the Atlantic, as will be seen by the following paragraph, from the Boston Transcript.

The British and North American royal mail steamship Acadia, Captain Robert Miller, arrived at this port this morning at 9 o'clock, from Liverpool, which port she left on the 4th instant. She came up in fine style, being saluted from the Cunard wharf, the revenue cutter, &c., and was cheered from the wharves as she passed, an immense consourse of citizens crowding every point where a view of her could be obtained; passing up by the navy yard, thence down to her dock at the Cunard wharf. A salute of 100 guns was fired from Lewis's wharf, at 12 M.

Motwithstanding the Acadia was detained off Halifax eleven hours, in a fog, her passage is the shortest ever before made across the Atlantic. She arrived in the lower bay at 5 this morning.

The Acadia has sixty-three passengers from Liverpool, and thirteen from Halifax. She made the passage from the latter port in 34 hours.

In addition to our own files by this vessel, we have received late London and Liverpool papers, for which we are indebted to our correspondents, Messrs. Topliff of Boston, and Mr. Keefler of Halifax.

THE BOUNDARY.

The report of Col. Mudge and Mr. Featherstonhaugh had been communicated to Parliament, forming a volume of 88 folio pages. It had not yet been published, but the times of July 3] has a long and bombastic article about it, from which we learn that it "goes the whole figure" in supporting the pretensions of Great Britain, and even sets up a claim to portions of what has heretofore been recognized, without dispute, as a part of the state of Maine. We ought to be thankful, no doubt, that the whole of New England is not set down as British ground by the modest commissioners, Messrs. Mudge & Featherstonhaugh.

The following paragraphs are given as the conclusion of the report.

"We report, that we have found a line of highlands agreeing with the language of the second article of the treaty of 1783, extending from the northwesternmost head of the Connecticut river to the sources of the Chaudiere, and passing thence in a north easterly direction, south of the Roostuc, to the Bay of Chaleurs.

"We farther report, that there does not exist in the disputed territory any other line of highlands which is in accordance with the second article of the treaty of 1783, and that the line which is claimed on the part of the United States as the line of highlands of the treaty of 1783 does not pass nearer than from forty to fifty miles of the northwesternmost head of the Connecticut River, and therefore has no pretension to be put forward as the line intended by the treaty of 1783."

The Times gives the subjoined as the substance of the result arrived at by the commissioners.

They have satisfactorily ascertained by a strict investigation of the face of the country, by an industrious perusal and comparison of charters, treaties, transfers of territory, and other historical records, the absolute and indisputable conformity between the intent and spirit of the treaty of 1783 and the demarkations of territory originally contended for by Great Britain; that no portion of the "disputed" districts ever could, under the authority of the treaty, with any color of justice have been claimed by the United States; that the award of the King of Holland, which [illegible] the republic [illegible] territory," was [illegible] ous data, and on some [illegible] of facts which have been subsequently [illegible]; that the award of that Sovereign [illegible] ed by the parties, could [illegible] executed under [illegible] structure of the country [illegible] to physical and irremovable obstacles; that so far from the smallest fraction of the disputed territory falling within the line of the United States, a rigorous construction of some authoritative documents would actually prove a just title on the part of England to a portion of what has hitherto been regarded as part of the state of Maine itself, and that, in fine, the conclusions upon which certain official agents of the republic have rested the American case, instead of being the legitimate results of practical investigation, are unsubstantial inventions brought forward in the absence of all real investigation, conveying erroneous ideas of the nature of the country, and calculated to mislead not only their own authorities, but public opinion in the United States and in Europe, as to the merits of the question."

The interesting case of Heaviside vs Lardner was tried at Lewis, on the 1st of August, and resulted in a verdict of £8000 for the plaintiff. It seems pretty clear that Lardner's object was more mercenary than amatory, Mrs. Heaviside being entitled by marriage settlements to £[illegible] on the death of her husband, and to £[illegible] on the death of her parents. She and her husband are cousins.

FRANCE

A great commotion was raised at Paris by the convention signed at London, by the representatives of Russia, Prussia, Austria and England, and the envoy of the Porte, of which we had accounts by the last arrival: it was to the following effect:—

"The Sultan is to offer Mehemet Ali the hereditary succession of Egypt, and the life use of the pachalic of St. Jean d'Acre.

"If the Pacha does not accept the offer in ten days, the Sultan will then offer Egypt alone.

"If the Pacha still holds out, the four powers engage to force Mehemet Ali to return to his duty."

The Paris journals rave against England, for the course she has taken on the Eastern question, and especially on account of the convention signed by Russia, Prussia and Austria, to the exclusion of France. The French Government, too, is said to be very much incensed, and if we may believe the letters and papers, the good understanding between the two kingdoms is seriously endangered.

The Paris journals talked of nothing less than putting the army and navy at once upon the war establishment, and sending a force adequate to all emergencies into the Levant.

The French government had so far given way to the popular excitement on the Eastern question as to issue two royal decrees, dated the 29th of July—the first calling into active service, from the 5th, all the young conscripts of the second portion of the contingent of 1836, and all that are still disposable of the contingent of 1839; the second authorises the Minister of Marine to open extraordinary credits for increasing, by 10,000 men the effectual force of the navy, besides five ships of the line, thirteen frigates, and nine steamers. Admiral Roussin is also preparing an extensive promotion, in order to fill up the staff of the fleet so that, in every public department, as much energy is now displayed by the French Government, as if a war, on the most extensive scale, had actually been declared.

Notwithstanding these belligerent demonstrations the better opinion, both in England and France, was that peace would not be interrupted; and in this opinion we entirely concur. The tone of the latest French journals was considerably moderated.

SUMMARY.

The amount of tolls received on the N. Y. State Canals during the second week in August, is, $39,820,22.

Total Abstinence is gaining ground rapidly among the Irish. 2,000 pledges were administered on one day, in Philadelphia.

Five Pirates Shot.—On the 22d of July five Pirates, convicted by the marine court, were shot, at Havana.

Seventy years ago it took a week to carry the mail from Hartford to Boston. It is now carried in less than half a day.

The number of whale ships from New London has been two hundred and thirty-two from Dec. 1829, to Dec. 1839.

The census of Middletown, Conn., shows a population of 10,683.

Eleven brokers of Cincinnati have been convicted of acting as officers of Banks not incorporated by law, and fined $1000 each.

Two of the Soldiers at Waterloo, who fired at the Buffalo Steamer Chesapeake, while passing that place, deserted and were retaken near the Falls. One of them undertook to kill himself rather than suffer the punishment he knew would be inflicted.

The Brig Helme, from Alexandria, Egypt, has brought to New York four Giraffes and three Gazelles.

The ship Hector arrived at New Bedford [illegible] absence of 26 months, bringing [illegible] of twenty-seven hundred barrels of oil, worth about $20,000.

[illegible] dollar bills of the New York Exchange Bank are in circulation.—They are payable six months after date, and signed [illegible] Hall, Assistant Cashier, [illegible], President, dated June 15, 1840.

Sixteen hundred and twenty eight visitors arrived at Saratoga springs, during the week ending Aug. 7.

Our exchange papers as usual furnish their quota of accidents, &c. We cannot find place or disposition to publish them all in our paper.

It is reported that the health of the Pope of Rome is in a precarious state.

Cincinnati has a population of 45,000. In 18[illegible], it had 25,000.

The Lion and Lioness presented by the Emperor of Morocco to the President of the U. S., will be sold at the U. S. navy yard, Philadelphia, Aug 31st, at 10 o'clock A. M.

Four of the men scalded on board of the Erie [illegible] Detroit river, have died.

Lieut. Matthew F. Maury of the U. S. navy has recovered [illegible] damages and costs of the proprietors of a line of coaches on the National road between Lancaster and Wheeling, for injury sustained by the upsetting of a stage [illegible] last.

Vigorous measures are adopted in Georgia to supply destitute families with the Bible. Query—Are all irrespective of color supplied?

Charters have been obtained for a rail road from Boston to St. Louis, a distance of more than 1200 miles. More than half of this will be completed next year.

An American Railway.—The Baltimore and Ohio railway will be 350 miles in length, extending from the tide waters of the Atlantic to the Ohio river.

Church Organs.—An English paper says that so general is the use of organs becoming in the parish churches of that country, that there are at the present moment not fewer than six hundred being built at the various organ builders in London.

Costly Gem.—In the jewelry establishment of Starr & Mortimer, Broadway, N. York, there is a single unset diamond, valued at $21,000!

A lad was arrested in Philadelphia on Thursday, for stealing a newspaper, and held to bail in the sum of $200.

17,592 emigrants arrived at the port of Quebec from the United Kingdom, up to the 18th ult.

Congress appropriated $4,250 for the Naval Asylum at Philadelphia, and $340,000 to complete the steamships now building.

Bringing him to Terms.—The New Haven Palladium has the following:—"An anecdote is told of a President of a Bank, in Rhode Island, who refused to give Mr Stillman the full price for a lock which he had made and put on his vault. Mr. S. accordingly locked it and gave the keys to the President, who endeavored, but without success, to unlock it. He then asked Mr. S. to open it, which he refused to do till the balance of the price was paid, as he had fulfilled his part of the agreement, having *made* and fitted the lock. It had the desired effect, and the mechanical enigma was solved to the no little merriment of the bystanders and the worthy President."

A Curious Fact.—According to the late report of the Warden of the State Prison, in Connecticut, the whole number of prisoners is 169. Of these 108 had been intemperate—and 78 had been rum-sellers.

One Hundred and Thirty-Pounder.—The experimental proofs of another large cannon, (130 pounder) made by Cyrus Alger & Co., commenced yesterday at South Boston Point, under the direction of Col. George Bomford, Chief of the Ordnance Department. This gun is considerably larger than the one experimented upon some months since. We hope we may be able to give further particulars, but those who are desirous to witness the operations of so potent and terrible a piece of ordnance, will have an opportunity by jumping into one of the South Boston omnibuses, as we learn the experiments will be repeated for several days.—*Bost. Merc. Journal.*

Indian Education.—At the recent opening of the Patsala, or Vernacular Seminary at Calcutta, not less than 450 scholars presented themselves to enter it, not gratuitously, but upon the payment of an annual fee. Three hundred more have applied for admission, but could not be received. The edifice is a noble one, constructed by native generosity, for the purpose of diffusing the knowledge and science of Europe over the country, through the medium of their own language.—*Boston Recorder.*

An Antediluvian Child.—A fossil child, between five and six months old, has been found in a quarry near Brussels. The bones were converted into silex, which struck fire with steel. The head, shoulders, throat, and belly, were perfect, and the neck exhibited evident traces of muscles. A fossil cocoa nut, quite perfect, was found by the side of the child.—*Leeds Intel.*

Coal in Michigan.—The Detroit Free Press states that a very extensive bed of bitumous coal of superior quality, has just been opened on the bank of the Shiawassee river, near the village of Corunna, Shiawasse county. A large quantity has already been taken from the bed.

Fruits of Fulton's Genius.—M. Salvany, in his report to the French Chambers on steam navigation, says that Great Britain possesses 740 steamboats of various powers, of a force in all of 64,700 horses, in addition to 70 steamers belonging to the Royal Navy.

A Second Daniel Lambert.—Richard Marco, laborer, of Dunkerton, near Bath, has a boy only twelve months old, of the following dimensions: Two feet nine inches in height; two feet one inch round the breast; two feet four inches round the stomach; one foot three inches round the thigh; twenty inches round the calf; head proportionately large, and rather well formed. The child walked by itself at six months old. Many persons have of late been to see the boy.—*English Paper.*

Carrier Pigeons.—Capt. Jones, of the ship Flavius of New York, who arrived at Newcastle, E. June 6th, from Antwerp, reported that on the 2d, at noon, in lat. 52 10 N. long. 3 25 E. a pigeon alighted on board, which was found to be a bearer of despatches from Paris, dated May 31, and also news from Spain; being a distance of 250 miles. The pigeon was probably exhausted during its flight, as it allowed itself to be easily caught on board the Flavias.

Right at last.—The official report of the opinion of the President in relation to the sentence of Commodore Elliot, shows that he remitted only half the forfeiture of pay decreed by the Court Martial. During the first two years only of his suspension he receives his usual emoluments.

Matrimonial Alliance by Steam.—On the last upward trip of the Cleaveland, a party of ladies and gentlemen came on board at the Nanitou island, with a view to take a trip as far as Chicago. Finding a clergyman passenger, a couple on board signified their desire to be united in the holy bands of matrimony, and the ceremony was accordingly performed in presence of all on board. The Rev. Mr. Allanson of Racine, W. T., officiated. The names of the *nuptialized* were Mr. Seymour S. Davis and Harriet L. Jackson.—*Buff. Jour.*

N. P. Trist, late U. S. Consul at Havana, has been acquitted by a Committee of the House of Representatives of the charges preferred against him of official mal-conduct. He was charged with favoring the slave trade, and oppressing the officers of American vessels.—*Union Herald.*

Steam Engine.—Mr. Norris yesterday exhibited at the Exchange his beautiful miniature locomotive, made as a present to the Emperor of Russia. It is one of the most beautiful and perfect specimens of machinery we ever saw, splendidly finished in all its parts. It weighs but sixty-six pounds, and has drawn four hundred and fifty six on a circular railway of seven and a half feet diameter. This gentleman has given to American engines immense reputation abroad.—*Philadelphia American.*

Post Office, Batavia, Aug. 12.

Mail Robbery.—This morning about 3 o'clock, the great mail from the West was robbed at the village of Le Roy, at the stage house, while the driver was changing coach and horses. He had thrown off the mail bags near the door, and while he was absent, one of the bags was taken off, (two being left.) The bag taken was the one put up at Buffalo for New York. It was found about half a mile from where it was taken, cut open, but containing probably all the newspapers and a few letters.—Some 40 rods distant, another parcel of letters was found, and in another place in the vicinity, another parcel. Some remained unopened, but the principal part were torn open and mutilated.—

Among the letters found was one from Geo. Smith & Co. Chicago, to Strachan & Scott, Wall street, New York, purporting to enclose a protested draft for $515 and $200 in U. S. Bank bills. We found the draft, but the money was gone.

Another letter was from G. W. Turner, cashier of the Branch Bank of Illinois at Galena, to F. W. Edmonds, cashier, New York, enclosing a post office draft for $468, 90, and a draft on the Merchants' Bank, Boston, for $1300. The post office draft was found, the bank draft not found.

Another letter from Geo. Smith & Co., Chicago, to Strachan & Scott, N. Y., containing two drafts $604,75, both found.—The robber has not yet been discovered.—A reward is offered.

Le Roy, Aug. 12, 1840.

I have succeeded in recovering a portion of the mail, very badly torn to pieces. I shall not be able to send it on before tomorrow. I have not yet been able to determine that anything of value has been obtained by the robber, except $200 in United States Bank Bills, a draft of $1300, and $600 to 760, both which last will probably be of no use.—*Jour. of Com.*

[The Robber was traced to this city, where he was taken, and the $1300 draft and other money was found on him. He was taken to Genesee county, for trial.]—(*Utica*) *Bap. Reg.*

The North Eastern Boundary.—The Woodstock Times expresses deep indignation at the purpose of the marshal of Maine, Colonel Parks, to make an enumeration of the people of Madawaska for the United States census. It is stated on the authority of a letter dated the 5th inst. that the marshal had arrived at the foot of Fish River, accompanied by Mr. Haines, editor of the Bangor Democrat, and had actually commenced operations on that morning. The Times thinks that the representatives of the British government will not tamely look on, and "suffer such an audacious violation of existing arrangements to pass without being noticed, in a manner becoming the usual promptitude of Sir John Hervey; nor yet to suffer those participating in such a flagrant violation of the laws of nations to escape with impunity." We do not see any occasion for so much excitement, as if the mere enumeration of the inhabitants were an exercise of jurisdiction. It is an act which does not disturb the occupations of the inhabitants of the disputed territory, nor does it add any strength to our claim. The same paper gives the following information of the movements of the engineers from England, who came out in the Brittannia for the purpose of completing the survey which was left unfinished last season.

"Captain Broughton, R. E., Mr. Featherstonhaugh, Jun., and Mr. Wightman, with a surveying party, arrived here last evening, from head quarters. After remaining a short time they proceeded *en route* to the disputed territory. We understand they will commence operations in the neighborhood of Grand Falls, thence they will proceed to Lake Metis, and thence to Quebec they will proceed to the S. W. and will in all probability fall in with the American party that have proceeded to the Kennebec."—*Boston Daily Advertiser*

Petrified Buffalo.—This extraordinary curiosity was discovered about two years since, by a party of trappers, belonging to Captain Rent's company, lying on the side of one of the beaver dams of the Rio Grande of the north, (a stream emptying itself into the Gulf of California,) whose waters it is said possess the petrifying qualities, in an eminent degree, its shores abounding in specimens of animal and vegetable productions in a petrified state.—The petrified buffalo is described by those who have seen it, to be as perfect in its petrification as when living, with the exception of a hole in one of its sides, about four inches in diameter, around which the hair has been worn off, probably by the friction of the water, in which it must have lain for ages past, to have produced such a phenomenon. The hair on the hump of the shoulders, neck, forehead and tail, tho' converted into almost a smooth surface, may be easily discerned. The horns, eyes, nostrils, mouth and legs, are as perfect in the stone as in their pristine state.

The country in which this rare specimen was found, is inhabited by the Esteaux, a roving tribe of savages who subsist, a great portion of their lives, on insects, snakes, toads, roots, &c. This tribe being particularly hostile to the whites, renders the acquisition of this curiosity not a little hazardous; notwithstanding this and many other difficulties to be surmounted, such as distance, expense, &c., our enterprising citizen Capt. Charles Rent, contemplates procuring and bringing it to the United States with him during the ensuing autumn.

The Jews of Damascus.—At a meeting holden in London, for the purpose of taking into consideration the recent treatment of the Jews at Damascus, with a view of adopting such a series of resolutions as should express the feeling of deep sympathy which were entertained by the merchants, bankers and others, citizens of the Metropolis, the Rev. Mr. Pieritz, a clergyman attached to the mission at Jerusalem, (who having been born a Jew, visited Damascus in order to give his testimony that the Jewish religion, so far from requiring murder, expressly forbids it,) gave the following as a list of the tortures which had been applied to the Jews:

1. Flogging. 2. Soaking persons in large tanks of cold water in clothes. 3. The head machine, by which the eyes are pressed out of their sockets. 4. Tying up tender parts of the body and ordering soldiers to twist and horribly dispose them into such contortions that the poor sufferers grew almost mad from pain. 5. Standing upright for three days, without being allowed any other posture, not even to lean against the walls; and when they fall down aroused up by the by-standing sentinels with their bayonets. 6. Being dragged out in a large court by the ears until the blood gushed out. 7. Having thorns driven in between the nails and flesh of the fingers and toes. 8. Having fire set to their beards till their faces are singed. 9. Having candles held under their noses, so that the flames arise up in their nostrils.

Gigantic Carriage drawn by Elephants.—Among the curiosities of the capitol was an elephant carriage, which had been constructed under the direction of the rajah, and in which his highness occasionally took an airing. It was sometimes used for the gratification of visitors at the residency. Six elephants were yoked and harnessed in this vehicle; their trappings and harness would be a load to a common horse: each elephant carried his Mahout or driver, behind his ears upon his neck. They moved at the pace which seemed for them only a smart walk, but so swift was their progress alonge the road that gentlemen mounted on horseback could only keep up with the carriage by making their horses gallop. The carriage had been built by a French coachmaker, from Pondicherry, and was only remarkable for its dimensions, which were sufficient to contain ninety persons. A musnud, or elevated seat, like an ottoman, was placed in the centre, to be occupied by the rajah and his personal friends; seats were ranged round the margin with the faces inward, and the shape of the carriage was an oblong. They tell a story of a general, some of whose early days were spent in confinement at the fortress of Soringapatam, that, on a visit to rajah at Mysore, about the time to sojourn here, he went out, by invitation, with the prince in this gigantic carriage: it was a royal pastime, and the rajah had given the hint to his servants to put the elephants to their quickest pace; but the effect of the velocity was such upon the nerves of the old warrior that he implored the interpositon of his highness to stop the carriage, or let him out. What would the old man have done in a railway steam coach.—*Massie's Traveling Sketches in India.*

Probable Piracy and Murder of Many Passengers.—The French ship La Lise, from the Mauritus for Bordeaux, was wrecked on the Agulhas Rocks, not far from the Cape of Good Hope, in February last. A great many passengers, both at the Mauritius and the Island of Bourdon, had embarked in her, relying upon her well known qulities, and the experience of Captain Lecacheux, who commanded her. From causes hitherto inexplicable, the captain, all the officers and passengers, and the cabin servants have perished, while the whole of the crew, including a man who had fallen before the wreck and broken one of his thighs, together with a man who had taken his passage in the forecastle, and of course lived and messed with the sailors, were saved, and have reached the Cape, and made a declartion as to the loss of the ship.

The English authorities, however, observing that the sailors had brought with them all their own effects, the trunks of the passengers, and other valuables, and that they were spending money very freely, entered upon a rigid inquiry. While this was pending, the sea cast on shore the captain and several of the passengers, who exhibited numerous wounds and bruises, evidently inflicted prevous to the wreck. Measures have accordingly been taken to discover the truth, and punish whoever may be found to have been guilty.

Correspondence of the Savannah Georgian.

Fort Holmes, (E. F.) July 31.

The Indians have apparently gone south, perhaps to plant a new crop, as it known that the recent operations of the 2d Infantry under Col. Riley were of such an energetic nature as to prevent them from planting. The summer scouts have destroyed immense plantations of corn, peas, beans, &c. all of which must be truly felt by the enemy, as upon them he evidently built his hopes of another winter fight.

The troops in East Florida are now arranged upon a line commencing at New Smyrna on the Atlantic, and extending to Fort Fanning, on the Suwannee. Nearly all the posts North of this line have been abandoned. A daring murder was committed on the 12th inst., at the hammock of Cow Creek, near Fort White. Sergt. Zeigler and corporal Sweatman of company B, 2d Inf. were returning from Fort Brady, the sergeant mounted, and the corporal on foot. At the place before mentioned, they were fired upon by a party of 21 Indians. The corporal undoubtedly killed, but the sergeant, it would appear, though badly wounded, fought until knocked down by superior numbers. The bodies of both soldiers were horribly mutilated, and in a manner too revolting for publication.

After the murder, the Indians blazed a tree, whereon they painted the figure of an Indian, under which they made twenty one marks, indicative of their number. Against the tree they placed an iron pointed arrow dipped in the blood of their victims. The next day they were pursued by a party of 25 men under Capt. J. R. Smith, but to no purpose. On the 16th inst. a party of 5 dragoons returning from Pilatka to Fort King, were fired upon by a large party of Indians concealed in a hammock four miles beyond this post; two men were wounded, one of them dropped from his horse, and to the credit of his companions be it mentioned, they stopped (although the Indians were hot on the pursuit, and manifesting their desire for blood by loud yelling,) and replaced their comrade in the saddle. The whole party succeeded in getting off. The officer, who pursued this party, says they were evidently the same persons who killed Sergt. Zeigler, as he found their trail leading from Cow Creek.

Singular case of Somnambulism.—A man, very respectable in his station as a working jeweller, lived with an only child, a daughter, in quiet and comfort, putting aside all his earnings beyond that which was applied to household expenses, in order to supply her *dot* when she would be married to a man in her own station; but for some time, some months, he had observed that he was robbed, that articles entrusted to him to alter, that gold given to him for the purpose of manufacturing into jewelery, vanished between the night and the morning. The poor man bore this for some months; but after having disbursed all that he had laid aside for his daughter's portion, in replacing articles of which he steeled his heart against all her protestations of innocence, and drove her from his presence.—On the following day he again missed an object of value, which she could not have purloined. The seconed night he broke a wine glass on the table of his bed-room, and having gathered the larger fragments retired to bed. Toward day-break he woke up, tormented by a pain in his foot, when he found that he had in it a piece of broken glass. This proved that he must have been standing upon the table, and he then remounted it, and was convinced that he was himself a sleep-walker, and that he had judged his child unjustly, and he found hid behind a cornice in the roof, immediately above the table, all the jewels and trinkets which he had lost. It is needless to add with what affection he again sought his child, or with what tenderness he restored her to that place in his bosom which she had never forfeited.—*Paris Paper.*

DIED,

At Preston, Chenango Co., N. Y., July 23d, 1840, Mrs. ASENITH TRUMAN, wife of Mr. Joseph Truman, aged 65 years

Mrs. Truman was born in Conn., New London co., 1775. She was the eldest daughter of Eld. Davis Rogers, who terminated his life and ministry in Preston, in a good old age. His daughter the subject of these memoirs, was early the subject of religious impressions, and while in child-hood often felt the strivings of the Spirit of God. Very early in life she became the subject of a saving change; the precise time is unknown to the writer. For about 27 years she has been a professor of religion, during which time she fully exemplified the high calling of God in Christ Jesus, by a blameless life, the highest proof of practical piety. In the neighborhood in which she died, she was among the first (even while in a literal wilderness,) who raised the suppliant prayer to God, and was one of the faithful few who reared a standard to the honor of Immanuel's name. Her cup in life was a mingled one, such as in general God's pilgrims inherit. In the providence of God, she was called upon to consign to the mansions of the dead, four beloved children: under which visitations she derived support from that religion, which (with her,) was a chief concern. During her own long and painful illness, patience and meekness were her constant attendants. Jesus was so precious that the valley she had to pass to enter the heavenly land appeared delightful. To the very close of life her confidence in God was unimpaired, and when on the very verge of the eternal world, (in possession of a calmness and serenity characteristic of a saint of God about to enter glory,) directed her friends to the hymn commencing, "On Jordan's stormy banks I stand, and cast a wishful eye," which she wished to be sung when she was dying, as containing the views she then had. She expressed some astonishment that her breath should continue *so long* while her spirit was ready for its flight, till at length the hoped for moment came—the chariot of the master arrived—she fell asleep in Jesus, leaving her companion and seven children to mourn her loss. Her funeral was attended on the Sabbath, 25th of July. The sermon was preached by Eld. J. S. Swan, of Oxford, from John xiv. 3. After which, her mortal remains were laid away in the "long home" to await the resurrection morning. There were in attendance numerous relations, neighbors, and christian friends, all appearing deeply to sympathize with the afflicted, and we trust conscious that "Precious in the sight of the Lord is the death of his saints." "Let me die the death of the righteous, and let my last end be like his." Comm.

Letters received at this office for the week ending August 25th.

R T Greene, Rev. Edwin Stillman, Clarke Saunders, P M., Rev. Jabez, S Swan, 'E' (we have not yet had time to consider your communication.)

RECEIPTS.

Of C Saunders, $2, cr. G Irish, Jr. Of C Ackley, $1. Of R T Greene, $2, cr., H Foster, Burr, & Jones, $2. Of B Seaman $1. Of Simeon Tyler, $1. Of T W Potter $2.

Thermometrical and Meteorological Table,
For the week ending Aug. 23, by
A. L. SAUNDERS, M.D.

	Thermometer,				Winds,		Weather,	
	mor.	aft.	eve.	mean	a. m.	p. m.	a. m.	p. m.
Sun. 16	51	75	68	65,83	S	SW	clear	clear
Mon. 17	58	82	68	69,83	S	S	clear	clear
Tues. 18	61	82	65	69,33	S	S	clear	clear
Wed. 19	61	82	65	68,66	S	S	clear	clear
Thur. 20	57	82	71	70	S W	S W	clear	clear
Frid. 21	63	87	72	75,16	S	S	clear	clear
Sat. 22	70	81	70	74,5	S	S	clear	clear
Sun. 23	69							

N. B. Thermometer hangs in the shade.

ADVERTISEMENTS.

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf
De Ruyter, Aug 18, 1840

SHIRTING, Sheeting, Wicking, Ticking, Yarn Batting, Wadding, &c., cheap enough at the
May 20. STONE STORE

FOR SALE.

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S CARPENTER
De Ruyter, July 10, 1840 19tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J W Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is equalled by few and surpassed by none either in

FIT, FINISH, or FASHION.

N B Particular attention paid to CUTTING and preparing Garments. The Prices to correspond with the times.
De Ruyter, August 4, 1840 22tf

FOR SALE.

THE subscriber offers for sale the well known TAVERN STAND, two miles east of the village of De Ruyter, in Madison county, on the Cooperstown Turnpike, containing [illegible] acres of good land, with good buildings, and a large orchard of first rate fruit trees, and well watered.

The above premises, if not previously disposed of, will be sold at Auction on the first day of September next, at 2 o'clock P. M., to the highest bidder.

A credit will be given for part of the purchase money if required. Possession given at the time wanted. For further particulars inquire of the subscriber on the premises.
S. BUNNER
De Ruyter, August 4, 1840

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and vicinity, that he still continues [illegible] Business in all its various branches [illegible] opposite the De Ruyter Institute. He is prepared to execute all orders [illegible] with promptness, and dispatch [illegible] Bureaus, Secretaries, Bedsteads, Sofas, Bookcases, [illegible] Tables, Stands, &c. &c. [illegible] will be taken in exchange for work, and CASH will not be refused.

A [illegible] House [illegible] and Sign Painting, Glazing, [illegible] will be executed on short notice.
De Ruyter, July 28, 1840 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, [illegible] Mills [illegible] Barrel. S. G. WALKER
De Ruyter, June 1, 1840

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares. Stove Furniture, and Stove Pipe.

WHOLESALE AND RETAIL,

at the STONE STORE
12tf DE RUYTER N. Y.

STRAW, Leghorn, [illegible] Bonnets, [illegible] and Palm Hats just received [illegible]
May 20 STONE STORE.

AS USUAL.

The Cheapest in Town!!!

S. G. WALKER is now receiving [illegible] of Spring Goods, [illegible] PRICES never before heard of [illegible] sortment of DRY GOODS AND DRY GROCERIES. More on a few days.
De Ruyter, May [illegible], 1840 12tf

111 CORDS of good Beech and Maple wood wanted at the Sign of the Mammoth Boot.
June 2

This Way Ladies!

1000 pair of Ladies Kid, Seal and [illegible] Shoes, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot. GEO. W. SUTTON
De Ruyter, March 17, 1840 2tf

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These accounts being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes, at the Sign of the Mammoth Boot. June 2.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.
July 7.

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.
July 7.

FLOUR,

MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the
July 7 STONE STORE.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
Maine:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk, Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
New Hampshire	
Hillsboro Bk, Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
Vermont	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
Massachusetts	
Chelsea Bank, Chelsea	broke
Commonwealth Bk, Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk, Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do.	broke
Middlesex, Cambridge	broke
[illegible] Interest Bk, Boston	broke
Norfolk, at Roxbury	broke
Roxbury do.	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk, Boston	broke
Nahant, at Lynn	broke
Rhode Island	
Burrillville, B. [illegible]	failed
Eagle Bk, Newport	fraud
Farm. Ex. Bk, Gloucester	broke
Farm. & Mec. Bk, Pawtucket	broke
Mount Hope Bk, Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk, Scituate	failed
New-York	
Safety Fund	3-8a1
Red Back Money	3-8a1
Miners Bank, Clyde	13
Farm. Bank, Seneca co.	12
Tonawanda Bank	45
New-Jersey	
West of New Brunswick	2 5
East of New Brunswick	1-2
Farm. & Mec. [illegible]	1 1-2
Pennsylvania	
Philadelphia Banks	3 3-4
Schuylkill Bank	broke
Towanda Bank	3 3-4
Honesdale Bank	3 3-4
Susquehanna co.	3 3-4
Other Pennsylvania	7a9
Ohio	8a12
Virginia	4a9
Indiana	8a10
Kentucky	8a10
Illinois	8a10
North Carolina	6
South Carolina	4a5
Georgia	8a15
Tennessee	15 30
Mississippi	—
Missouri	
Bank of State of Missouri	8
Louisiana	
New-Orleans	10
Michigan	—
Canada	5a7

PRICE CURRENT.

Ashes—Pot, per cwt.	4,50
Pearl	5,50
Fish—Mackerel No 1 bbl.	12,50
" No 2	9,25
" No 3	4,25
Shad	13,00
Flour—N. Y. super canal	5,12
Ohio	5,00
Rye Flour	2,56
Indian Meal	3,06
Grain,—Wheat, Northern	1,03
" Western	—
Rye	,60
Corn 56lbs.	,56
Barley do.	,65
Oats	,44
Beans, per tierce	13,00
Molasses gal	,27
Oils.—Whale	,31
Sperm. Fall	1,00
" Winter	1,12
Provisions.—Beef, Mess	14,25
" Prime	10,00
Pork, Mess	15,55
" Prime	13,50
" Fresh, per cwt.	8,50
Butter, Orange lb.	,18
" Western	,12
Cheese	,06
Hams	,11
Salt.—Turks Isl bush.	,35
St. Ubes	,33
Liverpool, ground	,25
Tallow	,08
Wool.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 9.

POETRY.

THE CHILD OF EARTH.

BY MRS. NORTON.

Fainter her slow step falls from day to day,
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say,
"I am content to die, but, oh! not now!
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe;
Not while the birds such lays of gladness sing;
Not while bright flowers around my footsteps wreath.
Spare me, great God, lift up my drooping brow!
I am content to die—but, oh! not now!"

The spring hath ripen'd into summer time,
The season's viewless boundary is past;
The glorious sun hath reach'd his burning prime;
Oh! must this glimpse of beauty be the last?
"Let me not perish while o'er land or lea
With silent steps the lord of light moves on;
Nor while the murmur of the mountain bee
Greets my dull ear with music in its brow;
I am content to die—but, oh! not now!"

Summer is gone, and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn.
"Spare me awhile to wander forth and gaze
On the broad meadows and the quiet stream,
To watch in silence while the evening rays
Slant thro' the fading trees with ruddy gleam!
Cooler the breezes play around my brow;
I am content to die—but, oh! not now!"

The bleak wind whistles, snow showers, far and near,
Drift without echo to the whitening ground;
Autumn hath pass'd away, and cold and drear,
Winter stalks on, with frozen mantle bound.
Yet still that prayer ascends:—"Oh! laughingly
My little brothers round the warm hearth crowd,
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices glad and loud;
Spare me awhile! raise up my drooping brow!
I am content to die—but oh! not now!"

The spring is come again—the joyful spring!
Again the banks with clustering flowers are spread;
The wild bird dips upon its wanton wing:—
The child of earth is numbered with the dead!
"Thee never more the sunshine shall awake,
Beaming all redly through the lattice-paine;
The steps of friends thy slumbers may not break,
Nor fond familiar voice arouse again!
Death's silent shadow veils thy darken'd brow;
Why didst thou linger?—thou art happier now!"

MISCELLANEOUS.

From the Christian Keepsake for 1840.

SCENE ON THE OHIO.

THE SOLITARY GRAVE—BY REV. J. TODD.

Beneath yon tree where rolls the flood,
Ohio's gentle wave,—
There stands the stone still marked with blood,
And there the stranger's grave.

* * * It now rained in torrents, and I took shelter under the branches of a huge hemlock which stood near the river. Seated upon a decaying log, I was in a fair way to rest, and even to sleep, for not a drop of rain could penetrate the covering of the giant tree whose arms were spread over me. Just then the hunter's dog came bounding toward me with cheerful look and wag of the tail, which seemed to say, 'you are just what I was looking for.' He opened his deep mouth, and a single bay brought his master to my side. His hard, weather-beaten yet kind countenance, lighted up as he gave me his sinewy hand; but the smile and the light passed away in a moment, as the sheet lightning of summer will flash across the face of the cloud and be gone in an instant. I had never seen him so moody before, and for a long time sat silently watching him, to see if the clouds which I saw, were those which precede, or those which follow a storm.

In a short time the paddles of the machinery of a steamboat were heard, and in a few moments more she was in sight—a vast floating ark moving with amazing rapidity and grandeur. The shower had driven the passengers under cover, and though she was crowded with human beings, yet scarcely one was to be seen. I gazed upon it as I would upon a moving thing in a beautiful diorama; they were all strangers to me. It is astonishing to notice how differently we look at a moving steamboat full of entire stangers, from that which we know contains one being whom we know and love! The boat moved on as heedless of the hunter, his dog and myself, as we could possibly be of her. We had not spoken a word since she came in sight; but just as she rounded a point above and was going out of sight, the old man broke out—

'Ay, ay, she can double the point safely enough now, and go puffing on as proudly as a boy with a new rifle, but I have seen the day when she would not dare go so near that point, or if she did she would be glad to be off at any rate. She's a grand creature though, and goes like a hound.'

'What are you thinking of, friend Rogers? What *day* are you thinking of, when that point was so dangerous? The trees and the banks look to me as if there had been no great alteration here since your day.'

'No, no, the banks and the trees stand just as they did. I said nothing about them, but you yankees are always for skinning the bear before you have caught him, and this you call drawing inferences.'

"Well, well, I own I was on the wrong scent for this once, but do tell me, the story, for I cannot but draw the inference that you have some story connected with that bend of the river.'

At once the face of the old man became sad and melancholy. He was silent again and I began to repent that I had pressed him. He leaned upon his well-tried rifle, and I thought I could see his keen eye moisten.

'Did you notice that I felt bad when I came and found you here?'

'Yes I noticed that you were silent, but I did not know it was because you found me here trying to keep dry under this hemlock.'

'On the wrong scent again! But look this way. Do you see that grave down in that little hollow, with a stone at its head?

'I do, indeed, and wonder I had not seen it before.'

'It is easy to see things when they are shown to us. I have pointed out many a deer to a young hunter when he was just going to see it, and wondered why he had not. But that grave, and that point, and my story, all are connected. The story, however, is short, and now that we are here, I must think it all over again, and I may as well think aloud and let you hear it.'

'It was many years ago, long before such a thing as a steamboat was heard of, or even dreamed of, that the event happened. I hope, no one seeing me then would have thought that I should ever have become this withered old man.'

'As straight as a rifle, and as strong as a buffalo, and with an eye and an ear as keen as an eagle's,' said I.

Yes, I can split a ball on the point of a knife at two hundred yards, but this will not be long—my hand sometimes trembles. But don't you talk if you want to hear my story.'

'Go on, and I will not interrupt you again.'

'Well, it is now nearly forty years since I first saw the glorious Ohio. I shouted when I first saw it, I have loved it ever since, and when I die, I hope I shall be buried on its banks. On a certain day, I engaged to go down the river to Kentucky with Captain Ward, as he was removing his family to the East. The journey was long, and at best would be tedious. I went as a kind of pilot, for I was well acquainted with the river, and all points of danger. The country was full of Indians, and no settlements of any note had been made in Ohio. The whites and the Indians too, were continually making war upon each other. I do not know who was the first to blame. The whites killed the most, and the Indians were most cruel. We purchased an old crazy, square built boat, between forty-five and fifty feet in length, and about eight or ten feet wide. We contrived to spike on a single pine plank on each gunnel, and this was the only thing we had to defend us. We had a heavy load, furniture, baggage, horses, pigs, fowls and ploughs, besides nearly a dozen people. These consisted of the captain, his wife and their children, a widowed sister and son, besides several men to manage the boat. When we left, we were fearful lest the Indians should attack us from the shore, but we know that by keeping in the middle of the river, we should be beyond the reach of their rifles or could be in a few minutes. Thus we passed on for a several days, till we supposed we were beyond the haunts of the Indians. One day, just at sunset, after we had become tired with rowing, we let our boat drift lazily and carelessly along the current. We were just getting ready to put up for the night. The widow was getting out the provisions, and making arrangements for our supper. The captain and the nephew had hold of the oars, and moved them only just enough to allow me to steer the boat.'

'Rogers,' said the captain, 'suppose we put in this side of the point, and tie our boat to one of those trees, and there encamp for the night?'

It's a right good place, captain, and I like it. Besides, I thought a few moments ago, I heard wild turkeys over the hill, and I should like to have one for supper.'

'So we put in toward the shore, and had got within about fifty yards of that point around which the steamboat had just passed, when I heard a stick crack as if broken by the foot.'

'A deer,' said the captain.

'No, no,' I shouted, 'row, row for life, or we are all dead.

'At that instant, down rushed scores of Indians to the shore, with a shout that made the hills across the river echo it back again. The murderous creatures rushed down to the water's edge, and presented their guns, and opened a heavy fire upon us. In an instant the young man snatched his rifle, and raising up his full length, fired at the nearest Indian, who had a shabby head dress. The Indian fell, and so did the young man at the same instant. As he fell, the captain brought the boat round and still nearer. The Indians yelled, the women screamed, the horses were falling and plunging, and bullets were flying thick around us. Yet above all the voice of Capt. Ward rose cool—'Rogers, take my oar.'

'I took it, and he at the same instant seized a piece of plank and rowed to such purpose, that in a few minutes we were out in the river, beyond the reach of their rifles. We knew they had no canoes, being on a hunting excursion, and that we were then safe. But oh, what a sight! the horses were all dead or dying, one child badly wounded, the boat half filled with water, and the young man in his blood at the bottom of the boat. By this time the coolness of the captain was all gone. He lay down by the side of his nephew, whom he loved as his son, and exclaimed, 'O John, John! O Lord have mercy, have mercy! I have brought the dear boy to his death!' But the widowed mother! She was pale as a sheet; but she came to her son, raised his head in her lap, and opened his bosom where the blood was coming still. He was yet alive."

'John,' said she, in a sweet voice, as if speaking to a babe, 'John do you know me?'

'My mother,' said he in a whisper.

'Can you swallow, John?' said she, putting her hand over and dipping up some water from the river.

He tried but could not.

'My son, do you know you are dying?'

'Yes, mother, but are you hurt?'

'No, no; but don't think of me. Can you pray with the heart now, my dear son?'

He looked up a moment, and gasping, said, 'God be merciful to me a sinner, for the sake of——'

'Jesus Christ,' said the mother; for he was gone. She bent over him a few moments as if in silent prayer, then kissed his lips, and for the first time tears filled her eyes. Till that moment you would have thought she had been talking to a child just going to sleep—her voice was so calm and so mild. She was a widow, and this was her only child, and a noble fellow he was. But she was a religious woman. I never saw religion like that before or since. It was all—*God has done it, and he cannot do wrong.*

'We lay off the river till dark, and then silently came to the shore on this side for the night. We dared not to light a candle, lest the Indians should see it. We milked our only cow and fed the children, and got them asleep. We then brought the body of the young man up the bank, and when the moon rose up, we dug that grave which you see yonder. We had to be careful not to make a noise, nor even to weep aloud. But after we had opened the grave and were ready to put the corpse in in, the widowed mother spoke.

'Is there no one here that can offer a prayer as we bury my only child? There was no answer. We could all sob, but we had never prayed for ourselves. She then knelt down and laying her hand on the bosom of her boy, she, in a subdued voice, uttered such a prayer as few ever made!—She was calm as the bright waters at our feet. And when she came to pray for the whole of us—for the poor Indians who had murdered her boy—when she gave thanks to God that he had so long comforted her heart with her son, and when she gave thanks that God had given her such a son to give back to him—it was awful!—we could not sob aloud! You preachers talk about sublimity, but if this was not it, I do not know what it is. Well there we buried him, and there he sleeps yet. In the morning I got up at day light, and came up here to place that stone at the head of the grave. It was bloody, for his head had rested upon it. I found the mother was here before me—perhaps she had been here all night. She was trying to do the very thing, and so, without saying a single word, I took hold and helped her to put the stone at the head of the grave. It is now nearly sunk in the ground, but it stands just as we placed it.

When we had done, the widow turned and said, 'Rogers,' but tears came and I was thanked enough. I have sat on this log many times, and thought over the whole scene: and though the mother has been in the grave many years, yet I can see her even now just as she looked when she turned to thank me, and I can hear her voice just as she spoke to her dying boy. I have never seen such religion since."

'Well, Rogers, though you have never seen such a call upon a Christian since, may I not hope that you have felt something like it?

'I am an old sinner, and have a hard heart,' and the tears ran down his cheeks.

We conversed a long time, and it was good to do so. As we rose up and cast a last look upon the grave, and upon the spot where the Indians fired, I said—

'Rogers, would you like a picture of this story?"

'I have it, sir, on my heart, and need no other; and yet, perhaps my children might understand it better if they had one. But the story don't need a picture.'

'No, nor would the picture need the story.'

POLISH LITERATURE.

The language and literature of Poland have advanced to their present very high degree of perfection in an equal ratio with the increasing misfortunes of the country, during the last fifty years. This phenomenon appears so extraordinary that it deserves the serious consideration of every reflecting mind. What, indeed, should seem more unfavorable to the progress of a nation's language, than its political annihilation, and the incorporation of its dismembered provinces with several foreign states, each respectively intent upon destroying every vestige of its former nationality? Yet, it is a fact that Polish literature is actually now reaching its zenith, and at no former period could Poland ever boast of more distinguished men in every department of science, learning, and political eminence. Since the third partition of 1795, all the public museums, the library of Warsaw, numbering 200,000 works, that of the Society of the friends of Science, scarcely less rich, and Prince Czartoryski's Library at Pulawy, containing invaluable materials connected with Polish history, and not fewer than 20,000 English works, were after the melancholy events, of 1830, carried off for the second time to Russia. Yet these unpropitious circumstances, so far from retarding, have promoted the growth of national literature; and Polish works of sterling merit have been lately published, not only in several parts of Poland but St. Petersburgh, Moscow and Vienna. In fact, the hitherto unsuccessful attempts made for the recovery of independence, have invigorated instead of weakened the moral energies of the Poles, and that ardent feeling of patriotism which in former times was principally confined to one class, now animates alike the inhabitants of every cottage and palace in Poland. That feeling alone, without admixture of Jacobinism, democracy, or any other political theory, promts the rich and the poor to submit to every sacrifice for the restoration of their country. Their literature is more intimately connected with the history of their incessant political struggles, than is the case with any other nation: is a most potent weapon, which they now understand how to use. The time may yet come when the following passage shall have ample realization, though not designed for them, even on earth, as it assuredly will in heaven—"In this time shall the present be brought unto the Lord of Hosts of a people *scattered and peeled*, and from a people *terrible* from their beginning hitherto; a nation *meted* out and *trodden under foot*, whose land the *rivers* have spoiled, to the place of the name of the Lord of Hosts, the mount Zion. Isaiah, xviii. 7.—*Foreign Quarterly Review.*

FOR THE FARMER.

From the New Genesee Farmer.

HINTS FOR THE MONTH.

The wheat crop being gathered, farmers should now spare no pains to procure clean seed for the succeeding crop. The best varieties of wheat should be sought, and the seeds of all weeds, especially of chess, carefully cleaned out.

Weeds should not be neglected at this season. Corn should be cleared of them, late in the season though it may seem. It will save much labor next year. A piece of ground was kept clear of weeds during the season; another, adjoining, but imperfectly; the following year the mangel wurtzles on the former piece were cultivated with very little labor, on the latter they were overrun with rank weeds.

Canada thistles will need attention, that they do not ripen their seed. Field thistles in pastures should be destroyed. Mullins eradicated.

Root crops, too often neglected in this month, should be kept clean.

Underdraining on wet grounds, is best performed about this time. Farmers, to cultivate their fields profitably and satisfactorily, should have all parts equally; all wet portions should therefore be made dry by ditching.

Open drains are useful only in carrying off surface water, covered ones for wet grounds and springs. Open drains are necessarily shallow, or else very wide, and always occupy land; covered ones may be easily and cheaply made of any required depth, and occupy no land. Stones covered with slabs and then with straw, are an excellent filling where soils are friable and consequently apt to fall in.

Brush drains are made in soft soils where stones are scarce, by placing freshly cut branches of trees with the leaves upwards, and then filling in the earth.

Many farmers become discouraged with ruta bagas, from the great labor of hoeing at this time. To avoid this difficulty get the ground thoroughly clean before sowing the seed. Begin this fall, and plough and manure the ground; next spring plough and harrow several times at intervals. The weeds will be thus killed and the ground made in a first rate condition, and the subsequent culture will be very trifling. By a similar course we have seen turnips raised at the cost of only a cent and a half a bushel. Don't give up before another fair trial.

ADVERTISEMENTS.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE

May 20.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS,* which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.

De Ruyter, May 20, 1840.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "I. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

NOTICE.

ALL persons indebted to the firm of J. R. & N. G. RIDER, are requested to call and pay before the 15th of August next. All remaining unpaid after that date will be put in the hands of a proper person for collection. 20w3

De Ruyter, July 15, 1840. N. G. RIDER.

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.

N. B. Those whose accounts have been standing from ONE to THREE YEARS, will do well to remember the above invitation. 20tf

De Ruyter, July 21, 1840,

DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretensions from Maine to Georgia.

TYPE—EMBELLISHMENTS.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad; and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

LITERARY CHARACTER.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalities, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled Cruising in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of [illegible] will give the first of a number of Sketches in the July number. We count upon his [illegible] graceful pen to do much in maintaining the popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our 'Syrian Letters,' the first of which appears in the June number as introductory, will [illegible] and add warmth to its pages. They are from an [illegible] used pen.

FASHIONS.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old worn out plates are retouched and then published as the latest fashions. The truth of our designs may be tested by comparing them with the latest description of dresses in London and Paris. They are universally admitted to be the finest specimen of engraving and coloring afforded by any Magazine in the country.

The expense of getting these up [illegible] is great, but we shall in no wise abate the quality. [illegible] The readers of the Casket [illegible] these fashion plates as an extra. They [illegible] the regular and choice engravings which always accompany the work.

TIME OF PUBLICATION.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscriber consequently receives it on that day as well as those who reside in Philadelphia. In all the principal cities agents have been established, by which means subscribers in the vicinity can receive their copies free of postage.

TERMS.—Three Dollars per annum. Or Two Copies yearly for Five Dollars, invariably in advance, post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked with [illegible] address to the Saturday Evening Post (which will save postage on newspapers) shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent to the office, that no mistake or delay may occur.—Editors are served with the Magazine from the [illegible] the advertisement is inserted. We mention this as many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
33 Carter's Alley, Philadelphia.

, Subscriptions received at this office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Mathematics.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week, or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - -	2,50
In Painting, - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.

March 17, 1840. 2tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10.

Friction Matches.

THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices Blanks of every description.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Bellay's Store, Auburn street, where they can be accommodated on the shortest notice.

Cutting done to order.

De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.
Press Makers and Machinists,

No. 29 & 31 *Gold-Street—Factory, New York.*

HAVE constantly on hand and manufacture at short notice every article necessary for a Printing-office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial No. 5, 3, 2, 1, price ranging from $300 to $250; Super Royal, do. price $240; Medium do. price $230; the Washington Printing Press, Imperial No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240; Medium $230; Foolscap $150; Card's Improved Self-inking Machines, from $100 to $125; Standing Presses from $100 to $500; Iron Lithographic Presses $[illegible] to $[illegible]; Hoe's patent Iron Copper Plate Presses $135 to $350; [illegible] Presses [illegible] Book binder's Presses and Ploughs $8; [illegible] Ruling Machines, [illegible] $[illegible] [illegible] sizes $250; [illegible] $25 to $50; [illegible] Sticks $[illegible] to $4 50; Galleys $1 25 to $[illegible].

Type—Prices of [illegible] Pica, per lb. [illegible] 30; [illegible] 32; [illegible] 34; [illegible] 36; [illegible] Great Primer, [illegible] Double [illegible] Small Pica 38; Paragon, Great Primer, English and Pica 38; [illegible] Small Pica 44; [illegible] 44; Long Primer 39, 40 42; [illegible] 64; [illegible] 64; Minion 46, [illegible] 84; [illegible] $1.40.

[illegible] of Fonts and ornaments [illegible] at the established [illegible]

New York, March 1840.

Agents for the Register.

NEW-YORK.

[illegible]—[illegible] Henry C. Hubbard, [illegible] P. Babcock.

Preston—Dea. Clark Rogers.

Brookfield—Rev. Eli S. Bailey, Adin Burdick, [illegible] Maxson, Isaac Brown, jr.—*Leonardsville*, [illegible] Burdick.

Verona—Oscar Williams, Dea. Joseph Potter.

Newport—Daniel Truman.

Alfred—Calvin Greene, Rev. William Greene, Harvey H. Baker.

Berlin—John Whitford.

Petersburgh—Rev. Asa Estee.

Clarence—Rev. N. V. Hull.

Persia—[illegible]

[illegible]—[illegible] Stevens.

[illegible]—[illegible] Maxson Greene, [illegible] P. M.

Independence—[illegible] Livermore, P. M.

[illegible]—[illegible] Langworthy.

[illegible]—[illegible] Nathan Truman.

[illegible]—[illegible] Langworthy, H. Wilson, P. M.

[illegible]—W. M. [illegible]

PENNSYLVANIA.

[illegible]—Dea. Lewis [illegible]

[illegible]—Jonathan [illegible]

Coudersport—Post Master.

VIRGINIA.

Lost Creek—Rev. R. Bond, Thomas B. Bond.

New Salem—Rev. Jonathan F. Randolph.

Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Samuel Babcock.

Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.

New Market—Rev. W. B. Gillett.

Shiloh—[illegible] Tomlinson.

Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.

Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
Greene, Bailey, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, SEPTEMBER 1, 1840. NUMBER 26.

COMMUNICATIONS.

For the Register.

TIME TO TAKE FOOD.

Man as created, is susceptible of numerous impressions from surrounding matter, as well as from the exercise of the various functions of the body. That which demands our more particular notice at present, is denominated *hunger*. It serves to give notice of the want of nourishment, and always proves true to its office when nature is suffered to take its course, which induces us to believe that the GREAT AUTHOR of man's existence intended that he should *eat to live*.

But from present circumstances we should be led to believe that the order was entirely changed, inasmuch as an appetite has been cultivated that often complains of being weak or wanting, requiring the food to be nicely dressed and highly seasoned with some stimulating condiment that shall rouse the dormant energies and enable him to partake. And why? Because he has not waited the warning of *sentinel hunger*. The style of dressing and manner of cooking, induces him to partake at unseasonable times and in unreasonable quantities, (it is always an unreasonable quantity when nature does not call for it,) and thus the appetite is rendered weak or entirely destroyed, inasmuch as the digestive apparatus is not suffered to recover from the effects of a previous load, ere it is summoned to receive another, and the conclusion we have arrived at, is, that *man lives to eat*.

By thus eating, he entails upon himself the horrors of terrific dreams, a loathing of exercise, and the tormenting pains and depressions of the truly miserable dyspeptic, and doleful indeed is the tale of woe by him who eats when nature declines, as is always the case when he eats before he hungers.

We see that he who eats only to satisfy the call of nature as made known by hunger, knows not the pains of indigestion, and feels not the thousand ills that afflict the tortured gormand.

The food designed for man by nature, is free from the irritating stimulus of spices, easy of digestion, producing no pain, giving health to the functions and vigor to the body, with peace and tranquility to the mind.

Then why continue the practice of eating when not called by nature, thus loading the body with infirmities and increasing the cup of human misery? Obey nature and the sum of human suffering will be many times diminished, days will be added to life, and usefulness increased. The physicians bill will no longer haunt, nor the noisy din of the emperic perplex, but health and ease attend the down-hill of life, rendering sweet the decline of age, and pleasant the vale of death.

M. D.

RELIGIOUS.

From the New York Observer.

HAPPY DEPARTURE OF THE "INFIDEL RECLAIMED."

Died, in Rindge, N. H., April 24, 1840, THOMAS JEWETT, M. D., aged 69. He was the subject of the Tract 351 of the American Tract Society.

The writer of this is not a stranger to the solicitude that was felt in view of publishing in a permanent form, and for extensive circulation, such an account as is given in the Tract above mentioned, while the subject of it is living. But in the Providence of God, I have with many others, lived to witness, with great satisfaction, the spirit and conduct exhibited by the "Infidel Reclaimed," while he lived, and also to witness, and record to the glory of sovereign grace, his peaceful, his triumphant death.

In regard to the general character which the subject of this obituary notice maintained after his conversion, it is sufficient to observe that he abundantly sustained all that is stated respecting him in the published account, fulfilled all the hopes of the friends but none of the predictions of the enemies of truth. "He adorned the doctrine of God our Savior in all things."

It would be interesting to describe the character of one, whose deportment every way was so entirely in accordance with the spirit and precepts of the gospel; but only a few of the more prominent christian graces will be mentioned.

Dr. Jewett ever manifested a child-like *simplicity and teachableness* of mind, as pleasing as it is rare. As this dependent, confiding, docile temper was very conspicuous at his conversion, so he maintained to the last hour of life, a remarkable willingness to be instructed and guided in all things relative to his spiritual concerns.

He cherished a warm *attachment* to the church and people of God.

As soon as was suitable after his conversion, he cast in his lot with the people of God, and from that hour loved the church with sincere and ardent affection, prayed for its peace, rejoiced in its prosperity, and mourned in its afflictions. His feelings were like those of the captives at Babylon, and he could, with entire sincerity, adopt their impressive language, "If I forget thee, O Jerusalem! let my right hand forget her cunning."

His affection for the house and worship of God were equally strong. This he evinced by a constant and seasonable attendance on all occasions of worship. In reference to a new place of worship just completed, and in the erection of which he had felt a deep interest, he said, "I had rather have a seat in that house than in any other place on the face of the earth."

He had an earnest desire to *grow in grace* and *increase in usefulness*.

Exceedingly watchful of his temper and feelings in all respects, and circumspect in all his words and actions, he made growth in grace and usefulness in the cause of his Redeemer, the great object of his life.—With this view he faithfully used the means of grace. Immediately on admitting a hope he instituted family worship, and maintained it morning and evening till his strength utterly failed. With the same desire, he devoutly attended on all seasons of worship, week days as well as Sabbath days; and aware of the tendency of promiscuous conversation on the Sabbath, to efface good impressions, he refrained as much as possible from a habit to which some are addicted, of *talking* away the intermission, and conscientiously walked in silence and thoughtfulness to and from the place of worship, morning, noon and night, alleging as a reason, that in his case it was the course best fitted to secure the object of attendance on the means of grace.

He took great delight in hearing the gospel. It was to him a joyful sound, and though as a man of some taste he could be pleased with a display of learning and eloquence, yet he rather desired "the sincere milk of the world that he might grow thereby." And as he diligently used the public means of grace, so he daily used the Bible, and prayerfully meditated on its blessed truths, he was nourished up for "everlasting life," and in the seven years of his Christian life, he made attainments in piety and knowledge, which might well humble many a professor of thirty years standing.

He felt great compassion for impenitent sinners, especially to the class to which he once belonged, and scarcely to his dying day did he speak of his feelings without uttering in some form his concern for their salvation.

In a word, he "fought a good fight, he kept the faith," and I may now add, he has "finished his course with joy."

The state of his mind in his last sickness, and in death, was such as might have been expected in the case of one who "in simplicity and godly sincerity: not with earthly wisdom, but by the grace of God had his conversation in this world.

As soon as he became seriously ill which was about three months before his death, he began to "set his house," and make all needful arrangements relative to his domestic affairs, and at length those which had respect to his funeral, with as much calmness as in the case of a common journey, and yet with all the solemnity becoming the subject.

In one of my first interviews with him after he became ill, and while he was able to leave his house he spoke substantially as follows: "I have had great comfort under your preaching, and I have now great peace; I am as happy as I can be; I have a strong hope; my hope is all in the merits of Jesus Christ, who has purchased my redemption with his own precious blood. The way of salvation appears wonderful, and I have great peace in meditating upon it. I sometimes look down to the world of wo, but I think I shall never go there. I have great compassion for sinners, and if you survive me, I want you to warn them to flee from the wrath to come." At another time in reference to the expression of an English infidel when dying, that "he was about to take a leap into the dark," the Doctor observed, "I am agoing to take a leap into the *light*. It is all light in heaven; they have no need of the sun, nor of the moon, for the Lord is their light, and I shall soon be there." Again—"I am failing in body, but in growth and comfort I am growing stronger and stronger every day. A door is open before me out of this world, and another is open before me into heaven, the New Jerusalem, the holy city, where are the angels, and where God is. O what seasons of joy are there! Christ has opened this door, and invites us to come. O that men would forsake their sins and come to Christ!" He was asked if he laid any claims to heaven on the ground of good deeds, "O no; I am a guilty sinner. It is a wonder that I was spared. I joined with the wicked in all their reproaches and injurious reports, against Orthodox ministers and Christians," and in other language which I cannot repeat, expressed as he frequently did, his abhorrence of his sins, and his admiring views of that rich and sovereign grace, which called him into the kingdom of God.

At another time he said, "I am wasting away, but I am not afraid of death nor of hell. God is with me. He will be with me in the dark valley. He will take my soul from my body into heaven. All is light—I seem to look right into heaven. I did not know before that any person could have such near views of God and heaven, as I have."

In the course of his sickness he exhibited remarkable patience and submission, though his sufferings for the last two weeks of his life were singularly distressing. He used his strength in praising God, and exhorting his brethren and fellow citizens, nearly two hundred of whom called on him, one or more at a time, in the course of his confinement. It is believed that he occupied for two months, three hours a day in conversation.

On one occasion he said, "What can I do better than to talk my life out for my fellow mortals? Christ poured out *his* life for a guilty world."

On one of the family rising to wait upon him he said, "I sleep under the banner of Christ—go, lay yourself down to sleep in his arms, I need no one to sit up, the presence of Christ overshadows me."

At another time,—"I have found him whom my soul loveth. I feel quiet and happy in his presence; I feel that I have done with earth, and have comforting views of Christ's goodness and love, and feel no choice whether to live or die, just as God wills. I lay myself in his arms, his spirit dwells with me. O the wonderful plan of salvation! I never sought the Lord, but *he* sought *me*, and found me, and my soul shall praise him forever."

Again—"Bless the Lord, O my soul, and magnify his name, for his wonderful kindness, his tender mercies to me a sinner. O the joy and peace in believing.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

"Why was I made to hear his voice,
  And enter while there's room,
While thousands make a wretched choice,
  And rather starve than come."

"Blessed be the name of that Savior, who allowed me to enter before it was too late. O had I sought the Lord in my youth how much I might have enjoyed. All you, my children, remember your Creator, *now*—*now*—even to-day, and not abuse his tender care and compassion."

The last time I saw him alive, was two days before he died. He said, "I may live till to-morrow, but I wish you to read the 21st chapter of the Revelation, containing the account of the holy city. I wish to hear that *once more before I die*." As soon as the reading was closed, he said with great earnestness, "Is not that worth living for seventy years in such pain and anguish as I now endure? Yes, O yes: worth thousands and thousands of years of pain to obtain such an eternal inheritance. And I shall soon be there." On the morning which closed his life, he uttered some strong expression in regard to the burning thirst which he suffered, and then exclaimed, "I long to drink of the water that flows from the throne of God and the Lamb." To the question, "Do you long to be gone?" he answered, "Not till my work is done.—not till my heavenly Father is ready." Just before he ceased to breathe, and when he was supposed to be unconscious of his condition, he was asked, "Do you know that you are going?" he replied, "Yes. Christ is near at hand."

Much more of the same character might be transfered to this paper; but enough has been stated to indicate the state of mind in which the "Infidel Reclaimed" finished his earthly course—a state, as edifying to his fellow Christians, who were permitted to have interviews with him in his last days, as it was suited to show the truth of the Gospel, and the power of divine grace.

A CONTRAST.

BY THE LATE REV. MATTHEW WILKES.

Calculate the weights and measures
  Past, and present, and to come,
Of your worldly, sensual pleasures;
  State at large the mighty sum;—
Tell me, are they not a bubble,
  Blown by sin's fantastic breath,
Agitated now with trouble,
  Bursting soon in endless death!

Calculate again the measure,
  Past, and present, and to come,
Of the Christian's holy pleasure;
  State at large the mighty sum:
Tell me—is it not a river,
  Ever flowing, ever free,
God *alone* the gracious giver;
  Stop—and drink, and happy be.

FREEDOM OF CONSCIENCE.—To Liberty, in matters of religion, all the nations of the world have an indefeasible right and title by the blood of Christ, who, by the purchase and virtue of his death and resurrection, is *become the sole Lord and Ruler in and over the conscience*—for to this end Christ died, rose, and revived, that he might be Lord both of the dead and living; and that every one might give an account of himself in all matters of worship under God to Christ alone, as their great Master, unto whom they stand or fall in judgment: and in those things they are not to be oppressed or brought before the judgment seats of men? Why should'st thou set at nought thy brother in matters of his faith and conscience, and herein intrude on the proper office of Christ, since we are all to stand at the judgment seat of the Son of Man, whether governors or governed, and by his decision only are capable of being declared with certainty to be either in the right, or in the wrong.—*Henry Vane.*

Though God loves converted ones never the worse for being such great sinners before; yet they should loathe themselves so much the more for being such sinners before they were converted.

No cloud can overshadow the Christian, but his faith will discern a rainbow in it.

From the Morning Star.

ASHAMED TO BE A CHRISTIAN.

There is no stronger evidence of the depravity of man's natural heart, than that astonishing pride which makes him scorn to be a christian. With as much propriety, might the wheat be ashamed that it is not tares, the diamond that it is not a pebble, or the respectable young man that he is not a horse thief or a midnight robber. But alas, how many infatuated sinners there are, who, though convinced of their guilt and consequent danger, look upon it as a *disgrace* to be distinguished in any way from rebels against God, and continue boldly to identify their characters as such, whenever any expression of their real views is called for. They shudder to break away from God's enemies and join his friends. They thrust from them with scorn, the only balm of human wo, the only solace of human grief. They are so ashamed to submit to God, that they choose rather to make their bed in hell, than to accept on his terms, a seat in heaven—a robe of celestial purity—a crown of unfading glory—a heap of gold—and palms of victory. On this rock, thousands have dashed, and thousands more are wrecking their eternal interests. Reader, are you of the wretched number? O escape, while there is hope. Dash from your bosom this Satanic feeling, or you are lost, irrecoverably lost, and O, eternally lost!

D. M.

From the New-Yorker.

INVOCATION.

Bear me from the earth away,
  Spirits of the joyous skies!
Heavenly airs around me play;
Seraph voices seem to say,
Sister spirit, come away!
  Sleeper, from the dust arise!"

Come! with all your shining train,
  And dissolve this frail abode—
Charm away all earthly pain;
Break my spirit's weary chain,
For it long in bonds hath lain,
  Fainting 'neath a heavy load.

Bear me where all pain is done,
  Blessed messengers of God!
Bear me to a cloudless sun—
Bear me where bright waters run,
With glad music in their tone,
  And no shadows on their flood.

I would flee to some calm spot
  Smiling under peaceful skies,
There to share a glorious lot,
Where the bright world changes not,
Where all wrongs shall be forgot,
  And Affection never dies.

Bear me where no *pain* can come—
  No dark dreams from troubled sleep—
Where undying flow'rets bloom—
Where no willow decks a tomb—
Where deep hearts may find a home—
  Love at last forget to weep.

I am one whose flesh is weak,—
  Bowed beneath Affliction's rod—
Born to suffer—yet be meek—
Here is not the rest I seek;
Oh! the winds of earth are bleak—
  Take me, take me up to God!

From the Sailor's Magazine.

THE WHOLE CREW CONVERTED.

The following fact was communicated by a respected brother who has been laboring among seamen in the port of New York:

The William Hannington, Capt. Bell, master, left Newcastle upon Tyne, about the 1st of April last, with a crew of fourteen men, laden with coal for the United States. A lady belonging to the Baptist chapel in Newcastle, feeling a deep interest in seamen, put into the hands of the captain, a few days before leaving port, a package of tracts and magazines for the crew. "I took them," said the Captain, "and according to her wishes, distributed among the hands, until the whole had gone the rounds among them. In a very few days, after losing sight of the Highlands of Scotland, the second mate, a well-bred and intelligent young Scotchman, came to me and said, "Sir, I hardly know what is the matter with our men; but your tracts have produced a feeling among them that I have never seen before. If you have any doubt on the subject, go look into the forecastle and see for yourself." I stepped down and sure enough every man was reading with an engagedness as though his very life and soul were in it. On returning to the cabin, the mate continued, 'Sir, they wish the Bible read to them, and to-morrow, (meaning the Sabbath,) they wish to obtain your permission to hold a religious service among themselves in the forecastle.' I can have no objection to that I am sure, I remarked, but who will lead them, mate, seeing none of us make any professions that way? 'I shall make my best endeavors,' was the reply, 'and I suppose others will do the same.' Very well, I said, there is a prospect of fine weather, make all snug, I will now take the helm, and let every one that wishes, attend the service. The arrangements were made—the Sabbath came—a meeting among themselves was held, morning and afternoon. A privilege for a prayer-meeting was again asked for in the evening. I objected—'But,' said the mate, 'you had no objection all day, why object now?' My objection is, I replied, that you do not hold the meeting in the forecastle, but in the cabin, where I may have a spice of a privilege with you myself, since I have accommodated you all day by standing at the helm. Accordingly, in the evening every man came down into the cabin. I took the Bible and read a chapter, and called upon the mate to pray. In a moment all were upon their knees. The mate proceeded a little way, but soon choked up with tears, and broke down. The cook then undertook it, and he soon swamped in the same way. I then said to one of the apprentice boys, Billy, cant you pray for us? The little fellow began, and made an excellent sweet little prayer, and seemed to get along the best of any of us. The fact is," said the captain, "we were all overwhelmed with a sense of our sins, and as there was not one of us that had made any profession of a religious experience, we made rather lame work at first; but, I do hope that God in his mercy, has heard our poor petitions, and converted every man on board. As to myself," said the captain, "it is my intention, if it please God, to connect myself with his people, and with the church, of which my praying wife is a member; and I suppose it is the probable intention of others to do the same."

THE TEN COMMANDMENTS.

Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind from the beginning were bound to observe, and therefore [illegible] tion, they and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts in it, our Savior declares that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." To comprehend the full extent of these commandments, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behavior is commanded, every other, that hath the same nature and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid as far as we can, all temptations to it and occasions of it; and what we are expected to practice, we are expected to use all fit means that may better enable us to practice it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity. The ten commandments, except two that required enlargement, are delivered in few words; which brief manner of speaking hath great majesty in it. But explaining them according to these rules,—which are natural and rational in themselves, favored by ancient Jewish writers, authorized by our blessed Savior, and certainly designed by the makers of our Church Catechism to be used in expounding it,—we shall find that there is no part of the moral law but may be fitly ranked under them.—*Bp. Secker.*

THE MONITOR'S CHURCH HINTS.

MOSTLY SELECTED FROM MATTHEW HENRY'S COMMENTARY.

Can we expect that he will be *true to his friend*, who has been *false to his God.* 1 Kings, 22: 30.

Better buy wisdom dear, than be without it.

Experience is said to be the mistress of fools who will not learn till they are taught by experience.

We should learn to avoid bad associates, from *others'* ruin, not our own. 1 Kings, 22; 19.

He is never safe that has God for his enemy. 2 Kings, 1: 2.

We should be thoughtful of our present duty than our future prospects. 1 Kings, 1: 2.

There is nothing gained by contending with God.

If we would prevail with Him it must be by supplication.

If we would not fall before Him we must bow before him.

No one ever found it in vain to cast himself on the mercy of God. 2 Kings, 1: 13.

God's works are well worthy our notice. 2 Kings, 2: 7.

INDUSTRY.—"There is one precept," says Sir John Reynolds, "in which I shall be opposed only by the vain, the ignorant and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genius. If you have great talents, industry will improve them—if you have but moderate abilities, industry will supply their deficiency.—Nothing is denied to well directed labor."

ENDURANCE.—Many there are who regard a brave endurance as a great virtue; and so it is if it springs from a right source—but if its supports are fixed on the baser passions of our nature, it is a positive vice.

When we see others better than ourselves, we should not grieve, but rejoice, that they are better than ourselves; yet we should not rejoice, but grieve, that we ourselves are no better.

Life is a flower garden, in which new blossoms are ever opening as fast as others fade.

EVIDENCE OF CHRIST'S RESURRECTION.—It has been well contended against infidels, that if the body of Christ had really remained in the sepulchre, the Jewish rulers would have produced it in public, for the purpose of refuting, in the most convincing manner possible, the doctrine of the resurrection; and that with respect to the common cavils about the watch, the severity of the Roman discipline, (of which none could have been better apprized than the soldiers,) the poverty of the disciples, which removed them from the offer and acceptance of it could have been practicable—together with every attendant circumstance, are ample demonstrations that it must have been removed in a supernatural manner. The credibility of the history is likewise increased by the fact, that not one of the Evangelists cites any eye-witness of the act of the resurrection, but merely those of its reality; whereas, had not the the Gospels been intrinsically genuine, and had their authors been inventors of the [illegible], the Gospels would probably have described the ACT itself, and their writers, like those of the Apocryphal, would have launched at once into accounts [illegible] and absurd.—[illegible] Review.

FOR THE YOUNG CHRISTIAN.

ANGELS JOY WHEN SINNERS REPENT.

Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out he should grow cold and pale, and seem to be dead. Your father takes the little boy in his arms, and carries him home, and then they wrap him up in warm flannel and lay him on his bed. The doctor comes and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in and shut the door, and in a few minutes the question is to be decided, whether or not the child can live. Oh! then how would you go to the door [illegible] with a step soft as velvet, and hearken to know whether the dear boy lives! And after you had listened for some time, treading softly and speaking in whispers and breathing short, the door opens and your mother comes out, and there are tears in her eyes! Is he dead?—says one, in a faint, sinking whisper—is he dead? Oh! no—no—your brother lives and will be well again! Oh! what a thrill do you [illegible]! What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the gospel has been taken as the remedy, and he is to live for ever. Do you wonder that the angels rejoice at it?—*Rev. J. T.* [illegible]

He who forwards these selections, [illegible] places among them the following beautiful meditation on some of the beauties of that world which a God of mercy "hath made so wondrous fair."

Doth not the pleasantness of this place carry in itself sufficient reward for any time lost in it? Do you not see how all things conspire together to make the country a heavenly dwelling? Do you not see the blades of grass, how in color they excel the emerald, every one striving to pass his fellow, and yet they are still kept of an equal height? And see you not the rest of those beautiful flowers, each of which would require a man's wit to know and his life to express? Do not these stately trees seem to maintain their flourish in old age, while the only happiness of their being clothed with a continued spring, because no beauty here should ever fade? Doth not the air breathe health, which the birds, delightful both to the ear and eye, do daily solemnize with the sweet concert of their voices? Is not every echo thereof a perfect music? and those fresh and delightful brooks, how slowly they slide away, as loath to leave the company of so many things united in perfection, and with how sweet a murmur they lament their forced departure.—*Drake*, 1629.

From the Youth's Friend.

WITNESS TO THE SAVIOR.

The *Heavens* gave witness. A new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was darkened.

The *winds and seas* gave witness, when, at his word the tempest was hushed, and rough billows smoothed into a calm. At the same word the inhabitants of the waters crowded around the ship, and filled the net of the astonished and worshipping disciples.

The *earth* gave witness. At his death, and at his resurrection, it trembled to its centre.

Disease gave witness. Fevers were rebuked; the blind saw their Deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy were made whole; and the lepers were cleansed at his bidding.

The *grave* gave witness when Lazarus came forth, and when many bodies of the saints which slept arose.

The *invisible world* gave witness. Devils acknowledged his divinity and fled from his presence. Angels ministered unto him in the garden, the desert, and the tomb. A multitude sung an anthem in the air in the hearing of the shepherds; and as our risen Lord ascended up to glory, they accompanied him.

O yes, he is, as the Apostle affirms, "The great God, even our Savior."

FOR THE MINISTER.

From the Charleston Observer.

DEVOTEDNESS AND ZEAL NECESSARY FOR SUCCESS IN THE MINISTRY.

A DISSERTATION BY ONE OF THE STUDENTS IN THE THEOLOGICAL SEMINARY AT COLUMBIA.

If purity of motive, sincerity of heart, the love of souls and the glory of God, should combine their propelling influences to move a Christian from the ranks of his brethren towards the office of the holy ministry; and if Christians deem it necessary that he should possess natural abilities, mental acquisitions, and skill in imparting knowledge; then a question of great importance arises, should he be a man of devotedness and zeal?

We might answer in the heart-felt sentiment of the zealous Apostle, though he understand all mysteries and knowledge, and could speak with the tongues of men and angels, yet if ye have not *these two characteristics*, he will be as sounding brass and a tinkling cymbal.

Ministers are not to be mere shining, intellectual, but burning lights.

The cold winter's sun, even in mid-day splendor, never produces fruit. It is the warm, vivifying, moving rays of the summer's sun, that awakens the latent energies of the earth, decks the valleys with flowers, and causes the fields to waive with golden harvests.

That a minister of the Gospel should ever turn aside to "*make tents*" or "*serve tables*," neither the Saviour, his Apostles, nor the venerable Fathers of our church, ever seemed to anticipate. In former days of genuine piety, filial confidence, and ardent zeal for the glory of God, ministers seemed to think that they were engaged in a great work, and could not come down. Neither did they seem to anticipate that any after them, upon whom the mantle of Elijah should fall, would ever think of *knowing any thing among men save Jesus Christ and him crucified*.

And why should not ministers be wholly devoted to their work? If the farmer, the mechanic and the merchant, should be zealously engaged in their respective employments; if the teacher, the physician, the lawyer and the statesman, must be engrossed in their callings, in order to have reputation and success; then, every conceivable reason assigned in these cases, may with the additional interests, and imparted force of eternity, be urged to show why a minister should be wholly devoted to his great office.

Is the preparation of the spirit of man, for a few fleeting and uncertain days of respectability and usefulness among men, of more importance than its preparation for mansions of bliss and society of angels forever? Is the amassing of fleeting wealth and fading honors for these perishing bodies, a more inspiring object, than that rich and glorious inheritance, which is incorruptible, undefiled and fadeth not away? Are the petty trifles and transient interests of this brief span of existence, of more importance than the amazing and momentous interests of eternity? No. Then, none but a downright Atheist can entertain the least shadow of a doubt, that a minister should be devoted, time and talents, soul and body, to his sacred duties.

Again: the nature of his studies renders it necessary that the Christian teacher should be wholly devoted to his calling. Such a man has not to do with things seen and temporal—but unseen and eternal. He has not to expatiate upon this little sphere of tangible materiality; but to explore the hidden recesses and winding labyrinths of our own mysterious nature—to learn our intellectual capacities, and indissoluble relations to the moral government of God.—He has risen by laborious mental abstraction, and penetrated the glorious regions of uncreative purity, and survey by an eye of faith, the trascendent glories of his infinite perfections and unfathomable wisdom, and matchless mercy displayed in the plan of salvation. In all these high and mysterious themes, he must be so familiar that upon a moment's warning, he may be enabled to give a reason for the hope of the Christian.

Again: look at his incessant, arduous, and almost numberless duties. He must be thoroughly armed to meet at every point the heretic, infidel, and atheist, who would come in and "devour, if it were possible, the very elect."

He must, in many places, preach three or four times a week, attend the counsels of the church, stand between contending brethren, go from house to house, instruct the ignorant, visit the sick, watch over the dying, stand by the grave and pour out his sympathies with bereaved parents and tender relatives; and, amidst all this, endure the slanders, contradictions and cruel mocking of ungodly men. Well may the inspired Apostle exclaim, who is sufficient for these things! Such duties might well appal the angel Gabriel. No wonder men shrink back from such high and weighty responsibilities. No wonder you often see ministers, with trembling frames, sink to an untimely grave. Hence, every thing which can be conceived of in reciprocal acts of kindness and mutual interests, for time and eternity, demand that a minister should be expected to know nothing among men save Jesus Christ and him crucified.

But while he is thus devoted, he should possess consuming zeal in the performance of all his labors. Ardent zeal is commendable in any good cause. We love it in school boys—commend it in the teacher, extol it in the lawyer, and praise it in the statesman; and when we reflect upon the momentous interests of eternity, we must more than admire it in the minister. Hence the minister who has the burning spirit, is like a flaming two-edged sword, piercing the very thoughts and intents of the heart. Without ardent zeal, we have no right to hope for success in the ministry. This is abundantly plain from the fact that God always selects zealous spirits to accomplish great ends.

When the system of will-worship and idolatry come to be overturned, and the kingdom of Christ to be established in the earth, he raised up and thrust out into the vineyard, an ardent Peter, a zealous Paul, a melting John, and an eloquent Apollos. And when those to whom he had committed the sacred oracles, had gone back into ignorance, bigotry, superstition and idolatry, he converted and called into the ministry, a laborious Calvin, an undaunted Knox, a determined Luther, and a thundering Whitfield. And thus in each successive era of the church, he has called into his vineyard more or less of these devoted and zealous spirits, who have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight and turned to flight the armies of the aliens. Hence, our only hope for success in the ministry, is found in the track of these flaming messengers who have gone before. Now in order that you may attain to the same useful ends my beloved young brethren, let us pray most earnestly, and resolve most solemnly, that, by the grace of God, we will nobly strive to be always zealously affected in this good cause. Let the world call us bigots, madmen, and enthusiasts; it makes but little difference, for thus they called the inspired Prophets, holy Apostles, and bleeding martyrs. Since it is an admitted principle that men should be zealous in proportion to the value of the object for which they labor, therefore every minister should possess that zeal which will be as fire in his bones, burning with unextinguishable ardor.

Thus let us reflect for a moment upon the worth, and mysterious and wonderful powers of the soul; capable of making new discoveries, treasuring up knowledge, and expanding forever, of going back into a past eternity, expatiating on the present, and almost living amid future scenes of immortality.

But see these noble energies of mind clad in Christian virtue. Thrilled with divine love and gratitude, they grasp in their sympathetic arms the first and last of these living kindred spirits. But they stop not within the confines of this little world to waste their energies among living intelligencies, but with the light of divine revelation, they penetrate the veil of eternity, and mingle their sympathies with holy angels and glorified spirits. But still more expanded and enraptured in their holy feelings and sympathies, they cannot find their full portion until wrapt in the sublime contemplation of the infinite perfections of Jehovah. O the greatness, the grandeur and sublimity of the redeemed spirit! And these are the bright jewels which devoted and zealous ministers are, instrumentality, to rescue from the corrupt mass of human nature, as it rolls on its dark pollution to the ocean of despair. No wonder the zealous Apostles could say, we can "endure all things for the elect's sake," and "lay down our lives for the brethren." No wonder the angels are round about us zealously looking on with outstretched necks, and rejoicing when they see one of these bright jewels snatched from the grasp of the destroyer, and placed in the Redeemer's crown, to shine as the stars forever and ever.

AURICULAR CONFESSION.

Before we can form an adequate conception of the mischievous influence of auricular confession, in crippling the mind and enslaving the vulgar, it is necessary to examine the character assumed by the Romish priest, who sits on his inquisitorial throne in the confession-box.

1. *He partakes in the eyes of his dupes of the character of infallibility.* 'The church,' they are taught is infallible. He is her mouth-piece, and parish oracle; being one of that mystic body, which they are told is infallible, when *collected* in priestly parliament. This naturally elevates him into a supernatural being in the opinion of the crowd; and gives him an awful importance in their debased minds.

2. *The validity of all sacraments depends upon his intention!!!* For example: tho' he went through all the usual genuflections and manipulations at the mass, it is held *that no consecration really takes place* unless the priest INTENDED to consecrate. Again, no sinner, we are told, is absolved from sin, *although the priest pronounces absolution*, unless truly and absolutely he intended absolution!!

3. *It is blasphemously taught that the priest can bring the Godhead visibly and bodily into any particular place by the word of his mouth:* i. e., every popish priest can bring a piece of dough into any one's house, and then and there turn it into the very body, blood, soul and divinity of Jesus Christ, to be seen by the family, capable of being touched, smelled, tasted, and handled.

4. He is described in the children's catechism as 'a mediator (mediator is the word) between God and the people.'

5. He says he can bind or loose on earth and it shall be bound or loosed in heaven.

6. It is declared, as we have already hinted, that the priest fills the offices of judge, physician, father, counsellor, and teacher.

7. His name is rendered awful by connection with the name of the Deity: the words of the *Confiteor* (the act of confession) runs thus: "I confess to Almighty God," &c. [viz. saints and angels,] "*and to you*, O! holy father." It is an obvious law of the human mind, that men, ignorant and undisciplined, are prone to regard with superstitious feeling, objects associated with others that demand their homage. The two objects become compounded or inseparably connected together in the mind; and the ideas raised by the greater are transfered to the meaner.

Let the reader now pause; and, connecting the extraordinaay claims of the priesthood here noticed, with the nature of the jurisdiction exercised in the confessional, say whether auricular confession is not calculated to subjugate and prostrate the intellect?—*Eclectic Review.*

THE REGISTER.

De Ruyter, September 1, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

UNIVERSALISM.

The renunciation of Universalism by the Rev. Mr. Whittaker, of New York city, has created great excitement both in the city and elsewhere. In the subjoined note addressed to the Trustees of the society, Mr. Whittaker gives the reason why he could no longer preach the doctrine of Universal salvation:—

To the Trustees of the 4th Universalist Society, Duane St.

DEAR BRETHREN:—I hope you will excuse the liberty which I have taken in addressing to you these few lines, on a subject which I deem of infinite importance.

It is now about two years since I first commenced my labors among you, and you will not deem it an instance of vanity, if I say that my efforts to advance the cause of Universalism have been generally approved, and signally successful.

To this, you have frequently born testimony, and for which you have had my warmest acknowledgements.

But in looking calmly and dispassionately at the result of my ministrations, there is one drawback to my happiness—one source of disquietude, which weighs heavily upon my mind.

By the providence of God, I have recently been led to ask myself the following important questions:

What have I done towards promoting practical piety among my congregation?

Have I induced them to become a deeply religious people—a praying people?

Alas! I am constrained to answer these questions in the negative, and to take unto myself shame and confusion of face.

Now, if the doctrine I have preached be the truth of God, ought I not to have expected a different result?

What, then, is the unavoidable inference? —Why, that Universalism is not a scripture doctrine.

Perhaps you may think this a hasty conclusion, but I assure you, it is not so.

I have been led by the Spirit of God to investigate its claims—I have prayed to the Almighty that he would enlighten my understanding, and lead me to a knowledge of the truth and blessed be his holy Name, he has heard, and answered my petition.

I can truly say, that I now see and feel the importance of personal religion, in a manner that I have never done before; and I ardently beseech the "Giver of every good and perfect gift," that he may open your eyes, and give you to see that Universalism is but a "cunningly devised fable," calculated to darken the mind, harden the heart, and induce mankind to wander from the paths of righteousness and peace.

Such being my convictions, I can advocate it *no longer;* and I beseech you, as you hope for mercy at the bar of the Almighty, to renounce it immediately.

Do not, I pray you, suffer yourselves to be deluded by a sentiment, which is dangerous and licentious in all its tendency. By renouncing it, you lose nothing, for if it is true, you in common with the whole world, will be saved—but if it is false,—Oh! *remember—remember*—the awful consequences!

But I must close, and may the Lord grant, that you, together with my dear congregation, may soon be led to see and feel the necessity of an interest in the atoning blood of Jesus, which is the ardent prayer of your sincere friend,

WM. WHITTAKER.

New York. July 21st, 1840.

Mr. W. has been a preacher among the Universalists since 1832, and for the two last years he has labored in New York city. Since his renunciation, he has been represented by the Universalist press as unworthy of confidence, fickle, foppish, inefficient and destitute of ministerial qualifications. Rev. Mr. Sawyer, of the Universalist church in New York, has given a "statement of facts," relative to his renunciation, in which he represents that there was much dissatisfaction existing with him in the society, and that the Trustees had lost confidence in him as a pastor, and in fine, that he renounced Universalism because he could not receive a support.

The following extract from the N. Y. Evangelist, will show in what estimation Mr. W. was held by the Universalists previous to his renunciation.

"But it is to Universalists themselves that we are principally indebted for all that we know of Mr. W. previous to his change of faith. While a resident of Hudson he received many pressing invitations to preach elsewhere. Under date of Oct. 28th, 1833, the Rev. Otis A. Skinner, then pastor of the Third Universalist Society in Baltimore, which he was about leaving, wrote to Mr. W. urging him to visit B. in order to supply his place. "I hope," he says, "that you will conclude to make the visit, because *I know of no one who I think would suit the place as well.*" What had become of all their popular preachers? Where was Mr. Sawyer at this time? Would he have suited as well? It seems not.

In June, 1836, Mr. W. was urged by a letter from Mr. B. B. Mussey to visit Boston, with a view to become the pastor of the 5th Universalist Society of that city. In that letter Mr. Mussey assured him that "it was the wish of all with whom he had conversed, that the society should extend to him an invitation to come among them," and added, "I think there is no doubt the society will." Having declined this entreaty, he received a "unanimous" call in January following to settle in Poughkeepsie. In March, 1838, the Rev. Asher Moore, then pastor of the Universalist society in Hartford, Ct., being about to resign his charge, wrote to Mr. W. and urged him to come to Hartford, and preach as a candidate. In that letter he says, "From all that I have seen and *heard* of you, *I can think of no one who would better suit* the Universalist Society of Hartford. I think that you would be *the very man* for Hartford. And I know that the society will place very great reliance upon my judgment in the selection of a suitable person to take my place." Such was the *reputation* of Mr. W. at that time, (from all that was then *heard of* him,) that Mr. M. could think of no one, not even Mr. Sawyer, that would suit better.

The Rev. L. S. Everett, pastor of the church in Baltimore, being about to change his location, wrote under date of June 22d, 1838, to Mr. W. at Hudson, as follows:—

"I have had some correspondence with Br. Moore of Hartford, about coming here, but I do not think that his talents are exactly adapted to the taste of the people here. He is sensible, but not *brilliant*—he cannot sustain the cause here. Now, Br. W., I do believe from what I have heard of you, that you would suit the people here *as well as any man in the denomination.*—And should you desire to come here, and I can find another location, I will do my best to secure you the situation.—They pay me a hundred dollars a month, regularly and promptly, and they will pay my successor the same."

We are informed that Rev. E. N. Harris of Boston, has also renounced Universalism, declaring that he could preach it *no longer*. If the doctrine of Universal salvation is wrong, (as we certainly believe,) —if it is not calculated to make men better and holier, we cannot regret that its defenders are forsaking it. The interest of the immortal soul are too great to be trusted to an uncertainty. Smaller matters may be treated lightly, and as their relative importance requires. But he, who without the strongest possible assurance of the correctness of the doctrine, will presume on the mercy of God and trust for salvation on the benevolence of God, without holiness of heart, is most unwise. If conscience upbraids—if the word of God causes doubts to arise, it will be well to heed these monitions, and make sure preparation for the judgment-day.

We do not impeach the honesty of those who differ from us in this subject. We candidly believe that there are many Universalists that labor to exercise the holy principles of the Gospel, and do the will of God. But we greatly fear that some have embraced this doctrine without fully examining the evidences of its correctness. If such persons should eventually fall under the wrath of God, they cannot regret it as their misfortune, but must consider it their crime.

Our objections to the doctrine are,

1. It does give license to sin. All who embrace this doctrine may not take the liberty, yet some do, and others may and still indulge the hope of salvation. It is more easy for the natural man to perform vicious than virtuous actions. To sin, is easy, it is natural, and men unrestrained by the Gospel which requires holiness of heart, will continue to sin and delight in it. And if these can be assured that their salvation is certain, we believe most men would follow the natural inclinations of the heart. If salvation is free to all, irrespective of moral character, then there is no motive to induce men to be holy and exercise all of the ennobling principles of the gospel—there is no incentive to self-denial and obedience to the divine requirements.

2. The doctrine is not congenial to the renewed heart. We have never known a person just born of the spirit of God to embrace this sentiment. Such persons can see the justice of God in their condemnation; but cannot see how the attributes of God can be made to harmonize in the salvation of the impenitent. Unaffected, impartial love, possess the heart of the new-born Christian. It extends to all men, and creates a fervent desire for their salvation. It extends to God, and rejoices in the purity of his character—the holiness of his throne —and in the determination of God to act impartially, and to give to all a just recompense, according to their work.

3. We believe it to be contrary to the scriptures of truth and the genius of religion. We are aware, however, that this doctrine is declared to be founded on the scriptures. We readily admit that numerous passages *may be* brought to the aid of such a sentiment. There are others that are expressly against it. But we cannot persuade ourselves that the scriptures are discordant and actually teach doctrines that are contradictory. Perfect harmony is discoverable in the precepts and doctrines taught in the word of God. If so, partial and universal salvation are not both inculcated in the sacred writings. Consequently we are persuaded that those passages that *may be* brought to the support of this doctrine, when taken in connection and made to harmonize (as they certainly do,) with the whole word, will be found to give little or no evidence that all men will be saved.

An impartial examination of this important question, can not bring injury to any; it may be of invaluable service to some. To be absolutely certain of right, is better than to indulge a doubt.

It will be infinitely wise to have a scriptural assurance of eternal life in that day, "When all that are in their graves shall hear the voice of the Son of God, and come forth—they that have done good, to the resurrection of life; they that have done evil, to the resurrection of damnation.

CORRESPONDENCE.

For the Register.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. vi. 6.

I have often thought while looking upon the various characters composing the church of Christ on earth, of the words of the Apostle to the Philippians, where he graphically describes the situation of many that were in the church, and doubtless of many in the present day. This was a subject that weighed so heavily upon the mind of the Apostle, that he often told them of it, and while writing to his beloved brethren, the Philippians, knowing the end of those characters and the effect of their influence upon the church, he could not mention it without "weeping." Phil. iii. 18—19. And who that has drank at the same fount of inspiration with the honored Apostle, while they look upon the many branches of the church can refrain from weeping also? Dear reader, have you ever beheld the moral desolation, (the effect of neglecting the principles of this text,) that with its blighting influence prevails in so many congregations of religious worshippers? If not, let me direct your mind to one religious assembly, in which you may behold a miniature of many in the present day. The body that I have selected as an example, is sufficiently numerous and wealthy, not only to sustain the gospel ministry among themselves, but to do much beyond the bounds of their society in sending the Bible and the gospel to the heathen. But do they do it? It is a matter of doubt whether five out of the hundred ever contributed any thing to circulate the Bible out of their own families, or to spread the gospel either at home or abroad. They have had a minister with them the most of the time since they were first organized into a church. Have they communicated unto him as the gospel requires? They have not. The minister undoubtedly entered the ministry from a sense of duty and in the fear of God; but knowing this, (which a man never ought to know,) that he had assumed an onerous duty, weighing like this—to support his family—prepare for all his ministerial duties—and do his part, or more, in defraying the expenses of the church—he was necessitated to bend those powers of his mind, which should have been spent in a deep research into the truth, and in watching the flock and warding from it every appearance of evil—in devising ways and means to meet his necessary expenditures. The consequence has been as is usual in such cases. The current of his thoughts being by the neglect of the church, impelled in business; he is so little prepared on every occasion for administration, to meet the requirements of the age; that his labors, instead of proving like the gentle zephyrs of the fruitful breeze, have become like the glaring of the sun—the tender herbage is nipped in the bud—the young leaves are shriveled and dry—and he that walks there, (as he may in a thousand other places,) will feel the heart-sickening sensation of being in a pestilential atmosphere, and a barren waste. Contention and calumny create a miasm, that hangs with fearful, deadening weight upon the pulpit, altar, and seats of the tabernacle dedicated to the service of God. A few attend the ministrations of the pastor upon the Sabbath. Do those heart-burning looks of distrust and dislike, that burst from the eye of the preacher as it wanders o'er the little congregation, bespeak the presence of Christ? And that unspread table, where no bread has been broken for months—where no refreshing of the memory with the emblems of the Lords body broke for sinners meets the eye, and calls the thoughts for a space from earth to Heaven—makes the cold blood of despair rush with fearful force to the heart. "Oh! that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Some may ask with astonishment, Can a church be thus? Even thus—and herein you see a full comment upon the language of the Apostle. "He that soweth to the flesh, shall of the flesh reap corruption." Gal. vi. 8. What more fearful comment would you require, than to see a corrupt ministry, and a corrupt church? The word came to Israel by Hosea iv. 9—10. "And there shall be, like people, like priest: And I will punish them for their ways, and reward them for their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord." And now my brethren, if the situation of your church is not as bad as the example I have produced before you—if you are not in the practice of communicating to your minister of the blessings which God puts into your hands as stewards: Remember! "that he that soweth sparingly, shall reap sparingly," and but little fruit will surely bring to want. If you have any desire for the prosperity of your churches, the salvation of your children, kindred and neighbors, and the glory of God, hold up the hands of your minister—communicate unto him in all your good things." I do not ask you to pamper him, to worship him, nor to love him more than you should love the representative of the Lord whom you profess to love. If your minister is a true shepherd, he will care more for your spiritual good than you care for his temporal. When you call him to become your minister, you take from him the means that men in other stations possess of administering to their own and their family's comforts and wants. Do you plead that he is recompensed in the honor of his calling? He that is faithful to his trust, seeks not the honor of men, and he cannot to any good degree attain it. If he devotes his time solely to the pleasures and the profits of literature, he must neglect the spiritual interest of his flock. If he devotes his time to manual labor, he cannot be prepared to defend the truth and enforce the doctrines of the Bible successfully. If he gives his mind to speculation in any article, he enters the whirlpool of worldly-mindedness, and besides neglecting the interest of the church, his preaching comes upon you like mountains of ice. Thus the [illegible] seems of the extent of his calling. He looks upon his connection with the world. And being left to look in vain for that assistance he is entitled to expect from his brethren, he spends his own substance, breaks under the accumulated cares of church and family, and falls into an untimely grave, leaving his family in destitution or falls into the general current, to the further fulfilment of the prophecy, "It shall be unto them like people, like priest." Perhaps, my brethren, you have never thought of this while you have enjoyed the blessing of this life, and take no pains to ascertain the extent of the sorrow of the humble minister. If you will not feed and clothe the minister of Christ, Would you do it to Christ himself if he was with you? If not, Can you love him? Do you not "glory in your shame?" But it is said that if a man does nothing but preach on the Sabbath, and devote the rest of the week entirely to labor, "it is as much his duty to preach as it is mine to hear." If that is his choice, I admit it. It is neither his duty to preach, nor yours to hear as a general thing. However powerful a man may be in the pulpit, he can there perform but a small part of the duty incumbent on the servant of the church, and that church under ordinary circumstances, that enjoys nothing more than the labors of the minister in the pulpit, can never be prosperous in an eminent degree. Besides, to expect the minister to toil through the week, and to step into the pulpit with an holy unction fitting him for the occasion, is to ask a miracle. You say, "he is called of God, and therefore God will do it." I admit that he may be called of God; if so, God has placed the means before him, and bid him use them; and you are as strongly required to sustain him in getting and giving instruction, as you are to perform any other work.

E.

INTELLIGENCE.

SUMMARY.

Two million four hundred and seventy thousand documents, speeches, and papers, were distributed during the last session of Congress, by the members.

The Wall St. Church contributed at one time $845,50 for the American Bible Society.

Rev. Mr. Colhart of Scotland died in the midst of his sermon on the seventh of June last. He sank down and died in a minute or two just after he uttered these words "The liberty with which the children of God are made free."

The Dubuque (Iowa) News says that the Mississippi is lower than it has been for 5 years at this season of the year.

The Earthquake that was noticed as having been felt at Hartford Conn., extended through several counties in Conn. and to some extent in Mass.

The total number of deaths in N. Y. for the week ending August 1st. were 202.

On the last day of the session of Congress Mr. Duncan gave notice that he should, at the next sesion bring in a bill to present to the Iman of Muscat, a United States sloop of war.

There are 400,000 Jews in Poland, many of whom are very rich.

The populatiou of Portland Me. is 15,318 The females exceed the males 1230.

The city of Alexandria D. C. is estimated to contain 9,000 inhabitants.

The population of the Madawaska territory according to the census taken by Col. Parks, is 3,500.

The Steam ship Acadia brought 12,000 letters from England.

From the Albany Eve. Journal, Extra.

Afflicting Calamity!

FALL OF THE DRAW OF THE STATE ST. CANAL BASIN BRIDGE.

SATURDAY EVENING, 8 O'CLOCK.

Our city is the scene of a most distressing and calamitous Dispensation. At 5 o'clock this afternoon, just as the Steam Boats were departing for New-York, and when hundreds of People were crossing the Bridge over the Canal Basin, the Draw broke and precipitated from SEVENTY TO EIGHTY PERSONS and three or four horses and carts into the Basin! They fell about twenty feet into twelve feet water. The struggle for life, among the sufferers, was brief but awful! We shudder at the horrid recollection of it. Hundreds of citizens, with a dozen boats, sprang to the relief of their drowning fellow-citizens.—At 7 o'clock 21 dead bodies had been recovered, of which we can only learn the names of the following:—

James Hinman, Constable, of this city.

John Driscoll, Palmyra, Wayne county, in the employ of Jackson & Co., forwarding merchants, New-York.

John B. Lyons, Tobacco Pedlar, of this city, 27 years old.

Samuel S. Henderer, son of Jacob Henderer, Columbia st., 14 years old.

Charles Kittle, son of Sybrant Kittle, of this city, 20 years old.

Roderick Davidson, an interesting and promising youth, employed in this office, 16 years old.

James Quackenboss, a boy belonging to the Boat Mohawk.

Mr. Cavener, an Insane Man from Westmoreland, Oneida county, under the charge of Mr. Stevens and Orin I. Fuller, of Rome, on his way to Hudson. Cavener and Fuller were lost and Stevens saved.

James Van Buren, of German Flatts, a Canal Driver who was assisting Fuller to get Cavener to the Boat.

Joseph Welsh, Hack-Driver, of this city.

Wm. L. Morey, of Burlington, Vt.—[This person was identified by Alexander Robinson, of Easton, Washington co., who was with him at the time of the accident, and had his arm broken.]

Samuel Fisher, Lamp-Lighter, of this city.

Francis Rogier, Laborer, of this city.

—— Wood, a boy about 14 years old, of this city.

Thomas McDowell, of this city.

H. L. Hoffman, of Fultonville.

Smith Matthews, of Troy, formerly Bar-Keeper at the Eagle-Tavern.

The body of a man not yet identified.

A part of the draw fell after most of the sufferers were in the water, from which many were injured. Others were wounded by the struggling horses. The body of Mr. Hinman and that of a boy show severe wounds.

Capt. Jacobs, of the Boat Col. Little-John, who was assisting with the Insane man, though in the midst of this destructive scene, was saved.

James Henry, Book-seller, fell out-side of the crowd and saved himself.

Among the Hats recovered, was one with a Letter directed to "Jonathan Hart."

Mr. Carr, of the Pearl-st. House, was slightly injured but saved himself.

Thomas Greene, of the firm of Rathbone, Chapin & Greene, who was surrounded by struggling men and horses, swam out.

A young man (Samuel H. Ransom,) saved himself and an old man who was exhausted and sinking.

Mr. Wilson, Juliet, Illinois, son of J. Q. Wilson, of this city, swam out.

Capt. Morgan, of a Canal Boat, saved himself.

A man, whose name we could not learn, was saved with a broken arm.

Daniel Gavit, Engraver, swam out.

Several Cartmen, among whom we recognised David Terry, John W. Butler, Charles Rock, John Stackpole and Peter Simonds, saved themselves and horses.

This dreadful loss of life was occasioned by the refractory conduct of the Insane man who was refusing to go with his keeper. His resistance drew a crowd which blocked up the passage until the mass of People and Carts became too heavy for the Draw. Officer Hinman, the moment the Draw gave way, was endeavoring to disperse the crowd.

A large number of citizens continued their search for the bodies until dark.

Medical gentlemen continued their efforts to restore life until hope expired.

Several bodies were recovered within five minutes after the fall, and we can only account for the abortiveness of every effort to resuscitate life by supposing that the persons lost were injured by the fall or wounded before they sunk.

Our Medical men, (among whom we noticed Doctors Coggswell, Armsby, Van Olinda, M'Naughton, Hinkley, Staats, O'-Callaghan, J. W. Bay, and Van Buren) were prompt and untiring in their efforts to restore life. In two or three instances respiration *was* slightly effected, but all finally sunk.

The Mayor, who was early on the spot, assisted to save two boys who were nearly exhausted.

Among the citizens who made praiseworthy efforts to save lives and recover bodies, were Col. Groesbeck, Robt. L. Kearney, John McCardle, Edward Brinkerhoff, S. M. Fish, J. E. Gavit, David Terry, Jr., Elijah Brainard, James McGuire, Miles Joy, and several others whose names do not occur to us.

SUNDAY, 5 o'clock, P. M.

The search for bodies in the Basin was resumed this morning. It resulted in the recovery of Samuel A. Chamberlain, a youth 11 years old, whose parents were staying at the Hudson-st. Temperance-House.

The bodies of unclaimed sufferers were taken to the City-Hall last night, from whence, at 1 o'clock, after an impressive Prayer by the Rev. Dr. WYCKOFF, they were consigned to the Tomb.

The remains of these STRANGERS were followed to the Grave by the Governor, the Mayor and Common Council and a large concourse of citizens.

The Funeral of Mr. DRISCOLL and that of Mr. Chamberlain's Son were attended simultaneously, the former from the New-England Tavern and the latter from Mr. Churchill's Temperance-Hotel.

At two o'clock the Funeral of Mr. HINMAN was attended by a large concourse of citizens. He was a good citizen and valuable public officer.

The Funeral of Mr. LYONS, who was a worthy and much respected young man, was numerously attended at 4 o'clock.

At 5 o'clock, Funeral Processions from every part of the city, were moving in sad and solemn silence towards "that bourne from whence no traveler returns."

The Funeral of CHARLES KITTLE, a much respected young man, was attended by the FIREMEN and many other friends.

That of RODERICK DAVISON was also attended by numerous friends and among them the Sunday School associates to whom as indeed to all who knew him he was greatly endeared.

The Funerals of JOSEPH WELSH and JAMES REARDEN who were industrious, respectable citizens were numerously attended by their friends.

Life, in several instances was almost miraculously preserved. A son of Mr. GALLUP was going to the Boat with a package of money. As the draw was settling he clung to the boot of a man who himself held by a timber and both were thus saved!

Sergt. LOVELL, of the U. S. Recruiting service in this City, was among the first who fell in the water. He received two severe bruises on his head, from the falling bridge which made him quite delirious for several hours. In attempting to get out of the water, a horse struggling to extricate himself, kicked him several times on the side and thigh which threw him into the water again. He finally succeeded in getting out of the water but is still suffering very much from the blows on his head and side.

John White fell in on the North side of the Bridge—went to the bottom and finally got hold of a fragment of the draw standing upright, by means of which he got to the surface on the south side, and was extricated. Mr. White could not swim.

Charles Moseley was rescued with a dangerous wound.

Simon Gunliff, a blacksmith, has a broken thigh.

Richard Easton, a youth, in sinking had his coat torn off by a horse whose hoof grazed along his back. He caught the horse's foot and was brought up by it. He was then caught by a sinking man from whose grasp he with difficulty extricated himself. Mr. Radcliff, who was also "swimming in his agony," afterward caught hold of him, and they were rescued together.

IN COMMON COUNCIL,—Aug. 23.

Present—The Mayor and Messrs. Benedict, Bleecker, Boardman, Groesbeck, Hewson, King, Kirkpatrick, McClure, McElroy, McIntyre, Merrifield, Nolson, Robinson, Russell, Ten Eyck, Van Vechten, Whelpley.

The Mayor having briefly stated the facts connected with the partial destruction of the State Street Bridge, yesterday afternoon, and that the Board had been called together this morning for the purpose of taking into consideration and adopting such measures as might be deemed necessary for the relief of the families and friends of those who had been visited by this afflicting dispensation of Providence; the following resolutions were offered by Ald. Groesbeck, and unanimously adopted:

Resolved, That a committee of ten be appointed to take the proper steps to recover the dead bodies, (if any) still in the Basin, and to adopt such measures as they may deem necessary to relieve the distresses of those suffering under this awful calamity, and that the expenses incurred under this resolution be paid by the Chamberlain on the order of the Chairman of the Committee.

Resolved, That the bodies of those persons unclaimed by their friends, and now lying in the City Hall, be buried under the direction of the said committee, and that as a mark of respect this Board will, in a body, attend their funeral.

The following persons were appointed the committee: Messrs. Groesbeck, Hewson, Bleecker, Merrifield, Benedict, Nelson, Robinson, McMullen, McElroy, McIntyre.

On motion of Asst. Ald. WHELPLEY,

Resolved, That this Board deeply deplore the loss of JAMES HINMAN, one of our most worthy and efficient police officers, who lost his life whilst in the discharge of his duties, and as a tribute of respect will attend his funeral in a body.

Resolved, That the Clerk of the Board furnish the family of the deceased with a copy of the preceding resolution.

From the N. Orleans Bulletin, Aug. 11.

IMPORTANT FROM MEXICO.

By the schooner Emblem, which arrived at this port yesterday from Matamoras, we have received letters and papers of that port to the 1st instant, and dates from Mexico city to the 16th of July.

Urrea, the late Republican leader had escaped from the dungeon of the Inquisition, roused the people, attacked and captured the city of Mexico, and made President Bustamente a prisoner. Bustamente subsequently got his liberty, and called the centralists to the rescue; and, as will be seen by the details below, a general battle is yet to decide which party shall remain master of the capital.

MATAMORAS, July 30.

An extraordinary express arrived here on the 25th, three days from Tampico, bringing the important intelligence that the city of Mexico was in the hands of the Federalists.

In my last communication, you recollect, I spoke to you of Urrea, giving you an account of that General since his escape at the battle of Acajete. It appears that he was lately released from imprisonment, followers immediately flocked around him, and the spirit of rebellion issued forth in the very heart of the capital.

On the 15th, Urrea, assisted by his coadjutors, Gomez Padrasa, ex-Vice President, and Gomez Farillas, attacked the Palace, and after a bloody engagement, in which 300 men are reported to have been killed, Bustamente was taken prisoner. Before dark, the city of Mexico was in the hands of Urrea, who declared himself in favor of Federalism; and he will sink or swim in the cause he has espoused. Subsequently, the Seminary, the Cathedral, and the Diputacion were taken possession of; these, with the Palace form the four corners of the great square.

On the 16th, the latest intelligence received, Bustamente was given his liberty; and the Centralists were collecting their forces to make a desperate resistance.

Upon the occurrence of these important events, Santa Anna left Vera Cruz immediately in *la diligencia* for the Capital.

Generals Wall, Condea, and Canalizo, have left here for the city of Mexico. There is a very small force here, under the command of Empuedo, and Matamoras, I assure you, is in a very defenceless state. Arista, who was expected here, is reported to have left Tampico for the Capital.

All this is glorious news for Texas. I hope they will not attack this place; for her independence is now upon the eve of being acknowledged, and it is necessary that she will act with great caution at this moment.

AUGUST 1, 1840.

The express arrived night before last from Tampico, and I have dates from the Capital up to the 23d ult. Urrea still had possession of the Palace, and *los casos publicos* that command the great square of the city, and appearances at that date are of rather a gloomy feature for him.

Santa Anna, it appears, was eager in his proffers of assistance to the Government, but was informed that the revolutionists could be subdued without his aid. He is at Puebla.

Many of Urrea's followers were about to throw themselves upon the leniency of the Executive, fearing the result of their operations, but were told that none need be expected, the sword should determine the result.

The 5th regiment of cavalry, which were taken prisoners by the Federalists, had made their escape, and again joined the ranks of the Centralists.

By a private letter, of great respectability, from the city, I learn that upon the first attack of the *pronunciodos* they sustained a loss of 100 killed, 60 wounded, and 35 made prisoners, and that they met a similar fate on the 22d.

I have seen a private letter of the 8th of July, from a gentleman of high standing, which says that New Mexico had declared in favor of Texas, with the Commandant General, Amijo, at their head. There is a flying report that San Luis Potosi had declared in favor of the Federalists, but I place no confidence in it.

Yale College Commencement.—On Sunday evening, 16th inst. Rev. Dr. Beecher delivered a discourse on the subject of Education for the ministry; and on Monday evening, by request, a discourse on "Edwards on the Will" vindicating that author from the charge of fatalism.

On Tuesday morning, Rev. Dr. Barnes, of Philadelphia, delivered a finely written address before the society of the Phi Beta Kappa, on the progress and end of Science.

The afternoon and evening were occupied by the students of the Theological Seminary in speaking on various subjects.

The Theological class now graduating consists of *thirty-two*.

Wednesday morning and afternoon were occupied with the usual exercises of commencement, at the close of which, the degree of A. B. was conferred on 99 members of the graduating class; the degree of A. M. on 56; the degree M. D. on 20; and the degree of LL. D. on Junius Smith, Esq., of London. No D. D.'s were conferred.

The Comico and Clerum was preached on Wednesday evening, by the Rev. Leonard Bacon, on the text, "Take heed to thyself," particularly applied to the ministry.

The graduating class was the largest ever graduated at Yale, except one class which consisted of 100. No one could be present at these various exercises, without a deep impression of the powerful influence exerted by these Institutions on the character and destinies of our country.

American Mechanics.—The Mechanics in this country are fast equaling, if they do not surpass those of Europe. Mr. Holcomb, a self-taught artist in a small town in Massachusetts, has constructed some of the most perfect Telescopes ever made. One in the possession of an Academy at Albany, is said to be unrivalled for its beauty and accuracy. Mr. H. is now constructing one for the Girard College in Philadelphia, which will surpass in size, if not in exquisite power of observation, the celebrated Telescope of Herschel. We saw in the upper part of this city the other day, a beautiful astronomical apparatus designed for Williams' College, inimitably finished, and embodying more various uses than any other apparatus ever constructed. It was made by Mr. Phelps, a modest and worthy brass founder.—*Troy Mail.*

Bunker Hill Monument.—45 thousand dollars is the sum required to carry the Bunker Hill Monument to the height originally contemplated, 220 feet. The Newburyport Herald says, that two gentlemen, Mr. Amos Lawrence, of Boston, and Mr. Truro, a wealthy and liberal citizen of New Orleans, have pledged themselves to give $10,000 each, towards it, if the remaining $25,000 is raised during the present year.

Curious and Important Discovery.—We see it stated in a foreign periodical, that Signor Bertelli a rich landed proprietor in Piedmont, has discovered a method by which he can make silk worms spin red or blue cocoons at pleasure. So that the silk thus obtained is dyed naturally with the one or the other of these colors, and not only of surpassing beauty but indestructible. Signor Bertelli keeps his discovery a secret; but it is supposed to consist in some particular preparation of the mulberry leaves on which he feeds his worms.—*Mer. Jour.*

Very great distress prevails at this moment among the peasantry in the West of Ireland, particularly in Galway and Mayo. Some of the landlords, residents and absentees, have contributed considerable sums to the alleviation of this melancholy state of things. The price of provisions was, however, fortunately falling in the markets.

The Long Island Rail Road Company have completed their road to Hicksville, 27 miles. They are in possession of the means of extending their road twenty miles toward Greenport, which brings their road nearly opposite New Haven, and ten miles beyond Bridgport. It is therefore very obvious that a ferry boat at Bridgport to cross the Sound, can put all their passengers upon the Long Island Rail Road, with only seven miles of land carriage, from Port Jefferson on the Sound to the rail road over a very good road already constructed.—The width of the Sound at this point does not exceed eleven miles; and it is perfectly navigable, with good harbors.—*Courier.*

Suicide.—A person apparently about 70 years of age, and in the most abject circumstances, committed suicide at Setauket, Long Island, on Tuesday evening last, by taking a quantity of opium. He lingered about twenty four hours after taking the fatal drug.

DIED,

In Scott, on the 15th inst. LORENZO A. MANSON, after a short but severe illness, aged 21 years.

In Clarence, on the twelfth ult. JOSEPH VINCENT, only son of Rev. N. V. Hull, aged 8 years, 7 months, and 21 days.

Letters received at this office for the week ending September 1st.

H Talcott P M J Spicer Jr. (it is right now) H Ivison Jr Rev N V Hull W Alvord P M E Whitmore P M. Geo. Babcock Clarke (next week)

RECEIPTS.

Of J H Cochran, $4,75 cts., cr., O Mead, W G Munn, $1,12, 1-2 each, E Saunders ,50, self $2 Of Joel Burdick, $1. Of Jesse Bosworth, $1. Of H Tallcott, $1, cr., C Gardner Of D C Coon, $2, Of T Gee $1. Of E Whitmore $2, cr., H Sexton C Cranston $1 each. Of W Alvord $2

ADVERTISEMENTS.

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 26tf

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
Sept. 1.

CAZENOVIA MARBLE FACTORY.
THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—These persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.
Cazenovia, Sept. 1840. 26w3

BEWARE OF COUNTERFEITS!
COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.
ELISHA FOOTE, General Agent.
August 24th, 1840. 25tf

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.
June 2

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by
De Ruyter, May 20, 1840 S. G. WALKER

NEW GOODS.
S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.
De Ruyter, May 20, 1840

Elmore, Anna, & Ayer,
ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Trenton, N. Y." None other are genuine.
De Ruyter July 7

A CARD.
MRS A H BURDICK will make to order Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on [illegible] street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf
De Ruyter, Aug 18, 1840

SHIRTING, Sheeting, Wicking, Ticking, Yarn, Batting, Wadding, &c., cheap at the
May 20. STONE STORE

FOR SALE.
A COMMODIOUS COTTAGE situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.
De Ruyter, July 10, 1840 1tf

New Tailoring Establishment.
J. M. LETTS,
WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the
TAILORING BUSINESS,
in all its branches, and respectfully solicits a share of Public Patronage.
He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in
FIT, FINISH, or FASHION.
N. B. Particular attention paid to CUTTING and preparing Garments. His Prices to correspond with the times.
De Ruyter, August 4, 1840.

Cabinet Ware-House.
D. R. BURDICK,
WOULD [illegible] this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Bookcases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.
All kinds of House, Carriage and Sign Painting, Glazing, Bronzing, &c. &c. will be executed at short notice.
De Ruyter, July 28, 1840.

FLOUR! FLOUR!
SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hoxie, at Watervale, Onondaga Co. for Sale by the Subscriber at $7,00 per Barrel. S. G. WALKER
De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,
and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,
WHOLESALE AND RETAIL,
at the STONE STORE
12tf DE RUYTER, N. Y.

AS USUAL,
The Cheapest in Town!!!
S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*
De Ruyter, May 20, 1840. 1tf

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.
June 2.

This Way Ladies!
1000 pair of Ladies, Kid, Seal, and Morocco Slips, of the latest Spring Fashions, now manufacturing, and for sale at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 17, 1840. 2tf

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE

SADDLE, HARNESS & TRUNK-MAKING.
THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—These who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.
N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

NOVA SCOTIA GRIND-STONES.
THE "REAL GENUINE" article this day received at the STONE STORE.
July 7.

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.
July 7.

FLOUR,
MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.
July 7

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT	
Agricultural Bk. Troy	fraud
Bank of Bennington	2
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	2
St. Albans	2
MASSACHUSETTS	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk. Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
[illegible] Bk. Boston	broke
Nahant, at Lynn	broke
RHODE ISLAND	
Burrillville, R. I.	failed
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Gloucester	broke
Farm & Mec. Bk. Pawtuxet	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk. Scituate	failed
NEW-YORK	
Safety Fund	3-8a1
Red Back Money	3 8a1
Millers Bank, Clyde	25
Farm. Bank, Seneca co.	20
Tonewanda Bank	45
NEW-JERSEY	
West of New Brunswick	2 5
East of New Brunswick	1-0
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA	
Philadelphia Banks	3 3-4
Schuylkill Bank	broke
Towanda Bank	
Honesdale Bank	3 3-4
Susquehanna co.	3 3-4
Other Pennsylvania	7a9
OHIO	9a12
VIRGINIA	4a9
INDIANA	8a10
KENTUCKY	8a10
ILLINOIS	8a10
NORTH CAROLINA	6
SOUTH CAROLINA	4a5
GEORGIA	8a15
TENNESSEE	15 30
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	10
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

ASHES Pot, per cwt	4,75
Pearl	5,25
FISH—Mackerel No 1 bbl	12,50
" No 2	9,25
" No 3	4,25
Shad	13,00
FLOUR—N. Y. super. canal	4,88
Ohio	4,75
Rye Flour	2,88
Indian Meal	3,00
GRAIN,—Wheat, Northern	1,10
" Western	—
Rye	,60
Corn 56lbs.	,56
Barley do.	,55
Oats	,42
Beans, per tierce	13,00
MOLASSES gal.	,30
OILS.—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS.—Beef, Mess	14,25
" Prime	10,00
Pork, Mess	15,25
" Prime	13,50
" Fresh, per cwt	8,50
Butter, Orange lb.	,16
" Western	,12
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,38

Boot and Shoe Store.
ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf.

555 VEAL Skins wanted, for which the highest market price will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

THE MISSIONARY'S DEPARTURE.

Go, take the wings of morn,
And fly beyond the utmost sea;
Thou shalt not find thyself alone,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, art thou well.

Forsake thy father land,
Kindred and friends, and pleasant home,
O'er many a rude barbarian strand
In exile though thou roam;
Walk thee with God, and thou shalt find
Double for all thy faith resign'd.

Amidst the dawn from far
Be thine expected presence shown;
Rise on them like the morning-star,
In glory—not thine own;
And tell them, while they hail the sight,
Who turn'd thy darkness into light:

Tell them, His hovering rays
Already gild *their* ocean's brim
Ere long o'er heaven and earth to blaze,
Direct all eyes to Him—
The Sun of Righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes celestial truth,
To infant tongues thy mother speech,
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide:

Train them, by patient toil,
To rule the waves, subdue the ground;
Enrich themselves with Nature's spoil,
With harvest trophies crown'd;
Till coral reefs, midst desert seas,
Become the true Hesperides.

Thus, then, in peace depart,
And angels guide thy footsteps;—No,
There is a feeling in the heart
Which will not let thee go:
Yet, go—thy spirit stays with me;
Yet, go—my spirit goes with thee!

Though the wide world between
Our feet conglobe its solid mass,
Though lands and waters intervene
That I must never pass;
Though day and night with thee be changed,
Seasons reversed, and clime estranged.

While these enchant thine eye,
Oh, think how often we have walk'd,
Gazed on the glories of *our* sky—
Of higher glories talk'd,
Till our hearts caught the kindly ray,
And burn'd within us by the way.

Those hours, those walks are past!
We part—and ne'er again may greet;
Why are the joys that will not last
So perishingly sweet?
Farewell! we *sweetly* meet again,
In life or death;—farewell till then!

MONTGOMERY.

MISCELLANEOUS.

From the N. Y. Evangelist.

GEOLOGY.

Geography and Geology are sister sciences, as both describe the earth. The one tells where mountains and other portions of the earth are; the other tells what they are. The one describes the situation and the other the ingredients or materials, with the order of their arrangement. The one cannot be fully understood without assistance from the other.

Among all the sciences, no one is more simple or easily understood, or better calculated to employ, entertain and instruct children; and few if any, more useful to farmers, mechanics and others, than some of the first elements of "PRACTICAL GEOLOGY." No science probably displays in a more wonderful manner, the power, wisdom, and goodness of the Creator of the Universe.

A large portion of the twenty-five specimens here described, can be found in every part of the world; all, and many more, may be obtained, with a trifling expense and trouble, as a part of a "FAMILY CABINET" for each of the two millions of families in the American republic.

Quartz is the most common and abundant ingredient in mountains, rocks and soils, is the natural deposit of gold and other metals; the necessary and principal ingredient in the manufactory of glass; and, under different forms and colors, is known by the names of jasper, carnelian, calcedony, agate, amethyst, topaz, opal, and other gems. The different kinds of quartz, found in abundance, are called milk quartz, smoky quartz, blue, red and yellow quartz, according to their various colors. Quartz, in all its varieties, is hard, and scratches most other minerals, and, of course, cannot be scratched by them. Gun flint, and the common smooth, hard pebbles found in nearly every part of the globe, are varieties of this common, abundant and useful mineral. It is the only mineral which is found every where.

No. 1. Milk quartz is nearly pure, or free from iron and other substances, which give color to mineral, also to animal and vegetable substances.

No. 2. Smoky quartz, which is colored by iron, is of various shades, and sometimes transparent.

No. 3. Red, or jaspery quartz, has a larger proportion of iron than any other variety. Jasper is a gem, and is beautifully polished.

No. 4. Felspar is intimately and extensively combined with quartz, in the formation of mountains, soils, &c., and is essential in the manufactory of porcelain or China ware. It is scratched by quartz, and breaks more in the form of plates or small tables. It is commonly reddish, and sometimes flesh colored; also nearly white.—When reduced to powder, it is more like clay, and less like sand than quartz when pulverized.

No. 5. Mica, frequently called isinglass, is combined with quartz and felspar in the formation of nearly all the high mountains upon our globe. In some parts of Russia, and other countries, it is used for windows, in the place of glass.

No. 6. Hornblend is less hard, but more tough and difficult to break, than quartz or felspar. It contains a large portion of iron, is of a dark green or black color, and enters largely into rocks, ledges and mountains in various parts of the globe.

No. 7. Granular lime is much used for marble; and is abundant in many parts of the world.

No. 8. Compact lime is of finer texture, and more recent formation, than granular and does not receive as fine a polish. One variety, found in Germany, is used for lithographic printing.

No. 9. Green serpentine is an abundant rock, and sometimes a good material for the walls of houses.

No. 10. Yellow serpentine is interspersed with the green, but not as common, nor as good for buildings. Precious serpentine, which is frequently yellowish red, receives a beautiful polish and is hence used for ornaments of various kinds. Serpentine can be cut with a knife.

Serpentine is the common rock at Hoboken, and is found in long ranges in Pennsylvania, Maryland, Virginia, &c. Serpentine ridges are the deposits of chrome ore.

No. 11. Compact gypsum is a common variety of this rock, which is ground and used by the farmers for manure. When very compact, fine, and translucent, it is called alabaster, which is wrought for ornaments.

No. 12. Selenite, or christalized gypsum breaks in thin plates or leaves, and is frequently as transparent as glass. Gypsum can be scratched by the finger nail.

No. 13. Talc is sometimes called French chalk.—It has a greasy or sopy feel, and and commonly a light color, and is softer than gypsum.

No. 14. Coarse granite is supposed to be the substance formed when God said "*Let dry land appear.*" It is composed of quartz, felspar and mica, the last frequently sufficiently large for windows.

No. 15. Fine granite is a common, valuable material for the walls of houses.—The ingredients are like those in the coarse, except finer.

No. 16. Gneiss is a slate granite. From the position of the mica in gneiss, it is split with ease into large slabs, fit for floors, side-walks, bridges, &c.

Nos. 17 and 18. Mica slate resembles, gneiss, but contains no felspar, being composed of quartz and mica. The surface is frequently undulating, as in No. 23. Beautiful crystals of garnet and staurotide are sometimes deposited in the mica slate in great numbers.

Nos. 19 and 20. Sienite has the same ingredients as granite, except the hornblend takes the place of mica. The most noted quarries of this rock are in Quincy, Mass., which furnished the material for the Bunker Hill Monument, and for houses in great numbers and value in nearly every sea-port in the country.

No. 21. Greenstone is composed of hornbled and felspar intimately combined, and constitutes rocks, ledges and mountains, in various parts of the world. It is green or black, not easily broken, but much used for buildings.

Nos. 22 and 23. Sandstone composed of cemented grains of sand, is much used for building, and is the only material fitted for grindstones. No. 22, is from quarries in the Lyceum Village, Ohio, which furnish the best grit for grindstones, and various other uses.

No. 24. Puddingstone or conglomerate, is composed of cemented pebbles of various sizes and qualities, and is frequently found with sandstone. In many places it is common and abundant, if not the only rock. When the pebbles are not rounded having sharp corners, it is called breccia, like the pillars in the capitol at Washington, D. C.

No. 25. Soapstone is composed of talc and quartz, and is extensively used. It can be readily cut into slabs with a common saw, hewed with an axe, turned in a lathe, smoothed with a plane, and thus wrought into almost any form which its uses may require.

From small beginnings, like the few specimens here described, thousands, and tens of thausands, of large and valuable cabinets have grown, and numerous thorough minerologists and accomplished naturalists have arisen; while those who commence with large and expensive collections seldom acquire any considerable knowledge of the subjects to which they relate. And among the many thousands who have attended full and able lectures on geology and minerology, few, if you can distinguish one mineral from another, except those who have formed cabinets for themselves; while children, in great numbers, in all parts of the country, by the aid of a few specimens, and two or three excursions to collect them, are as familiar with all the common rocks and most of the minerals, as with the articles of table furniture. A teacher once said to his boys, that all who had their lessons at the time mentioned, might go with him on a geological excursion. He afterwards remarked, that several of the boys, for the first time in their lives, got their lessons, and at the time specified. Many thousand similar cases might be named.

These facts, and thousands of others of a similar character, afford sufficient proof, that—whether the practical sciences, the "*useful branches,*" as some are disposed to call them, such as reading, writing, and arithmetic, or the preservation of morals, are concerned—collecting, arranging, studying and describing specimens of geology, and other departments of natural history are among the most useful exercises which teachers and parents provide for their children.

FOR THE CHILDREN.

WHAT DO I OWE MY MOTHER!

'Caroline, I believe you cannot go to school to-day. Little Lucy is not well, and needs all my time and attention, and if you can stay with the baby, and amuse him, it will be a great relief to me.'

Caroline stood quite still while her mother was speaking, but she did not lay aside the shawl and bonnet which hung upon her arm. It was very plain that she did not feel willing to do as she was told.

'Did you say I *must* stay at home?' she asked.

'No, I did not say *must*. I said, however, that I should like to have you do so.'

'Oh, mamma, you know how I do love school, and how hard is is to stay away!'

'Yes, my dear child, I know it, and I never wish you to remain at home, unless it is necessary. You *may* go, if you wish.'

Caroline hesitated a few moments. At first she resolved to lay aside her shawl and her books, and give up pleasently too, a whole day to little Johnny. But several of her school-mates were just passing; they called to her to come out, and she ran to tell them that she was not to go that day.

'Oh, I wouldn't stay at home,' said Jane. 'Your mother won't care if you don't, and we shall care a great deal if you do.'

Again Caroline hesitated; her companions drew her along with them, and in a few minutes they reached the door of the school-room. It was a sad morning for poor Caroline. She could not forget that she had left her poor mother alone, with the care of several children, and conscience again accused her of selfishness and ingratitude. She hastened home the moment school was dismissed. The little babe was crying in its cradle, while Lucy, so sick as to need constant attention, lay upon her mother's lap, disturbed by the cries of the infant, yet trying to soothe and comfort it.

'Now how much good I might have done,' thought Caroline, 'if I had only staid at home! And after all, what did I get by going to school? In the first place, I missed in the lessons which I thought I had learned so well, and then my inkstand must needs come tipping over on my new dress which mamma set up so late to finish last night. Poor mamma! how pale and tired she looks!'

Caroline was now glad to do any thing in her power, The baby was soon quieted, Lucy fell into a gentle slumber, and her mother, pleased with her affectionate endeavors to atone for her folly, smiled tenderly upon her.

Caroline spent the afternoon in amusing little Johnny and rocking Lucy. She felt happier than when she sat at her desk at school in the morning. 'Mamma,' said she, 'I am afraid I am very selfish, and though I feel sorry now, that I was so naughty this morning, I am not sure that I shall not do just so again.'

'There is a story I have been thinking of telling you,' said her mother, 'and as Lucy is asleep, and baby is quiet, I think I can find time for it now.'

'Well, mamma, I hope it will begin with, "Once there was." I like stories that begin so.,

'Ah, well,' said her mother, smiling, 'once there was a little baby lying without food or clothes'——

'What, a real, live baby, mamma?' interrupted Caroline.

'Yes, a real, live baby, just as weak and helpless as any little infant ever was, and therefore in great want of some kind friend, to take care of it.'

'Poor little thing! I dare say that somebody had stolen it from its own mother, and left it there. Well, did any body find it? Was it dressed in nice, soft clothes, and fed?'

'Oh yes; a lady who loved her children and had none in her own family, called this little stranger her daughter, and from that moment never ceased to watch over it with the utmost tenderness. The little one gave its kind friend many a sleepless night, and many a day of weariness and anxiety. When it was sick, it was nursed with unceasing care; when well, it was taught every thing that a little girl should learn.'

'And did she love the good lady who took care of her, and who loved her so much?'

'Oh yes. As she sat upon the carpet among her little toys, she would say, 'Dear mamma! how I do love you! When I grow up I will try to do every thing for you. I will never let you work *any*." By-and-by she was old enough to go to school, and her mamma would sit alone all day, sometimes making dresses for her little girl, and at others preparing some new pleasure for her. By-and-by there were other children added to the family. They needed a great deal of care. And now it was that their sister might have saved her mamma from a great deal of care and anxiety.—But instead of this, she seemed to feel it a great hardship to rock the cradle, to amuse the baby, or to asisst the little ones in any way.'

'Oh, mamma! how ungrateful! After all that kind lady had done for her!'

'She very often declared that she should like to have some other mother who would be more indulgent.'

'That was very unkind, I think.'

'Sometimes she wished that she was the only child, so that all the little favors which were now distributed among so many, might be hers.'

'Oh, how selfish! I'm sure that if any body had taken *me* when I was a baby, and fed and clothed and taken care of me, I should think I could never do enough for my mamma. But what was this little girl's name?'

'Caroline.'

'Oh, was it? And what was the name of her mamma. I mean the lady whom she called so?'

'Her name was Hersy.'

'Oh, mamma! Is the story about me? Was I that baby? Have you done all this for me, and have I been so ungrateful?—Whose baby was I then?'

'You were my *own* dear little baby, Caroline.'

'But mamma, (oh how glad I am that you *are* really my mother,) I thought all the time you were telling the story, that the baby was left out of doors somewhere, and that made it seem worse. I never thought before, any thing about the gratitude I owe you, mamma. It seemed as if all your love and kindness came as a matter of course. You did not tell half the kind things you have done for me, nor half the naughty words and actions which you have seen in me. Dear, good mother, I mean to try to be better, and if I am tempted to be ungrateful again, I will remember the *poor little baby*.'

E.

FOR YOUNG MEN.

A WARNING VOICE.—A writer in the Knickerbocker draws, in the subjoined brief sketch, a revolting picture. Yet how many young men are chasing butterflies, things of a day! 'How unaccustomed to the world, to that of the heartless and false doll of dress, whose every word is for effect, and every thought a desire for admiration; who can sacrifice domestic pleasure, and follow fashion and vice—vice of thought—who lives only in crowds and is miserable alone—who loves pleasure supremely takes husband for his carriage and house, and enters matrimony for the liberties it allows her. There are such women; the idlers of the ball-room, the belles of the watering places. They enjoy butterfly celebrity, and then decay early in mind and body, victims to fashion or worse. What thoughts must linger around the bosoms of such women on their dying beds, as they think of their neglected God! Young men know not what they follow, as they glide on in the wake of the syren of the dance. They are the false lights which meteors hold out to draw the tumbling ships upon the rocks. They lure us on with the music and the pattering of tiny feet, and jeweled fingers and false smiles and false hearts; and when the victim is caught, like the vailed prophet, they display their awful hideousness. No, no! Love is found in gentle hearts. It dwells not amid the riots of pleasure; it dies in the glare of splendor, and cannot live in a heart devoted to dress and weak follies; it is more matured in quietness than loud applause, or the world's praise. Give me the sharply defined feelings of a young and timid girl, and I leave you the professions of the gaudy coquette. Give me the beaming glances of a liquid eye, and I yield the bright and flashing blaze of proud beauty to others."

INSTINCT OF ANTS.—In the swampy regions of Xaraes, in La Plata, where the innundation of the Paraguay commences, the ants, which are in vast numbers there, have the sagacity to build their nests on the tops of the trees, far out of the reach of the waters—and these nests are made of a kind of adhesive clay, so hard, that no cement can be more durable, or impervious to the weather.

LYING.—There was a famous problem among the stoics, which ran to this purpose: "When a man says 'I lie,' does he lie or does he not? If he lies, he speaks the truth; if he speaks the truth he lies." Many were the books written upon this wonderful problem; Chrysippus favored the world with no fewer than six, and Philetus studied himself to death in his vain efforts to solve it.

THE AIMLESS.—It is dreadful to live without an aim—to be a wanderer without a purpose—hoping nothing from the future, and not daring to dwell on the past.

Never sign a writing till you read it, nor drink water till you have seen it.

ADVERTISEMENTS.

NOTICE.

THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.

N. B. Those whose accounts have been standing from ONE TO THREE YEARS, will do well to remember the above invitation.

De Ruyter, July 21, 1840, 20tf

DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subcriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity in the face of all opposition. It is to be found [illegible] families making literary pretensions from Maine to Georgia.

TYPE—EMBELLISHMENTS.

The Casket is printed with [illegible] and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical at home or abroad [illegible] engravings, a quarterly plate [illegible] lately been added. The style [illegible]

The volume [illegible] with the first of [illegible] splendid mezzotint engraving [illegible] for the work by the [illegible] stands as the best [illegible] of the art in the United States.

LITERARY CHARACTER.

The Literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales, Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of [illegible]. The variety for which the Casket is celebrated shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, [illegible] of the manners, [illegible] of the great battles of that time. [illegible] true delineation of human nature in every variety of passion.

The series of [illegible] entitled Cruizing in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We [illegible] the readers of the Casket with some valuable papers [illegible] number. We [illegible] graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our Syrian Letter [illegible] appears in the June number as introductory, will interest and add worth to its pages. They are from no unpractised pen.

FASHIONS.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old, worn out plates are retouched and then published as the latest fashions.—The truth of our designs may be tested by comparing them with the latest description of dresses from London and Paris. They are universally admitted to be the finest specimen of engraving and coloring afforded by any Magazine in the country.

The expense of getting them up is great, but we shall in no wise abate the quality [illegible].—The readers of the Casket are furnished with these fashion plates as an extra. They do not interfere with the regular and choice engravings which always accompany the work.

TIME OF PUBLICATION.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscribers consequently receive it as early as well as those who reside in Philadelphia [illegible] principal [illegible] agents have [illegible] means subscribers in [illegible] receive their copies free of postage.

TERMS.—Three Dollars per annum, or Two Copies yearly for Five Dollars, in advance, in all cases, post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus, and will send a copy, marked [illegible] Saturday Evening Post, [illegible] newspapers [illegible] week. To [illegible] has a copy of the paper marked [illegible] that no mistake or delay may [illegible].—Editors are served with the Magazine in the [illegible] the advertisement is inserted. We [illegible] many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
33 Carter's Alley, Philadelphia.

*** Subscriptions received at this Office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and beautiful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merits.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

March 17, 1840. 2tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c. neatly executed at this office.

FOR SALE.—A first rate one horse carriage.—Terms easy. Enquire at this office.

March 10

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

Tailoring Establishment.
S. M. HOUSE.

WOULD respectfully announce to the citizens of De Ruyter and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner, will find it for their interest to call at the shop in the second story of the building east of [illegible] Store, Albany street, where they can be accommodated on the shortest notice.

[illegible]

De Ruyter, [illegible] 1840. 15mf

R. HOE, & CO.
Press Makers and Machinists,

No. 29 & 31 Gold Street—Factory, New York,

HAVE [illegible] Printing Office and Bookbinders, also Machines, saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. [illegible] $200 to $250; Super Royal [illegible]; the Washington Printing Press, Imperial No. 5, 3, 2, 1, from $300 to $250; Super Royal $240, Medium $230; Foolscap $180; Ogle's Improved [illegible] $100 to $125; [illegible] Presses from $100 to $200; Iron Lithographic Presses $125 to $325; Hoe's patent [illegible] Plate Presses $135 to $250; Standing Presses $100; [illegible] Patent Ruling [illegible] $125; [illegible] Chases $2 to $18; Imposing Stones $15 to $50; Composing Sticks $2 to $4 50; [illegible] to $3 50.

Type.—[illegible] 22 cents; Seventeen lines do. 28; Six lines [illegible] lines do. 32; Four lines do. 34; Canon, [illegible] Paragon, do. Great Primer, do. English, do. Pica, and Double Small Pica 38; Paragon, Great Primer, English and Pica, 38; Pica and Small Pica body, 44; Small Pica 44; Long Primer, 38, 40, 42; Bourgeois 64; Brevier 64; Minion 46, 54, 66; Nonpareil $84; Pearl, $1.40.

A [illegible] assortment of Fancy and ornamental type, Flowers, &c. &c. for sale at the establishment.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

[illegible]—[illegible] Henry C. Hubbard, [illegible]
Petersburg—Dea. Clark Rogers.
Brookfield—Rev. Ira S. Bailey, Adin Burdick, Eleazar Maxson, Isaac Brown, jr.—*Leonardsville*, [illegible]
[illegible]—Oscar Williams, Dea. Joseph Potter.
[illegible]—[illegible] Truman.
[illegible]—[illegible] Greene, Rev. William Greene, Halsey H. B[illegible]
Berlin—John Whitford.
[illegible]—[illegible] Ames Estee.
[illegible]—Rev. N. V. Hull.
[illegible]—Dea. Hosea Whitford.
[illegible]—[illegible] Stevens.
Alfred—[illegible] R. Irish, Maxson [illegible]
[illegible]
Independence—[illegible] P. Livermore, [illegible]
[illegible]—Samuel F. [illegible]
[illegible]—[illegible] Bailey, Nathan Truman.
[illegible]—A. Langworthy, H. W. [illegible] P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

[illegible]—[illegible] Lewis Dunham.
[illegible]—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
Greene, Bailey, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, SEPTEMBER 8, 1840. NUMBER 27.

COMMUNICATIONS.

For the Register.

REFLECTIONS IN A CHURCH-YARD.

BY GEO. BABCOCK CLARKE.

Destroyer, here the subjects of thy power,
In silence hush'd, far from life's tumults, sleep.
Nature was chill'd in the imbittered hour;
When mourners, trembling, pale, were doomed to weep!
I trace thy work, O Death, by many a heap,
Where dust is blending with inhumed clay;—
And inspirations, as devotion deep,
I feel, while coursing here my lonely way,
And hear in solemn echos, a responsive lay.

No larums rouse the unconscious slumbering dead!
The thunderbolts, driven fiercely from the sky,
Which thrill to living hearts in sudden dread;—
Pass, as the wrath of elements, unheeded by.
Oh! could ye hear the fragrant zephyr sigh!
Or see the tears by friendship shed alone!
Would not your guardian spirits hover nigh,
To quicken memory at her funeral stone,
Nor suffer these, once lovely forms, to waste unknown!

I read your names,—all strangers,—none to tell
Where Virtue, Genius, Beauty, found a grave;—
How ye endured earth's sorrows—how ye fell,
Or what the spirit sought o'er Lethe's wave.
All yield to Death, whose power can enslave,—
Can fetter tongues,—unloose th' immortal mind,
Which soars away to HIM who being gave,
Leaving the form, inanimate, behind, [assigned.
Where heaves the mound, each to its narrow bed

Oh hallowed rest!—fraught with the dreams of bliss
Repleto with wonders,—those shall life regain;
And dwell, perhaps, in brighter worlds than this,—
No more to feel the *sting* of mortal pain!
Yes, "in the skies the blest shall ever reign,"
Crowned with garlands of unfading bloom!
Even life's last enemy shall yet be slain,
Immured in darkness and infernal gloom,—
While hymns of praise resound for *Victory* o'er the tomb!

BROOKFIELD, N. Y.

RELIGIOUS.

"WHAT IS MAN?"

A question of capacious import, and worthy of the careful and protracted consideration of every individual of the species. It may be contemplated in a variety of aspects and relations, upon which we cannot at once, enter. There are two grand absorbing positions, in which he is presented by the Psalmist, in most affecting contrast: "thou madest him a little lower than the angels, and didst crown him with glory and honor. Man in honor abideth not; he is like the beasts that perish."

Here is brought to view the glorious destiny for which man was created; his authority on earth, as lord of the lower creation, and his immortality—a creature, indeed, but a creature who would not have tasted death, if he had not debased his nature, and polluted his moral by sin. But man abode not in honor. He sunk from elevation on which he was originally placed, became subject to death, like the beasts that perish.

It was a gloomy thought that the human frame, with its erect posture, symmetrical proportions, elastic and dexterous motions, curious wrought organs and fair complexions, should all be dissolved and mingle with the dust of the earth. But gloomy as it was, it was nothing compared with the darkness and dread which shrouded the prospects of his conscious spirit, his moral and intelligent nature, till the gospel dispelled the darkness, and eventually brought life and immortality clearly to light.

Through the mercy of God, and by the intervention of Jesus Christ, man may recover his lost dignity; yes, more than recover it. He was first made a little lower than the angels; he may now become "like the angels of God in Heaven." Provision is made in the gospel for a *new life*, a resurrection, not of the body only at the great day, but of the soul from its death of trespasses and sins. Christ by his atoning death, has delivered us from the curse of the law, and removed every impediment, arising from the veracity and justice of God, to our justification, and procured the mission of the Holy Spirit, to take away the obstacles which exist on our part, and make us his willing people.

And yet with the proffer of immortal honors before them—of a dignity beyond that of the greatest earthly potentate; of a happiness incomparably greater than the heart of man has yet conceived, the greatest mass of our race, and even of the inhabitants of Christian lands, cleave to the sordid and short-lived pleasures of sense, and aspire after the honors of a day; and no appeals from a fellow-man can alone induce them to change their course.

In view of the disclosures of the Gospel and of the treatment they receive from men, a writer a full century ago, exclaimed,—

"O blessed Revelation! that opens such wonders. O dreadful Revelation! if it opens them in vain. And are there those for whom they go for nought? Strange men! in possession of a blessing, the bare hopes of which supported the spirits of the wise, for four thousand years, under all the calamities of life, and terrors of death, and know they not that it is in their hands? Or knowing, cast it away, as of no value? A blessing, the very shadow of which made the body of the Patriarchal and Jewish religion! A blessing, after which the whole earth panted, as the hart for the water-brooks! A blessing on which the heavenly host were sent to congratulate mankind and bring the glad tidings into their transported hearts! A blessing, which was more than an equivalent for Paradise lost! and is this blessing declined, rejected, exploded, despised, ridiculed? O unhappy men!—The frailty of man is almost as incomprehensible as the mercies of God.

"And who will say, that he who declines, or falls from the noble and elevating object of contemplation above mentioned, and the glorious hope it inspires, into the barren field of amusement, and trifle; or into the bestial abyss of a few years' debauch, for his portion—who will dare affirm, that such a wretch differs not as much as reason and happiness, from the true Christian, as a *quadruped* differs, in form from a man? It is not form, but manners, which make humanity. The mould in which we are cast, only says what we *should be*; nothing but our conduct tells us what *we are*. What wretches are they who contradict their figure, and accuse nature of having set a wrong stamp on their lying clay? The most despicable and deplorable being under heaven, is a Pagan in a Christian land. He is like a rank growth of poison in Paradise. He confines that thought,—which should set out at the creation, and travel down with wonder and adoration, at every step, through the countless mercies and miracles of God for man, into nature's final dissolution, and then launch for a never ending voyage in a blessed eternity,—to the nothing of three score years, and the wretched means of annihilating that nothing, contracting that span. Lust exhausts; luxury overwhelms, and by heaping on fuel, quite puts out the fire."—*Christian Mirror.*

CHRISTIAN ENIGMA.

There is a small number of people scattered here and there in the world, of whom authentic history gives the following description.

They partake of flesh and blood, in common with the rest of mankind, and yet are not of this world, but are born from above.

Their members are mortified; yea, their bodies are dead, yet full of life, activity and vigor.

Their life is supported by seeing an object which is invisible, and which no man can see and live.

They walk not by sight, but still they walk in the light, and see whither they go.

There is in them more carefulness than in other people, and yet they are careful for nothing, and cast all their cares upon another.

Though they take no thought for to-morrow, yet they constantly look forward, and diligently provide for time to come.

While they cross and deny themselves, they invariably pursue their own pleasure and interest.

Their conversation is without covetousness, and yet they covet earnestly the best things.

They are content with such things as they have, and still ardently reach after some things which they have not.

They are so poor that they have nothing, and so rich that they have all things.

Though they are not their own, they are free men; though servants to all men, they are free from all, and under bondage to none.

They love their relatives, friends, and neighbors, yea, all men as themselves, and yet hate father and mother, brethren and sisters, wives and children.

Though they are subject to rulers, obey parents, and honor all men, yet they call no man father, or their master on earth, and will not be the servants of men.

They delight to be often alone, and when they are alone they are in the best company, and enjoy the sweetest communion.

Though they have put away all bitterness, anger and malice, there is in them for this reason the more indignation, the more revenge.

They bear all things, but fight daily; follow peace with all men, but contend earnestly, are engaged in a continual warfare.

They are without strength, but can do all things, and they are then strongest when weakest.

This seems perhaps a strange character, but it is a real one, and it is much to be wished it was more common. When it is general the world will be happy.

PREPARATION FOR HEARING THE GOSPEL.

1. Cultivate day by day a simplicity of heart and humility, and proper regard for the word of God.

2. Compose your mind on the evening before the Sabbath, for the solemn exercises of that holy day.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible: relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted, and your devotion lost. Much less look about in the sanctuary, for this is a mark of disregard.

7. Ask, either at home, or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after service, remember your obligations to God for having heard his Word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call them.

10. Digest what you hear, and do it, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you, until you are permitted to eat of the tree of life, which is in the midst of "the paradise of God;" which may God, in his infinite mercy grant, thro' Jesus Christ our Lord, to whom be the glory in the Church for ever. Amen.—*Schauffler's Sermons.*

A NEGLECTED DUTY.

"Have you a flourishing Sabbath School? enquired a traveler of an officer of the church.

Why, no I cannot say that we have, " he replied; " it does not flourish as it ought."

What is the reason," asked the other,—Why has not your school prospered while others have been so much blessed?

I am sure I cannot tell, unless it is because the superintendent, or the teachers, are not faithful to their trust; perhaps they do not evince much interest in the eternal welfare of their pupils and consequently the children are not much benefited by their instructions.

You say, "*perhaps*,"—do you not know, do you not visit the school and see for yourself, whether the teachers do their duty, and whether all things are conducted properly?

"Why, no! I cannot say that I do; I have so much to do, to take care of my family at home, and to see that every thing is right there, that I do not get time to attend to the Sabbath school, and if I did, I do not see how it could do any good, for I am not qualified to *teach*; my own boys know almost as much about the Scriptures as I do myself."

"I presume that your neighbors think and act pretty much as you do," said the traveler, "and consequently the school is left to take care of itself. If it should be entirely discontinued, you would know it only by your children remaining at home.

Now, my dear sir, it is no wonder that your school does not flourish, and your children are not converted to God, for you cannot expect strangers to be more faithful to their souls than you are yourselves; the wonder rather is, that your school is kept together at all, that it has not long since become defunct. And I take leave of you with this assurance, that you need never expect God will pour out his blessings extensively upon your Sabbath school, as long as you and your fellow Christians do not more fully sustain it by your presence, your prayers, and your influence."

The traveler went on his way, and the good man profited by the instruction that he had received. The year rolled around and brought again the faithful traveler.—The officer met him with a joyful countenance and a hearty shake of the hand.—"You are right," said he: "we were to blame and not the teachers of the Sabbath schools that our children were not profited by instruction.—*S. S. Journal.*

FOR MOTHERS.

From the Advocate of Moral Reform.

APPEAL TO MOTHERS.

Christian mothers, our expectation for the future, under God, is from you. The deep fountains of feeling have been unsealed in your hearts by an Almighty hand, and the tender charities and sweet endearments of domestic life, constitute your world. Say—do you never tremble lest the clasping arms of your infant should be untwined from your neck by death, and the lent treasure recalled by Him who gave it? When the dear group gather round your knee to receive instruction, or to mingle their breath with yours in prayer, does no vacant place remind you of a beloved form now gone forever from your sight? Ah, yes; you are mourning over the grave of one who was a cherished part of yourself, and whose early removal has made your heart-strings bleed. But, sorrowing mother, what is your affliction compared with her's whose son or daughter, once as fondly loved and cherished as your own, has gone down *alive* into the pit, covered with infamy, and destined to inhabit the blackness of darkness forever? Ask that mother, as she weeps alone and refuses to be comforted, what would have been her feelings had the "*living lost*," died when an infant in her arms, compared to the anguish that is now consuming her vitals. Ah, this is sorrow that admits of no earthly alleviation; but with all its bitterness it is the lot of thousands, and *it may be yours.* No human skill or foresight can ensure your escape; no rank or condition in life shield you from danger; nothing but obedience to the plain command of God. One only way of safety is marked out for you to tread, and that a narrow one; all others lead astray. We entreat you for the children's sake of your own body, not to turn away from the consideration of this subject. By all you have borne and felt for them—by the tears you have shed, and the prayers you have offered, when none but God could hear, we ask you to examine the claims which the cause of moral purity has on you as Christian mothers. Your's is a charge compared with which the weight of empires sinks into insignificance. How can you render up your account with joy, if you have done all in your power to preserve from the contamiuation of vice, the immortals committed to your keeping?

But great as are your maternal responsibilities, you have others to sustain as members of society, which you can in no wise shake off. How have *these* been met!—The cry of the friendless orphans who have gone down to a shameful death in our midst; of the homeless and destitute who have been given, by *Christian* neglect and indifference, a prey to the devourer, has come up into the ears of the Lord God of Sabaoth, and the day of inquisition for blood is already appointed. Are you sure that your garments will be clean? Has your interest in the temporal and spiritual welfare of your domestics, and your influence over them, been such as you are willing to meet at the tribunal of Jehovah? Has no apathy or open contempt on your part led some that might have been saved by the efforts of the friends of moral reform, to think lightly of these efforts? Have you done what you could in this sacred cause, or has your influence been thrown into the scale of its avowed enemies? These are questions which must be met and perfectly considered, at another day, if not now. Remember the admonition once addressed to a woman under circumstances scarcely more solemn than our own—"If thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed."

Where, Christian mother, will you find a cause that appeals more directly to the best and purest sympathies of woman's heart, than the one we advocate? We plead for all that renders home attractive, or life desirable—for all that is lovely and of good report in this world, or precious in our expectations of another. We seek to guard that virtue which is inappreciably dear to God and man; without which existence is a burden, and death endless despair. We are endeavoring to remove an evil which robs god of his glory, and every year sends thousands of souls, for whom Christ died, down to the dark chambers of perdition.—*Will you not join us?* Do not listen to worldly opinions and influences, for they are perverted and wrong, but act in this case solely with reference to the great day of judgment. To you as an [illegible] in the presence of God, we put the question—how will you wish to have felt and acted when you stand before the Savior, and the millions of the lost—lost through Christian indifference and neglect, are sent away to everlasting punishment. If you would meet that day in peace; if you would hear the thrilling sentence, "come ye blessed," or escape the terrible sound, "depart ye cursed," we entreat you to look at this subject aside from the coloring which prejudice and false delicacy have thrown over it, as a matter in which you are personally and deeply interested. Do not seek to shelter yourself under the plea of limited influence or inferior abilities. Use the one talent you possess; throw all your influence, your [illegible] prayers and your alms into the scale of [illegible] *right*, and leave the result calmly with God. The wheels of his Providence are moving onward; if you are in the way of their progress you may be crushed, but cannot retard their majestic movement for an instant. Grant us, then, beloved in the Lord, as children of one common Father, as sisters in one blessed faith, a patient hearing, and until you have examined, refuse not to come up to the help of the Lord against the mighty.

FOR THE MINISTER.

PASTORAL VISITS.

Mr. Jones was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, to visit the families of his charge. He first entered the house of a humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He conversed a few minutes with this pious mother, when her husband entered, and with the well meaning air of a very blunt man, addressed him thus:

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes! I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call *preaching*. When a man goes into his pulpit and *reads* off his sermon, why, I may just as well stay at home and read a sermon out of a book."

"I think, myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons, but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time, if I thought it would be equally profitable to all my people."

"Well," said the man laughing, "If you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men *read*, instead of *preaching*." After a little further conversation, Mr. Jones bade them good morning, and continued his walk.

The next door he knocked at, was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and have an opportunity of telling you how much we were gratified with your *forenoon* sermon yesterday," [illegible] special emphasis on the word [illegible]—"That is the kind of preaching which [illegible] vates the people; it improves their minds; it cultivates their taste. A discourse well *digested* and *carefully written*, is substantial food for the mind. I think if clergymen have not time to write our two sermons a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks, but under the tuition of his blessed Master he had learnt self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a man, and therefore he quietly waived the subject, and after a little further conversation, he bade the family good morning, and [illegible]

"How do you do, Mr. Jones," [illegible]

[illegible] I have [illegible] doctrinal sermons [illegible] your modern preachers are [illegible] of the way [illegible] marrow of the gospel [illegible] preaching that we want [illegible] public mind. Now, I have lived [illegible] years, Mr. Jones, and have seen the effects of all kinds of preaching, and you may depend upon it, that the great thing needed is, to have men well [illegible]. I think it would be a great improvement if you would preach doctrinal sermons rather more. Shall I not lend you this treatise, sir? perhaps you would like to look it over."

Mr. Jones smiled at the delicate hint which his good deacon supposed he was giving, and taking the book, endeavored to lead the conversation to subjects of practical godliness; and after uniting with his venerable deacon in prayer, continued his parochial visits.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered, when a parishioner called who had been for some weeks absent from town. "I have come," said he, "to tell you the good news from Harlow. Oh, they have a most precious minister there. He is the most faithful, active man I ever saw. He is all the time visiting from house to house. It appears to me that such activity and zeal as he possesses, must be successful anywhere.—People cannot be unconcerned, when the importance of religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visiter.

Mr. Henry, who last entered, was a gentleman of sincere piety, and a refined mind. He was fond of close reasoning, and shrunk from every thing that was not perfectly in good taste. After the usual salutations, he said, "I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach last Sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake, who fritter away their time by running about from house to house.—There is the minister of Harlow, for instance; they say he is a very friendly man, and talks very pleasantly in the family, but [illegible] no matter what text he takes, he always preaches the same sermon. The [illegible] who live in the study, and will devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study, [illegible] it his duty to devote a portion of his time to parochial visiting; and as the two visitors [illegible] eagerly engaged in dispute, he pleasantly suggested to them the propriety of selecting some other time and place for the discussion.

[illegible] withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which appeared to [illegible] right in the sight of God, and [illegible] spiritual good of his people, [illegible] others to think and say what they [illegible]

FOR THE TRAVELER.

From the New York Observer.

"NO ROOM IN THE INN."

[illegible] pious traveler called to spend the [illegible] "Ah!" [illegible] Jesus was born, [illegible] because there [illegible] and I have been [illegible] years, and have [illegible] in the Inn." [illegible] distressed woman [illegible] complied with [illegible] knew that [illegible] prayer; that [illegible] Savior must be in the [illegible] the Inn, [illegible] to have family [illegible]

[illegible] It is delightful [illegible] to find in a public [illegible] strewed with religious [illegible] newspapers, showing [illegible] has made provision at [illegible] comfort of his pilgrims. [illegible] on retiring to your chamber [illegible] there, your companion [illegible] It is sweet to lie down [illegible] that the "angel of [illegible] about them that [illegible] that he will guard that [illegible] children sleep. And [illegible] that there are few [illegible] the voice of prayer is heard; [illegible] is a guest; where religion [illegible] and the pious traveler feels [illegible] his home. Such Inns are usually to be known before you enter by some sign that assures the traveler there is no spirit there, but the spirit of quietness, and order, and love. In a word, the sign of Temperance generally marks the Inn where there is room for Christ. I say generally, for I trust there are some cases where religion finds a shelter, from which intoxicating drinks have not yet been excluded. Indeed I know a landlord who, after shutting up, and before he quits his bar at night, prays so loud that all his neighbors know that selling spirits does not hinder him from prayer. But such praying men are rare; and when they are to be met with, the neighbors seem to have an uncharitable suspicion that their prayers are made for a pretence, and only serve to keep a little quiet a very troublesome monitor within. And with only here and there an instance of a praying landlord, it is too true that Christ Jesus finds the Inns in this country, as full when he seeks admission, as they were in Bethlehem of Judea.

It is a common thing for travelers on entering a public house, to look over the register of guests to see if any of their friends are there. It would be well to make an early inquiry if the Savior ever "turns aside to tarry for a night" in that place. Perhaps you might introduce him. When Dr. Payson was at the Springs, he called together the guests at the hotel where he lodged, and his delicate but faithful counsel, his solemn and fervent prayers, are felt to this hour by some who listened to them, though he has long since gone his "Father's house, where there are many mansions." There was room for Christ at that Inn. When he has once taken up his abode, all that offends him will quietly retire, and he soon finds himself surrounded by those only who would rather lie in a manger with Jesus, than in a bed of down without him. IRENÆUS.

From the Christian Intelligencer.

GOLDEN LEGENDS.

RECIPROCAL EQUITY.—The divine commandments although very concisely expressed, have had a most extensive meaning.—For example, take the eighth law of the decalogue; "*Thou shalt not steal.*" That prohibition includes all injustice and wrong; every thing contrary to the law of humanity, reason and religion which affects the rights and property of another person.—Hence, many who are shocked at the idea of robbery, are intimate with the offence, and guilty of the crime which they avowedly abhor.

Let us apply the touch-stone of *sincerity* to our own hearts. Who attends without a monitor to the whispers of equity? Who is an advocate with himself, for every one who has a claim upon him? Who can be opposed by his inferiors, and feel no resentment? Where is the man who finds no inducement to do wrong, when he possesses the power to execute it? Whoever he be he is a master in the duties of social intercourse. Reason demands no additional sacrifice—and even religion pronounces him perfect in the second great commandment.

But rich men violate this law of love, when they withhold the right of the poor, or refuse to comply with the most equitable obligations.

When judges and lawyers pervert, refuse and delay justice, or load the obtaining of it with intolerable expense or insurmountable difficulties, they transgress the eighth commandment, and their injustice is of the very worst species, as it is a treacherous breach of trust—*a robbery committed by a guardian!*

When we abuse our superiority of whatever species or degree, and make our relative greatness to support us in doing wrong, we commit the double offense of dishonesty and oppression—and if we take advantage of a person's distress and necessities, we swell the wickedness, for we add cruelty to other iniquities.

A man is guilty of barbarous injustice when he designs by his acts, not to secure his own rights, but to ruin his debtor—and is ranked with the most mischievous oppressors, unless, an injury from avarice is less than misery inflicted through revenge. Remember the parable, Matthew xviii. 23—25.—*Ogden.*

INTERNAL ENEMIES.—If there were no enemy in the world, nor any devil in hell, we carry that foe within us, which if let loose, would trouble us more than all the world beside. 'Who shall deliver me from the body of this death?'—*Sibs.*

ALL IS VANITY.—Riches and abundance of the earth, load more than fill; and men's wealth only heightens their wants. The wealthy man oftener wants a stomach and rest, than the poor wants meat and a bed.—*Fleming.*

PRAYER AND SIN.—He who prays as he ought, will endeavor to live as he prays. Proverbs xv. 8. He who can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love and reserve of any sin. 'If I regard iniquity in my heart, the Lord will not hear me.'—*Owen.*

WISDOM.—He is wise enough who hath learned the gospel. He is altogether out of his senses who seeks saving knowledge any where else—for in the word of Christ are all treasures.—*Davenant.*

THE MORALITY OF THE BIBLE.

It were no over bold opinion, that if the Bible were not the word of God, and could be proved to be not the word of God, it wo'd nevertheless be the most precious of books, and do immeasurably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity, and to bring the scriptures into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found any such morality as in the Bible. We thank the Deist for his confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality not elsewhere to be found; so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The Deist was right. Deny or disprove the divine origin of Scripture, and nevertheless you must keep the volume as a kind of text book of morality, if indeed, you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and beauty which are yet round our families.—*Rev. H. Melville.*

As ye have therefore received Christ Jesus the Lord, so walk ye in him.—Col. ii. 6.

To be a professor and not a possessor; to have the form of godliness, and be destitute of the power, is to be a sounding brass, or a tinkling cymbal; nominally alive, but really dead. In a word, to be a Christian merely in name, is to be no Christian. If you have been made a partaker of the grace of God, though in ever so small a measure or degree, you will not rest satisfied until you can clearly discover that you possess Christ in your heart by faith. What comes from God, will lead to God. If you have the witness within yourself; if you are assured that Christ is formed within you the hope of glory, be careful that in your walk and conversation you wound not his cause and interest. Manifest unto the world that you are his true disciple; and though you have many enemies to encounter, yet remember he hath provided you sufficient armor, and hath declared his grace to be sufficient for you.—Be sober, be vigilant, fight manfully, and endure hardness as a good soldier of Jesus Christ. Apply to his fulness for all you stand in need of; he hath promised to give grace and glory, and to withhold no good thing from such as walk uprightly.

FOR THE CHILDREN.

From the Christian Intelligencer.

THE CHILD'S VERSE.

"I love those that love me, and those that seek me early shall find me."—Proverbs viii. 17.

What a delightful thought! God loves me! Yes; He so loved me as to give his only son Jesus Christ to die for me. It is that same Christ who loves me. The great, all-wise, every where present God, loves me! Loves me, a sinner—He *first* loved *me.* Loves *me* a *little child.* 'Suffer,' he says, 'little children to come unto me, and forbid them not.' Oh the mercy and goodness of such a God.

And then He says again, "Those that seek me early *shall* find me." That *shall* is a precious word. Not *may*, not *perhaps will*—but *shall* find me, How encouraging to seek after God! No fear of disappointment, no hindrance that I may not overcome. Shall find me! precious promise.

But there is a condition. I must seek him *early*. Before any thing else. While I am young. Perhaps as David and Samuel sought him when they were young.—And as others, who have lived while I have lived. Such as I have read of in the Sunday School Library.

Oh that I may have help from Him, to seek him! To seek Him aright. To seek Him with all my heart. I will seek Him,—in his holy word, in prayer; at his house, among his people.

Oh precious promise holy word!
That leads me now to seek my Lord.
Give me dear Lord thy saving grace,
That I may truly seek thy face.

THE SABBATH SCHOOL BOY ABOUT TO DIE.—The beloved superintendant of his Sabbath school wept freely as he kissed the dying boy. 'Do not cry,' he earnestly said, 'I am agoing to heaven. I cannot cry, because I want to die.' Seeing his sister weep, while his father was talking to her, he said, 'Father, don't make Libby cry, for I am agoing to Jesus.' Once on awaking from sleep, he said, 'Lord Jesus, receive my spirit.' His Father read and explained to him the Psalm beginning, 'The Lord is my Shepherd.' He listened with great interest and said, 'How true it is!'—Then, after a moment's silence, he exclaimed, 'How happy I am, father! I want to go *now*;' and then, raising his emaciated little arms, and extending them upward to the utmost of his power, he exclaimed, 'Come, Lord, come *now*, and receive my spirit!'

THE ARMS OF A FATHER.—But the night came—his *last night* this side eternal and glorious day. During the evening, he asked to have his bed made once more before he died, and once more, (ah! *only* once!) to lie in his father's arms. These had often been his refuge or his rest, not only in the days of nestling infancy, but in later years; and especially during the last seven or eight days of his life. While thus reposing his worn-out body—for the last time—he told his father in trembling accents, that in Christ's arms he next should lie. He now failed fast, but his mind seemed more than usually clear and matured. Boyhood seemed to have given place to manhood—the manhood of a serene and ripened Christian. At length the physical powers became almost unable to act as the instrument of the mind. The soul seemed to retire within itself to its own inner temple—as if to gather energy for the new song to which, ere the morrow's sun arose, it would be introduced. His voice became faint, and his accents incoherent. Pain had left him, for his end was to be *peace.* Half an hour before his death, he ceased to move. He seemed like a child asleep on the bosom of its mother. No distortion of face—no shivering of the limbs—no rattling of the throat, were upon him. He was walking down the valley with Jesus, upheld and strengthened by him. A soft, and even melodious moan, like the moan of a bright beaming infant, fell upon the silence of the room in which he met his victory—he gasped, slightly gasped, and awoke with angels and with God.

SABBATH SCHOOL CHILDREN AND THE VIRGIN MARY.—At the girls' school a Roman Catholic priest called lately with two ladies collecting for the poor. On learning that the school was evangelical, the priest began to question the children. "I hope you say your prayers, my dear children." 'We love to pray,' was the reply by a little girl ten years old. 'And do you frequently pray to the Holy Virgin?' 'Never sir.' 'But why not pray to the Holy Virgin?' 'Scripture teaches us that we must pray to God only, and not to his creatures that have no power.' 'What, the Holy Virgin have no power, and yet she is the mother of God!' 'We learn from the Bible, the blessed Virgin Mary was the mother of our Lord Jesus Christ in his human nature, (according to the flesh) but God can have no mother, he is the Creator of *all.*" These simple and scriptural replies so baffled the priest that he left the room without bidding farewell to any one.

THE REGISTER.

De Ruyter, September 8, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

IDLE MINISTERS.

The minister of the gospel should be, of all men, the most industrious. His sacred calling—his solemn charge, and fearful responsibilities require it. If the attainment of necessary food and clothing, riches, honor, power, require industry, the salvation of souls does more. If any earthly motive can prompt to activity—if any fancied good can awaken dormant energies—immortal interests, a crown of righteousness and the joys of heaven *will do it.* A soldier that will lie at ease in the camp, or riot in luxury and mirth while an enemy is invading, is a soldier for *pay* and not for his country. A servant that will be idle, or neglectful of his employer's interests, shows the emptiness of his heart.

The minister that is slothful and inefficient has mistaken his calling, or misunderstands its nature. The Savior was not indolent when in the world. His disciples who learnt of him, and were commissioned to declare the gospel of the kingdom, were indefatigable in their labors. Those who enter the ministry now, have no less cause for devotedness. The commands of the Savior are as binding—souls are as valuable—the truths of the gospel are as precious; and if ministers are not as faithful and efficient, it is either because they have mistaken their sphere of action, or are ignorant of the responsibilities of the ministry of reconciliation.

God has ordained through the foolishness of preaching to save those that believe; consequently the destinies of immortal souls may rest with ministers. How happy must they be in the judgment day to find that souls have been saved through their instrumentality! On the other hand, how must the indolent minister feel when he sees souls cast away that he might instrumentally have saved!

Christ when on earth did not call to the labor the self-important and indolent; but he called and commissioned the humble and active, and such as counted not their lives dear unto them. He sent forth such as could bear reproach, and famine, persecution, nakedness and the sword. Such his service requires now. They were not proud of being ministers of Christ; but they could rejoice when called to suffer for his sake. Christ's true ministers now are not rendered self-important and proud because they are inducted into this sacred office. They are not rendered indolent because the laborer is declared to be worthy of his hire. Paul refused not to work with his hands, though he gave himself entirely to Christ. Christ's ministers now are not idle and at ease, while, perhaps, their wives or others are toiling early and late assiduously for their support.

The minister of Jesus has arduous and incessant labor before him, to feed and watch the flock, and persuade sinners to be reconciled to God; to wrestle with God in secret; to search out and understand the truths of the Bible; and to devise ways by which he may be successful in presenting the truth to the consciences of sinners.—He has no hours which he may spend idly. He should be diligent, and always exercise himself so as most effectually to promote the Redeemer's kingdom.

CATHOLIC EDUCATION.

The Catholics in New-York city are much engaged to obtain a portion of the Common School Fund. This we cannot regret. Ignorance is one of the strongest bulwarks of error and crime. Until it is expelled, we may expect that multitudes will be led by designing men. Long enough has ecclesiastical tyranny enslaved its thousands in the Catholic Church. It is time for the universal diffusion of knowledge among them, and we could heartily rejoice in seeing the ignorant Catholic instructed and freed from that superstitious reverence of "Fathers," "Priests," "Crosses," &c. which forbids him to investigate and decide between moral right & wrong. Let Catholics and Catholic children be *educated*, and we never need fear papal supremacy and power.

In proportion to the extent of correct knowledge, will superstition flee away.—In proportion as men investigate natural sciences they will be led to admire and adore the "First Great Cause."

A system of error and oppression can be best sustained by withholding information, and binding down the mind in its native ignorance. Catholics have told us that a worse thing could not be for the church, than for laymen to have the Bible to read, and be allowed to form their opinions of the doctrines and duties of religion therefrom. 'Tis true that nothing will do so much towards destroying a corrupt church. But we have yet to learn that a correct knowledge of the scripture has been a detriment to the cause of Christ.

We say, let the Catholics be educated.—Let them be taught to think and act for themselves. Let them understand the natural sciences. Let them study religion from nature, and from the word of God.—And then will they cease to bow before crucifixes, and relics. Then will they cease to worship the "Blessed Virgin,"—to pray to the "Saints"—and confess to Priests, and pay money for absolution, and for masses for the dead.

The Cortland Presbytery

Will meet in this village on Tuesday the 8th inst. The opening discourse will be preached by the Moderator, Rev. P. Lockwood, of Cortlandville, at the Presbyterian Church, at 2 o'clock, P. M.

The following are the nominations for Governor and Lieut. Governor of this state.

ABOLITION.
GERRIT SMITH, *for Governor.*
C. O. SHEPPARD, *Lieut. Governor.*
WHIG.
WM. H. SEWARD, *Governor.*
LUTHER BRADISH, *Lieut. Gov.*
ADMINISTRATION.
WM. C. BOUCK, *Governor.*
DANIEL S. DICKINSON, *Lieut. Gov.*

The late census of New Orleans shows a population of 100,000. A census taken in the winter would show a much larger number.

CORRESPONDENCE.

For the Register.

ST. PAUL'S SPIRIT OF ACCOMMODATION

Often it is said, 'St. Paul became all things to all men.' In conversation, this allusion is frequently made for the purpose of depreciating the claims of moral obligation, especially in reference to the duties of ministers of the Gospel. The practical application is made to the ministers thus:—'You had better not take a decided stand in defense of this or that unpopular doctrine, or for the support of that sin-rebuking course of action, for you know '*St. Paul* became all things to all men.' The Apostle's expression is, 'I am made all things to all men.' His meaning is, as the context clearly evinces, (see 1 Cor. chap. 9th.) that he would deny himself, he would use all proper efforts to overcome the prejudices of the various classes of persons to whom he wished to gain access as a herald of the great salvation.

His language is—'For though I be free from all men, yet have I made myself servant unto all that I might gain the more.' To farther illustrate his principles of action, he mentions 'the Jews,' and those 'under the law,' and those 'without law,' then adds—'To the weak became I as weak, that I might gain the weak; I am made all things unto all men, that I might by all means save some.'

He designs to tell us, therefore, that he regarded the preaching of the Gospel for the purpose of saving souls, as his primary and soul-absorbing work; and to this calling he was resolved to make the plans of his whole life subservient. He did not intend to leave the impression on any mind, that he would lean a little this way, and a little that way, and a little the other in matters where truth and duty were at stake. His meetings, his preaching, and all his actions after he inquired, 'Lord what wilt *thou* have me *to do*,' furnish ample refutation of such an interpolation of his words.

Let us now look for a moment at

ST. PAUL'S METHOD OF TREATING DEFAMATION.

1 Cor. iv. 13. *'Being defamed, we entreat.'* This manifests the spirit of Christ. It may sometimes be the duty of a disciple of Christ, and even of a minister of the Gospel, to appeal to the civil law for the protection of character; but ordinarily, to 'entreat,' and to live a holy life will guard the reputation of the Christian, and of the ambassador of Christ from permanent injury. The spirit of the world says, when defamed, prosecute and retaliate; the Gospel says—*'Entreat.'*

I cannot forbear to speak also of

ST. PAUL'S CITIZENSHIP.

Acts xxi. 39. But Paul said, *'I am a citizen* of no mean city.' Ministers of the Gospel are citizens, and *as such*, they have duties to perform. The multitude sometimes need to be reminded of this truth, and ministers themselves are in danger of forgetting it. J. R. J.

Sept. 3.

INTELLIGENCE.

SUMMARY.

There are 58 Steamboats on Lake Erie with an aggregate of 15,000 tons. There original cost varies from $15,000 to $120,000 each.

Census.—In taking the census of the 4th ward of the city of Cincinnati, among other interesting facts, we find the following: "I found here a mother of 25 years of age, with a son of 11 years. I also met since I have commenced the census, a grandmother of 31, and another of 29 years. As a specimen of buckeye growth, there is one young man of 16 years, who measures 5 feet 9, and another of 15, of the height of 5 10 1-3 inches."

ST. LOUIS, (Mo.) Aug. 18.

Movement of Troops.—We understand that the 8th Regiment, Col. North, now stationed at Jefferson Barracks, below this city, has received orders to repair immediately to Prairie du Chien. The cause of this sudden movement, we understand, grows out of the conduct of the Winnebago Indians. A short time ago they were removed by General Atkinson, to the west side of the Mississippi. Since the troops left they have all returned to their former lands and refuse to return back to the lands assigned them. It is quite probable that some difficulty may yet grow out of the unwillingness of some of the Chiefs to migrate. The troops leave to-day or to-morrow.

The 8th was ordered to Jefferson Barracks to recruit before going to Florida. We understand that a large number of them are on the sick list. They have had but little time to recover from the fatigues they have lately undergone in the North, removing these same Indians.—*Republican.*

We are pleased to learn that the Utica and Detroit rail road Co. have again commenced constructing the remainder of their road in this city. The balance is now under contract, to be finished by the 1st of January next. The enterprising proprietors deserve praise for their great perseverance in opening a thoroughfare to the best portions of our state. A daily stage now runs in connection with the road.—*Detroit Daily Advertiser.*

Trade of Baltimore.—The shipments of flour from this port to Rio de Janeiro, in all, the present month of August, we learn from Lyford's Commercial Journal, will amount to 40,000 barrels. This is a larger aggregate than has ever been shipped hence, in any previous season, to that quarter. The Tide Water Canal, although yet in its infancy, has contributed materially toward furnishing the supplies of wheat from which this flour has been manufactured by our city millers. Last year's wheat crop in the great Susquehannah Valley, was generally of superior quality, & the present crop, which will in a short time begin to descend through the new channel to this market, is said to be equally fine.—*Balt. Amer.*

FROM ST. HELENA.—*Removal of the Remains of Napoleon Bonaparte from St. Helena to France.*—We learn that H. B. M. ship Dolphin arrived at St. Helena, in 47 days passage, with despatches from England, for his Excellency the Governor, acquainting him that the British Government had granted permission for the disinterment of the remains of Napoleon Bonaparte, for transmission to France; and that His Excellency should make every preparation (at the expense of the British Government,) to entertain the Prince de Joinville, who is on his way in His M. C. Majesty's ship Artemis for this express purpose.

The Artemis was seen 40 days ago by the Dolphin.

Mosely Clapp has had a verdict for damages to the amount of $308 33 cents, given in his favor against the town of Orange, Mass., for a broken leg and other injuries sustained by being precipitated in a wagon, from a steep descent on the road, while turning out for another vehicle—there being no rail and the road being narrow. The verdict is doubled by the statute.

A trunk, belonging to the Hon. Mr. Nesbit, of Georgia, and which was lost in the North Carolina, has been picked up on Baldhead beach. And we see it stated in the Charleston papers that a portion of the wreck and a mahogany table has been found in the neighborhood of Georgetown, South Carolina.

The Globe says:—We understand that Major James D. Graham, with Lieutenants, Lee and Tom, of the corps of Topographical Engineers, have been ordered on the survey of the due north line of the North Eastern Boundary.

Steam Fire Engine.—We learn that the Mechanics Institute have awarded their gold medal to the inventor or rather the *compiler* of a Steam Fire Engine, and that the Fire Insurance companies have ordered one of the engines built at a cost of six thousands dollars. This plan is to keep the water in the boiler always hot by means of a permanent stove in the Engine house, and to keep two horses always harnessed ready to drag the engine to the place of work. In this way the machinery will be ready to work at once on arrival at the scene of action. This engine is expected to throw water to the top of any building in the city, and in such quantities as not to stimulate the fire, but put it out.—*Journal of Commerce.*

Gallant Conduct.—As Mr. Burnham was fishing yesterday afternoon, on the rocks in front of his well known residence, at Bloomingdale, he heard cries of distress and screams for help from some women a short distance from him. He immediately ran to the spot, and found three little girls bathing in the river, who had been carried out beyond their depth by the swell, as Mr. B. supposes, of a passing steamboat.

The old gentleman, upwards of 60 years of age, immediately pulled off his vest, and with his cloth pantaloons, thick boots, and hat on, plunged into the water and succeeded in securing two of them with his left arm, and with his right arm swam back to the shore.

He then returned and caught the third child by the hair of the head, as she was sinking for the last time; in returning with her to the shore, part of her bathing dress interfered in some way with his right arm in such a manner as almost to deprive him of its use.

By a vigorous effort however, he disengaged it and reached the shore, although almost overcome, and restored the three children, uninjured, to their almost desparing parents. Such gallant conduct is its own reward—the consciousness of having saved the lives of three human beings.—*N. Y. American.*

Extract of a letter, dated Tuscaloosa, Alabama, Aug. 14th:

"It has not been so sickly in this country for 20 years, as it is at present. About 50 in this city are down with the fever, and the disease is represented to be worse in the countries below this [illegible]"

We learn by a gentleman who arrived last evening with the mail line from the South, that the people of Southampton county, (Va.) were in a state of alarm on Sunday evening in consequence of an anticipated insurrection of the negroes. The passengers learned that a letter was received at a meeting-house near one of the stages of the mail line, from Hicksford, stating that the purpose of the negroes had just been discovered at the moment of writing the letter. As may be supposed, great alarm prevailed. No farther particulars were ascertained by the passengers. We find nothing on the subject in the Baltimore papers of yesterday, though the mail line passed through that city the evening previous.

In relation to the above subject, we find the following paragraph in the Baltimore Clipper of yesterday:—

"A rumor prevails in town to-day, says the Richmond Star of the 24th inst., that the negroes in a part of North Carolina [illegible] Petersburg."

We cannot give this as authentic, and it is, [illegible] much exaggerated, even if it has any foundation.—[illegible]

[illegible]

[illegible] cotton mills [illegible] Norwich [illegible] we shall become as busy as a place [illegible] as there is in New England or New York. [illegible] New London and Windham counties [illegible] the number to 115 or 120 [illegible] come in [illegible] the rest.

Horrid Massacre—Countless Lives Destroyed.—Some queer fishes were found in the garden at Willow Grove when the water was drawn off. But the queerest thing that occurred there or any where within this vicinity lately, was the inhuman massacre of a set of bats, which were discovered nestled in the roof and eaves of the house. A net was placed at a hole which was their entrance, and the bats were beaten out of the house into the net, and then beaten to death in the net. The net was filled a dozen times, and three whole bushels of these [illegible] were thrown into the river. A whole nation of the vespertilio was exterminated.—*N. O. Picayune.*

HARVESTS IN GREAT BRITAIN.

IRELAND. *The Weather—The Crops.*—Knowing the great amount of misery which a failure of the crops in Ireland is sure to entail on her people, it is highly gratifying to find that reports at our latest dates were good:—that although the [illegible] of the early part of the season might be fully realized, there are grounds for hope that the labors of the husbandman will be well rewarded, and the wants of man and beast bountifully supplied. In the present instance, such a dispensation will be more than appreciated, not only on account of the previous failures, but also, because, the habits of the people have undergone such a change as to require a greater supply of food than heretofore. Such a supply would be an additional *stimulant* to the cause of temperance, inasmuch as it will afford the means of supplying the *real* wants, without inducing a desire to gratify the *artificial* ones.—*Emigrant.*

SCOTLAND.—At this season of the year the most interesting topic of *domestic* news is usually the state and prospects of the harvest that is ripening, and getting ready for the hand of the reaper. Not only does the cultivator of the soil watch its progress with anxious hope and fear, but the merchant, the manufacturer, and the mechanic feel elated or depressed by the favorable or unfavorable reports of the growing crops. To the poor it is a subject of the deepest interest. A bad harvest to them is almost a matter of life or death. The prospect of winter is made terrible by the idea of dear bread, while it is stripped of half its gloom by the cheering belief that the land is blessed with plenty. It must, then, be highly gratifying to learn that there *is* the prospect of an abundant yield of the fruits of the earth; for although the ocean may roll between us and some of our "kith and kin," and years, many years, may have passed away, since we beheld those once familiar faces, time nor space cannot destroy those sympathies so dear to the human heart.—*Emigrant.*

The difficulties between England and France do not appear to have produced more than a momentary excitement in England. The tone of the press is remarkably cool, considering the importance of the result, if a rupture was seriously expected to grow out of the action of the "four great powers." This we take to be good evidence that there are no grounds to fear that the peace of Europe will, as yet, be disturbed. The remarkable moderation of the Tory papers show that there is a tacit approval of Lord Palmerston's policy in this instance. Otherwise there could not have been a better opportunity for giving his lordship, and the ministers generally a severe castigation.—*Emigrant.*

From the Boston Mercantile Journal.

We copy the following article from the Times this morning:—

"*Singular and Suspicious Circumstance.*—About two weeks ago, a young man, named George E. Kinney, residing in Ballard Place, died very suddenly with what was said by some to be the Asiatic Cholera. As he belonged to one of the independent companies he was buried with military honors. There was some suspicion however, as to the real cause of his death, and the body was disinterred, and examined by several distinguished physicians. A large quantity of corrosive poison (arsenic) was found in his stomach, and there could be no doubt that his death was procured from that cause.—Here the matter rests for the present.

Mr. Kinney was married some four years ago, to the widow of the late Rev. Enoch W. Freeman of Lowell. She had been previously divorced from her first husband. It will be recollected by many who read this, that her marriage to Mr. Freeman caused a great deal of discontent in the society over which he was a pastor, and was the occasion of much talk, and perhaps no little scandal. It will also be recollected that Mr. Freeman was taken suddenly ill on Sunday, just as he entered the pulpit, and died in much the same manner as Mr. Kinney. His death, too, was attributed to the cholera, but we believe no examination of the stomach was made. These circumstances have caused no little talk in the city and well they may. We, of course, draw no inferences from the facts we have stated, except to repeat that they are of a suspicious character, and demand further investigation."

We learn that the remains of Rev. Mr. Freeman have been exhumed, and the circumstances are of a nature to confirm the suspicion that he died by poison. The contents of his stomach will be submitted to a chemical analysis. It is said that Mrs. Kinney has absconded. She is represented as possessing great personal attractions and intelligence, but has never been remarkable for cultivating the moral sentiments. The whole affair, which has caused no little excitement in this city, will doubtless be strictly investigated.

By information gathered from the immediate friends of Mrs. Kinney, we are perfectly satisfied that there is nothing that can be brought to substantiate the various reports and rumors abroad, respecting her. She is now on a vist to her late husband's friends, in the country, but will soon return, when a full statement of the facts will, no doubt, be laid before the public.—*Boston Transcript.*

From the Charleston Courier, Aug. 20.

DREADFUL NEWS FROM FLORIDA.

Indian Key Destroyed, and the Inhabitants Butchered by the Indians!!

Again it becomes our melancholy duty to record the cold-blooded butchery of men, women and children by the sanguinary Seminoles. Again have the treacherous savages bathed their tomahawks and scalping knives in human blood, burning houses and destroying property, and been allowed deliberately to retire in security to their fastnesses, to prepare for another attack on the defenceless inhabitants of Florida, whenever a favorable opportunity shall offer. These scenes may and probably will be reiterated time and again, unless some more energetic measures are adopted to drive them from the Territory, or the inhabitants flee from their homes and country, leaving the Indians in undisputed possession.

The intelligence of this most disastrous occurrence was brought to this port, by Capt. Kenyon of the schooner Victoria, arrived at quarantine yesterday, from Key West. He states that a wrecking vessel arrived at Key West from Indian Key, 7th inst. with a few of the survivors, who stated that a number of Indians in their canoes attacked Indian Key, on the night of the 5th inst., and after murdering part of the inhabitants and filling their canoes with plunder, burnt the whole settlement, consisting of about 30 houses, dwelling and stores. The Indians remained until noon on the following day, when they left for the main. The survivors were concealed during this time under a wharf, and left immediately after the Indians departed, for Key West. Our informant not having conversed with any of the survivors, is unable to give us a more detailed account. It was stated at Key West, that some two or three of the inhabitants of Indian Key, had made their escape in one of the Indian canoes, and arrived at Tea Table Key, in the immediate vicinity.

Union of the Canadas.—The bill which has lately passed in Parliament for the political union of these countries, is one of great importance. It gives an equal number of representatives to the 400,000 of the Upper Canada, and the 700,000 of the Lower province. The object is to neutralize the power of the French and Catholic population in the Lower province. The results will be doubtful. Still it is not designed that the will of a majority even of such a representation shall be the law of the land, as such restrictions are imposed upon their actions except when in direct unison with the will of the crown, expressed through the governor and council of its own appointment, as are designed to preclude every thing that resembles a *local responsible government.* This was distinctly announced both by the advocates and opposers of the bill. Lord Brougham was the only peer, (with, he said, one exception,) who declared that he should not regret the separation of the Canadas from the mother country; a separation, which he apprehended, would very soon take place. The mode in which this question and the one relating to the Clergy Reserves was discussed in the House of Lords, deserves encomium. Very little of party spirit appeared to interfere. Lord Wellington opposed the bill, but did not attempt to array against it the force of faction. Some of the amendments which he proposed were adopted almost without dissent: one we marked which he advocated, found only nine supporters besides himself. What a happy circumstance it would be for both Great Britain and this country, if every public measure could be discused according to its intrinsic merits, and legislators vote upon it independently of the opinions of party!—*Bap. Advocate.*

Lands of the United States will be publicly sold at the Land Office, at Genesee, in the State of Michigan, on the 9th of November next.

A public sale of United States lands will commence at the Land Office, at Chicago, Ill., on the 9th day of November next.—Another will commence at Palestine, in the same State, on the 16th of November next.

A public sale of lands belonging to the United States, will be held at the Land Office in Ionia, in the Sate of Michigan, on the 23d of November next, and another in Genesee, in the same State, on the same day.—*Eve. Post.*

From the A. S. Standard.

DEPARTURE OF THE ATLANTIC STEAMERS.

FROM ENGLAND.		FROM NEW YORK.
President	——	Sept. 1
British Queen	Sept. 1	Oct. 1
Great Western	Sept. 12	Oct. 10
British Queen	Nov. 1	Dec. 1
President	Oct. 1	Nov. 1
Great Western	Nov. 7	Dec. 8
President	Dec. 1	Jan. 1
FROM LIVERPOOL.		FROM BOSTON.
Acadia	——	Sept. 1
Brittania	Sept. 4	Oct. 1
Caledonia	Sept. 19	Oct. 15
Acadia	Oct. 4	Nov. 1
Columbia	Oct. 19	Nov. 15
Brittania	Nov. 4	Dec. 1
Acadia	Dec. 4	Jan. 1

Martial Law in Florida.—The town of Tallahasse, in Florida, was during the first week in this month, the scene of great excitement, and some peculiar Executive proceedings, which have occasioned a great deal of comment. The Tallahasse Floridian, an Administration paper published in the territorial capital, had, week after week denounced the Whigs as abolitonists, and the assailed party becoming at length exasperated, demanded the name of the author of the calumny. Some threatnings of personal chastisement directed against the culprit, as we believe, were seized upon by Gov. Robert R. Reed as a pretext for calling in the militia of the neighborhood, against which a committee of citizens remonstrated in a letter to the Governor to which he made what was deemed an insolent reply. His Excellency subsequently caused the arrest by his 'recruits' of some peaceble citizens, whereupon the drums beat an alarm, and the populace armed and organized, demanded, through a committee, of which Ex-Governor Duval was Chairman, the immediate withdrawal of the militia, and the release of the arrested citizens, to which the Executive deemed it prudent to accede.—*New Yorker.*

From the Savannah Republican, Aug. 21.

FROM FLORIDA

By the Steampacket Charles Downing, Capt. Dent, we have received the Jacksonville Advocate of Tuesday last, from which we extract the follwing—

INDIAN NEWS.

We have been permited to make the following extract from a letter to a gentleman of this place, dated Newmansville, Aug. 10th 1840.

Mr. John Delancy just arrived at this place from Fort Tarver, on Payne's Prarie, informs us, that while a negro fellow, the property of Mr. John Hope, was hunting in Tarver's Field, he discovered five Indians in the act of carrying off corn. The negro, being armed with a double-barelled gun, charged with slugs, immediately fired upon them. On the discharge of the first barrel, he killed one on the spot. The other four immediately fled, when he discharged the second barrel, wounding one severely. The truth of this may be relied on.

In addition to the above, we learn that on Wednesday of last week, four families were massacred in the vicinity of New River. Signs of about fifty Indians were seen. A company of dragoons had been started in pursuit.

It is also rumored, that on Thursday, seven Dragoons, with two women, probably soldiers' wives, were killed fifteen miles from Black Creek on the Newmansville road. We give this as a doubtful rumor, however.

Gold Ring.—A gentleman in Mississippi, writes thus to his friend in New York:

"In my visit through, Texas, I came into posession of a massive gold ring found upon the finger of a corpse by the way side, between Galiad and Gangals, just after the slaugter at St. Antonio. Upon the outside of the ring, in large embossed old English black letters, are the words "In memory of," and inside in running hand characters, "The Rev. Edward Williams, obt. 6th 1832"

The object of the present possessor of the ring in giving this information is to obtain a knowledge of the family connexions of the person whose name is inscribed.—"It would doubtless," he says, "be a mournful satisfaction to the surviving friends to receive this memento in form of friendship, and it would afford me great pleasure to be instrumental in restoring it."

China.—We have seen a Bombay Courier of 22d May, containing numerous letters from Singapore and Macon relating to Chinese affairs,—the dates from Macon being to March 26th, (no later than before received.) Several of the letters state that in consequence of the expected arrival of the British fleet, and the hostilities which would probably be consequent thereon, the American merchants had declined, or were about to decline, receiving further consignments. They mention that a circular to this affect has been, or was to be issued. Similar information is contained in a letter received in this city, dated Canton, March 22d. It states that the British Superintendent Elliot, in anticipation of the speedy arrival of the fleet, had advised the departure of foreign residents from Canton, and that the American merchants had issued their circular accordingly. The brig John Gilpin and other vessels were to be despatched immediately to the United States.

Letters have been received from the Muritas, dated Port Louis, 20th April, which state that a severe hurricane had visited that place. Seven small schooners were sunk: one totally lost, and all hands on board perished. Several large ships were lost outside. Four ships were driven ashore in the harbor, and all the other vessels in port are said to have sustained considerable damage. On shore the distruction is described to have been awful. Roofs of houses blown off, trees torn up by the roots, sugar plantations destroyed, and a number of lives lost in the ruins. The whale ship Arabella, Capt. Bishop, is reported to have put in to stop a leak' on the 17th April, but we do not see her name reported as having sustained damage, or otherwise, during the hurricane.

A large portion of the pine country, on the Wisconsin river, purchased by the government from the Chippewa and Meeominee Indians, will be offered for sale at the land office at Mineral Point, on the 5th of October next. Since the purchase was made, a great amount of capital has been invested by individuals and companies in the erection of saw mills on the St. Croix. Chippewa and Wisconsin rivers, and their branches. We are informed by one who has taken the trouble to count them, that upward of a hundred large rafts of pine plank, shingles &c., had passed Dubuque since the breaking of the ice in the spring on their way to the towns below, and that very large quantities of lumber yet remain at the mills. Building materials in our towns on the Upper Mississippi are becoming cheaper and more abundant every day.—*Iowa News.*

FROM TEXAS.

The steam packet Columbia, Capt. Windle, arrived at N. Orleans, bringing dates from Houston to the 8th inst.

The Houston Morning Star says,—"According to the Austin Sentinel, a detachment of the Eederalists have marched upon Laredo, which is in possession of the Central forces. It is expected that they will take the town with ease, and be ready to join the main body in an attack upon Matamoras."

The schr. of war San Antonia had arrived at Galveston.

The Houston Times of the 5th inst. says:—"By a gentleman who arrived this morning from Victoria, we learn that the Canales and his army are at San Patrico; his force is said to be 900 men of which number 300 are Americans, all well armed and equipped for battle; 400 Mexicans and 80 Americans left about 10 days since for the neighborhood of the Rio Grande to attack a party of Centralists who were said to be advancing towards San Patrico.—Carbajal has been despatched by Canales to Galveston."

There was a battle lately fought on the Rio Frio, between the Camanche and Lipan Indians, in which the latter it is said killed thirteen, took seven or eight prisoners and sent them to Bexar.

Every thing is quiet at the city of Bexar.

The body of a man named Silas Ferguson was lately found murdered on the road leading from Houston to Montgomery.

Steam Boat Miami Lost.—We regret to learn by the Louisville mail boat of this morning, the total loss of the stemboat Miami. She struck on the same ledge where the Danube was lost last autumn, and on which so many boats have been lost. She was broken a little abaft the midships, and her stern part has fallen into fifteen feet water. She was one of the very low pressure boats on the western waters, and was built at Murraysville, about a year since, at an expense of 14,000 dollars. The steamer Platte, from St. Louis, took off her passengers, and as she is expected here to-day, further particulars, may be learnt on her arrival.—*Cin. Chronicle, Aug. 18.*

Connecting the Atlantic and Pacific.—That the Atlantic and Pacific oceans will soon be connected by a ship canal across the Isthmus of Panama, now seems certain. An enterprising Company in Paris, after taking the necessary preliminary steps, has sent out a ship freighted with engineers, laborers, tools, &c., and it has probably by this time arrived at the mouth of the Charges, ready to commence active operations. The New-York Evening Signal remarks, that there are now about 9000 persons per annum, on an average, passing and repassing in connexion with the western parts of South America. It must be evident that the number will be greatly increased when the time of transit shall be reduced more than one half, and the expenses correspondingly reduced.

Purse Pride.—It is to be lamented, that the national character of the English is pride, and the meanest of all pride. Even a poor lord is despised, and to increase his fortune a necessitous peer will condescend to marry into a rich citizen's family. An overweening affection for money, an idolatrous worship of gain, have absolutely confounded the general intellect, and warped the judgment of many to that excess that, in estimating men or things, they refer always to that "What is he worth?" or "What will it fetch?" Were we to point out a person as he passes, and say, "There goes a good man, one who has a vice"—he would scarcely be noticed; but exclaim, "That man is worth £500,000," and he will be stared at till out of sight.

Destruction of Ternate by an Earthquake.—Ternate is among the largest of the Molucca or Spice Islands, and belongs to the Dutch.

"On the morning of the 2d of Febuary, at half past 8 o'clock, the air appeared dark and threatening; a strong north-west wind, accompanied by heavy rain, drove the clouds impetuously along; and every thing seemed to indicate some extraordinary phenomenon, which in fact soon followed, for a thick smoke soon arose from the crater, accompanied by a loud subteraneous noise, like thunder, while boiling lava and hot ashes burned and destroyed every thing on which they fell. If the appearance of the phenomenon was striking in the day time, it was still more so in the evening, when the stones ejected from the crater could be distinguished among the flames, which frequently rose to a great height. This destructive eruption lasted twenty-four hours and ended with a frightful subteraneous noise, which made the inhabitants fear that the ground would give way under their feet. The noise was so great that persons close together could not hear each other speak. Passing over some days we come to the 14th of Febuary, 1840, which proved so disastrous. At half past 12 at night a loud noise was heard, accompanied by a slight trembling of the ground, which grew every moment more violent, and awakened inhabitants from their sleep. As the shock became more violent most of the people left their habitations. At half past 3 in the morning, whilst the rain fell in torrents, a violent shock was felt; the people could hardly keep their feet, the houses were shaken, and most of the buildings fell. In many places the earth opened, and immediately closed again. Nothing was left undamaged, and on the 15th of Febraary, nature seemed to have attained the highest point of fury. An extremely violent shock was felt, men and animals hastened to the water side, and filled all the boats without distinction of rank. The fears, especially of the women, were so great that some went a great distance through the water, in order to reach a boat to escape being swallowed up by the earth, which opened from time to time. When the fury of the storm was past; and the poor inhabitants had in some measure recovered their fright they perceived how complete was their ruin. Men's possesions were laid waste; the most costly spices and numerous other productions were spoiled and buried under ruins; not a piece of furniture saved, and not one stone house in all Ternate remained standing. Even Fort Orange which has withstood several earthquakes for these two hundred years, has given way to this occasion, and truly the welfare and importance of Ternate to our Government is lost. The private injury is estimated at 900,000 florins. The shocks were felt at Gildo and Tideri, but no damage was done; thanks to heaven no lives were lost. Most of the people will leave the island and settle elsewhere.—*Dutch papers July 28.*

Three more Portuguese slave ships have been taken by British cruisers on the coast of Africa, and condemned by the British authorities at St. Helena.

LIST OF LETTERS,

Received at this office for the week ending September 8th.

Rev. Joel Greene, (three) Rev. J R Irish (the alterations are made) J I Coddington P M.

LIST OF RECEIPTS,

For the Register for the week ending Septemper 8.

Of D Truman $5,50 cr., P Truman E Stillman $2 each Abel Stillman $1,50. Of N Hakes $1. Of E Moak $2. Of D Maine, jr. $1. Of Rev. J R Irish $5,62 cr., Ja. Weed $2,25 S Cartwright H W Greene I Pierce $1,12 each. Of A Warner ,50. Of E E Benjamin $1. Of Harvey H. Satterlee, $1.

ADVERTISEMENTS.

Fall & Winter Fashions

JUST received by Sept. 8, 1840. J. M. LETTS.

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 26tf

Sept. 1.

999 SIDES of good Hemlock Sole Leather for Sale at the sign of the Mammoth Boot.

June 2.

BUTTER! BUTTER WANTED!! Any quantity of good Butter wanted, by

De Ruyter, May 20, 1840. S. G. WALKER

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS,* which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.

De Ruyter, May 20, 1840.

Elmore, Annas & Ayer.

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH. N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter, July 7.

A CARD.

MRS. A. H. BURDICK will make, on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence, directly opposite the De Ruyter Institute, [illegible] street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf

De Ruyter, Aug. 18, 1840.

SHIRTINGS, Sheetings, Wickings, Tickings, Yarn, Batting, Wadding, &c. [illegible] at the May 20. STONE STORE

FOR SALE.

A COMMODIOUS COTTAGE situated in the northern part of this village, a few rods [illegible] of the [illegible]. For particulars [illegible] S. CARPENTER.

De Ruyter, June 10, 1840. 19tf

New Tailoring Establishment.

J. M. LETTS,

WOULD [illegible] the [illegible] of De Ruyter [illegible] that he has taken a [illegible] Store [illegible] where he will carry on the

TAILORING BUSINESS,

[illegible]

He [illegible]

FIT, FINISH, or FASHION.

N. B. [illegible]

De Ruyter, August 4, 1840. 22tf

Cabinet Ware-House.

D. R. BURDICK,

WOULD [illegible] De Ruyter [illegible] CASH [illegible]

All kinds of House, Carriage, and Sign Painting, Glazing, [illegible] short notice.

De Ruyter, [illegible] 28, 1840. 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, [illegible] Warranted [illegible] S. G. WALKER.

De Ruyter, [illegible] 1840.

Elmore, Annas, & Ayer.
MERCHANTS.

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe.

WHOLESALE AND RETAIL,

at the STONE STORE

12tf DE RUYTER, N. Y.

AS USUAL.
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before [illegible] assortment of DRY GOODS AND DRY GROCERIES [illegible]

De Ruyter, May 20, 1840. 11tf

111 CORDS of good Beech and Maple wood wanted [illegible] sign of the Mammoth Boot.

June 2.

This Way Ladies!

1000 pair of Ladies' [illegible] Shoes, of the latest Spring Fashion [illegible] sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 17, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valises, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on B. G. STILLMAN.

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

Sept. 1.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 25w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Agent.

August 24th, 1840. 25tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,* except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	——
Waterville Bk Waterville	clos'd
Wiscasset, at Wiscasset	[illegible]
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
[illegible] Wolfsboro	broke
[illegible] at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	2
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
[illegible] at Montpelier	2
[illegible]chester	1
[illegible]	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. [illegible]	broke
[illegible] Bk. Belchertown	broke
Franklin, Boston	broke
[illegible] Boston	broke
[illegible] do.	broke
[illegible], Cambridge	broke
[illegible] Bk. Boston	broke
[illegible] Roxbury	broke
Roxbury do.	[illegible]
[illegible] Bank, Nantucket	clos'd
[illegible] Bk. Boston	broke
[illegible] at Lynn	broke
RHODE ISLAND:	
[illegible] R. I.	fraud
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Gloucester	broke
Farm. & Mec. Bk. Pawtucket	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	[illegible]
Scituate Bk. Scituate	failed
NEW YORK:	
Safety Fund	3-8a1
Red back Money	3-8a1
Millers bank, Clyde	25
Farm Bank, Seneca co	20
Tonawanda Bank	45
NEW JERSEY:	
West of New Brunswick	2 5
East of New Brunswick	1-0
Farm. & Mec. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	[illegible]
Schuylkill Bank	broke
Towanda Bank	3 3-4
Honesdale Bank	3 3-4
Susquehanna co	3 3-4
Other Pennsylvania	7a9
OHIO	8a12
VIRGINIA	4a7
INDIANA	8a10
KENTUCKY	8a10
ILLINOIS	8a10
NORTH CAROLINA	5
SOUTH CAROLINA	4a5
GEORGIA	8a15
TENNESSEE	15a30
MISSISSIPPI	——
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW ORLEANS	10
MICHIGAN	
CANADA	5a7

PRICE CURRENT.

ASHES—Pot, per cwt.		4,75
Pearl		5,25
FISH—Mackerel No 1 bbl		12,50
" No 2		9,00
" No 3		4,25
Shad		13,00
FLOUR—N. Y. super. canal		4,88
Ohio		4,75
Rye Flour		2,88
Indian Meal		3,00
GRAIN.—Wheat, Northern		1,10
" Western		—
Rye		,60
Corn	56lbs.	,50
Barley	do.	,50
Oats		,32
Beans, per tierce		13,00
MOLASSES	gal.	,30
OILS.—Whale		,30
Sperm, Fall		1,00
" Winter		1,12
PROVISIONS.—Beef, Mess		14,25
" Prime		10,00
Pork, Mess		15,25
" Prime		13,50
" Fresh, per cwt.		6,50
Butter, Orange	lb.	,16
" Western		,12
Cheese		,06
Hams		,10
SALT.—Turks Isl.	bush.	,35
St. Ubes		,32
Liverpool, ground		,25
TALLOW		,08
WOOL.—American		,33
Merino		,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

THE CRUCIFIXION.

BY J. G. WHITTIER.

Sun-light upon Judea's hills!
And on the waves of Gallilee—
On Jordan's stream and on the rills
That gather to the sleeping sea!
Most freshly from the greenwood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The tall, green plums of Lebanon!

A few more hours: a change hath come,
Dark as a brooding thunder-cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed!
A change is on the hills of Death;
The helmed watchers pant for breath;
And turn with wild and maniac's eyes
From the dark scene of sacrifice!

That sacrifice!—the death of Him—
The high and ever-holy one!
Well may the conscious heaven grow dim,
And blacken the beholding sun!
The wonted light had fled away,
Night settles on the middle day;
And Earthquake, from his cavern-bed,
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison-door is rent away!
And ghastly with the seal of death,
They wander in the eye of day!
The temple of the cherubim,
The house of God, is cold and dim:
A curse is on its walls;
Its mighty veil asunder falls!

Well may the mighty holds of Earth
Be shaken, and her mountains nod;
Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt was given!

And shall the sinful heart alone
Behold unmoved the atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power!
Oh! shall the heart, whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood,
Refuse its trembling gratitude!

MISCELLANEOUS.

From the New Yorker.

A VISIT TO THE NATURAL BRIDGE, IN SCOTT COUNTY, VIRGINIA.*

Natural Bridge, Scott Co., Sept. 30, 1836.

We arrived here this morning, after traveling twelve miles from Estilville; following the winding of a small creek under Clinch Mountain until we came upon Clinch River itself, which we forded, and then followed its margin for two miles. The road along the river was very beautiful, as the mountains closed in on both sides, leaving a pretty valley through which the river flowed. We then reached Neel's where we alighted, put up our horses and dined.

Under the direction of a very obliging man named Hale, who attends the store here, we started for the Natural Bridge.—The road passed up Stone Creek for about two miles, until the guide took us around a hill to meet the creek above. Soon we entered into a ravine, whose cliffs were so abruptly steep as almost to startle one approaching. We gained the creek again, and following its course, it disappeared within a deep cavern that seemed to open full before us in the face of the precipice. Above and around the mountains hemmed in the creek, and you stood in a chasm filled with masses of rock and darkened by the heavy foliage which covered the trees growing on the spot. As you approach the apparent cavern, it suddenly seemed to extend itself to an enormous size, the arch at its summit acquires increased elevation, and, as you are about to enter, you find around you an immense portal, whose massive superstructure had caused you to miscalculate the distance below. As soon as you enter, you find the light losing its brilliancy towards the interior, and, when it has almost disappeared, a faint glimmering from the other side is the first indication that the structure above you is actually a bridge across the chasm. As you advance you find the stream has entirely disappeared, not a drop of water exhibiting itself to the eye; yet all around you are indications of the powerful action of water. Masses of rock are tumbled about in the wildest confusion, worn as smooth as marble by attrition, and the sides of the cavern are wrought by the same action into hollows and eddies equally smooth.

As you continue to advance, the light becomes so faint around you that you must now pause to feel your way. A moment's repose, however, enables the pupil to dilate, and here you have before you an entirely different exhibition of Nature's grandeur. You now find that you have wound your way so far in, that the direct rays of light are entirely lost; and as you look both ways the rays reflected from each outer opening, seem to advance but a little way, leaving in the middle just so much light as to make the darkness visible, and to clothe the whole scene with an air of mysterious magnificence. The lofty arch above you seems converted into some mighty grained vault or gigantic portal, so deeply seated in the bowels of the earth as to be beyond the influence of the sun. The palace of Darkness seems exposed to your view, where she sits upon her silent throne, deep beneath the mountain rock, the very portals shrouded in mysterious and unearthly gloom. It is a spot where ancient Superstition would have planted altars to the Eumenides, or where the Hindu fanatic would delight to construct a second Euphantea to celebrate the horrid rites of his bloody Gods. But, as you advance, the scene is at once changed: again Heaven's blessed light meets the eye with all its beauty—it breaks upon you like the full dawn of a tropical morning, and you are ready to exclaim with the poet—

"Hail, holy light," &c.

A step farther, and the light presents almost a picture to the eye, as it is reflected by the parti-colored wall, which now begins to exhibit the stupendous front directly before you.

Here a large tree arrests your attention, lying in the bed of the stream, with the evidences around you of its being recently brought there by the water; yet still you can see nothing of the water itself, although you may examine the whole interior. At length you find yourself at the Southern outlet; you look up, and the arch of the bridge has advanced rapidly in height, until it has imperceptibly run up into the perpendicular precipice above. Now, for the first time, the water reappears, but in so minute a quantity that you are at once satisfied that the greater portion must find its way under ground. As you look up, you seem enclosed by an ampitheatre of abrupt and perpendicular cliffs frowning upon you on every side, with their high summits clothed with massive foliage.

Behind you is the arch of the bridge and as you turn again to view it, and see the stupendous elevation of the cliffs above the arch, and the massive burden of rocks and trees, you are overwhelmed with the sublimity of the same. As your eye continues to descend the bed of the stream, you see all around, nothing but precipices, surrounded in the distance by lofty mountains.

We descended the bed of the stream for a few hundred yards, and there, finding the precipices had been changed into steep sloping hills, we ascended to the summit along a very uncertain and dangerous footing. On reaching the summit, we found that the hill continued to ascend even for a considerable distance above the edge of the precipices, and that two roads were conducted across the chasm by means of the bridge which nature had thus provided. The hill is so thickly wooded that the cleft on both sides is screened from view unless you pass through the woods and approach the precipices on either side. This is a most dangerous operation, as the hill slopes so suddenly, that the footing is very uncertain; and an unfortunate slip would soon precipitate one into eternity. The distance, too, is so far across what would be called the width of a bridge, and the centre so much higher than the two edges, that you have no opportunity of perceiving the nature of the structure at one view. The subject is so vast that it must be taken in detail, and therein it essentially differs from the other Natural Bridge. There you see the whole structure at a glance—here you only discover that it is a bridge from continued observation and after traversing an extended space, as will be seen when I come to detail its measurements. But when you reach the precipice at length, and the eye ventures to look down, it withdraws at the instant with a shudder—it is woful to look down, and bold is the head and steady is the brain that can repeat the glance without faltering. Mr. Jefferson says that looking over the Natural Bridge in Rockbridge County, is a fearful undertaking, and that a mere glance causes many an adventurer a severe headache. What, then, should be the effect of this, of which the elevation of this is nearly double that of the other?

It is extremely difficult for the mind to form an adequate conception of the massiveness of this great Natural Curiosity.—The mountain through which the cleft or cavern is formed is probably about 500 feet high on both sides of the cleft, including both precipice and slope. The cleft itself at the upper end of the stream under the arch of the bridge, is 90 feet wide, and just outside of the bridge it is perhaps twice that width; this width continues increasing under the arch, until, near the southern outlet, it is as much as 115 feet. The height too, of the roof of the arch at the entrance of the stream, is at least 60 feet, and the superstructure of the rock above the summit of the roof is at least 300 feet of abrupt precipice, exclusive of the ascending precipice. The length of the cavern from the entrance to its escape is at least 600 feet, as its course is so circuitous that at one point, you have sight of all that portion of the way which precedes, some idea may be formed of the imposing effect upon the senses. When, too, it is remembored that the greatest human skill is required to spring an arch of 90 feet strong enough to support a simple bridge—and here is one, supporting a mountain with all its burthen of massive rocks and growing forests; and yet with such abutments and so powerfully constructed, that the mind in viewing it, so far from being concerned for its safety, considers the only thing wanting about it to be greater elevation and a wider space—a change that would weaken any other structure.

There are scarcely any two points in which the two Natural Bridges of Virginia can be justly compared. They appear to be of entire different characters—the one in Rockbridge remarkable for symmetry and elegance, that in Scott for vastness and solidity. The former can be understood and viewed at a glance—the latter is too vast for the human senses to compass, except, by observing parts. The height of the precipice in Rockbridge is 210 feet over the bridge; while the height of the bare precipice over the bridge here measured is 375 feet, and above this the hill continues to rise about 60 feet more in so steep a slope as to make the approach to the precipice a work of danger. The Natural Bridge is not more than twice or three times the width of the road which passes over it and supports but a few small trees, whereas this is more than 600 feet across and is covered with a forest of the largest and most thickly wooded growth, and is 620 feet in length across the chasm. The cleft at the Natural Bridge does not exceed 45 feet in width at the bridge, whereas here, at the outlet of the stream from the arch of the bridge, the cleft or ravine is about 600 feet across and is bounded on all sides by a perpendicular wall rising at the lowest points to a height of 375 feet. The two are entirely opposed in character, and indeed it would be unlike the economy of nature to produce two such curiosities of an entirely similar appearance. I confess that I was gratified at finding them so entirely different—each, an object the most interesting and curious of its kind in the world.

And yet the appearance of this bridge sets beyond a doubt the manner in which the other has been formed. Here are obvious to every apprehension, the means by which Nature has operated. The stream has worn its way through a hill of far greater magnitude than that at the Natural Bridge. Here you can see the fragments exactly as they have been tumbled down, the sides still exhibiting the wearing of water, and the bed strown with sand and rock and rubbish. The same horizontal stratified lime-stone has been detached by the action of the atmosphere of the frost and of the water, and the same semi-elliptical curve appears in the structure at the entrance. And although the stream of water exhibits at present no means sufficient for great results, yet the log of timber lying in the cavern, which our guide told us was not there at his last visit, and the masses of rubbish, showed that, even yet there were means within reach of the stream fully equal to considerable effects. I am persuaded that the constant action of these agents detaches, every year, masses from the sides and roof, and if my conjectures as to the eventual destruction of the other bridge be well founded, the same agents that destroyed that, will so operate on this, as to supply it place with another, in time similar in all respects, except an increased magnitude and grandeur.

The geological formation of the hill is lime-stone, stratified almost horizontally as far as the top of the cliff—the part above this is sand-stone, such as composes all the upper section of the mountains in those regions—and this portion of the hill is very steep, but with soil enough to support a thick forest. It was down this I had to descend, in order to take the measurement of the height of the precipice. I approached the edge of the cliff near a small Arbor Vitæ, and as I looked over to let down the pebble to which I had attached a string, the sight was most appalling. My vision being firm, however, I eyed the water below.—When I had ended the measurement and permitted myself to think of the chance of a single false step, I almost shuddered; yet to control the feeling, and withal, to procure a memento of the spot for friends at home from its most dangerous position, I leaned over the precipice and drew in a limb of Arbor Vitæ which hung out above the abyss, cut it off and secured it for removal. I then returned to my companions who had now come up, and we pursued our examination of the various points of observation on the summit, most of which have already been noted. When we got down again to the creek, we remarked more particularly the quantity of water which seems to flow in it a short distance below the bridge, and were surprised at the contrast. Here it is quite a considerable stream, although our guide assured us that it had received no accession from any other quarter.

We got back to Neel's just before dark, although we had started before 10 o'clock. Here we found our hospital hostess had prepared her stores for us, which we fell to work upon with right good cheer, discussing matters to her and our mutual satisfaction, and thereupon we proceeded to note down in our journal these impressions of what we had seen through the day.

ANOTHER LION FIGHT AT VIENNA.

Of late years, the truth of the accounts which have been so long current respecting the generous disposition of the lion, have been called in question. Several travelers in their account of Asia and Africa, describe him as of a more rapacious and sanguinary disposition than had formerly been supposed, although few of them have had the opportunity to make him a particular object of their attention.

A circumstance that occurred not long since in Vienna, seems however, to confirm the more ancient accounts. In the year 1791, at which period the custom of baiting wild beasts still existed in that city, a combat was to be exhibited between a lion and a number of large dogs. As soon as the noble animal made his appearance, four large bull-dogs were turned loose upon him, three of which, however, as soon as they came near him, took fright, and ran away. One only had courage to remain, and make the attack. The lion, however, without rising from the ground upon which he was lying, showed him by a single stroke with his paw, how greatly his superior he was in strength; for the dog was instantly stretched motionless on the ground. The lion drew him towards him, and laid his forepaws upon him in such a manner that only a small part of his body could be seen. Every one imagined that the dog was dead, and that the lion would soon rise and devour him. But they were mistaken. The dog began to move and struggled to get loose, which the lion permitted him to do. He seemed merely to have warned him not to meddle with him any more; but when the dog attempted to run away, and had already got half over the enclosure, the lion's indignation seemed to be excited. He sprang from the ground, and in two leaps reached the fugitive, who had just got as far as the paling, and was wishing to have it opened for him to escape. The flying animal had called the instinctive propensity of the monarch of the forest into action; the defenceless enemy now excited his pity; for the generous lion stepped a few paces backward, and looked quietly on, while a small door was open to let the dog out of the enclosure.

This unequivocal trait of generosity moved every spectator. A shout of applause resounded throughout the assembly, who had enjoyed a satisfaction of a description far superior to what they had expected.

It is possible that the African lion, when, under the impulse of hunger, he goes out to seek his prey, may not so often exhibit this magnanimous disposition; for, in that case he is compelled by imperious necessity to satisfy the cravings of nature: but when his appetite is satiated, he never seeks for prey, nor does he ever destroy to gratify a blood-thirsty disposition.

THE ATMOSPHERIC RAILWAY CARRIAGES.—It is upwards of a year and a half since we described the experiments made by Mr. Clegg, in the borough, on the mode of propelling carriages by means of exhausting a pipe or tube with which the carriages were connected, and then admitting the atmospheric air, and, as it were, forcing the carriages and train along, and thus suspending the necessity of gas, or any other power, for the conveyance of a train along a rail road.

These experiments were very successful; indeed so successful that few persons had any doubt about the ultimate success of the principle of the invention.

On Thursday, the experiments were exhibited on a large scale, on a rail road which connects, or is intended to connect the line of the Birmingham, the Bristol, and the Thames junction lines, commencing within a short distance of Shepherd's Bush, and running in a westerly direction for about three quarters of a mile.

The carriage put in motion with the persons on it, did not weigh much less than 12 tons, but it travelled with great ease at the rate of 25 miles an hour. The exhausted pipe or tube laid down, which was not the propelling agent, but the means of its development, was about nine inches in diameter. The engine by which it was exhausted—namely, a pump worked by steam, rendered it fit for the operations required, in about two minutes and a half, and from the index, that is quick silver employed at the *termeni*, it was ascertained that the operation was performed simultaneously at both ends of the line.

There was no noise, no smoke, and what is better, no danger of explosion, or of a power which could not be governed. In short the experiment was as successful as its warmest well-wishers could expect, and showed that the agency of steam is not a *sine qua non* on a rail road.

Without going into the minute history of rail roads, it may be as well to say, that this power may be applied to any rail road at a saving of about 70 per cent, and that it is of sufficient force to preclude the necessity of tunnelling. It is applicable to almost any gradients.

The experiments were attended by a great number of nobility, and by many scientific men.—*Glasgow Argus, June* [illegible] 1840.

ADVERTISEMENTS.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

NOVA SCOTIA GRIND-STONES.
THE "REAL GENUINE" [illegible] received at the STONE STORE.
July 7.

24 FINE METALLIC CLOCKS, warranted at the low price of $4 each, this day received at the STONE STORE.
July 7.

FLOUR,
MANUFACTURED at Watervale, Onondaga Co., constantly on hand, and for sale at the STONE STORE.
July 7.

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands been from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE.

NOTICE.
THE subscriber would say to all those who are indebted to him, by note or book account, of six month's standing, that he wishes them to call and settle the same previous to the first day of September next.
N. B. Those whose accounts have been standing from ONE to THREE YEARS, will do well to remember the above invitation. 20tf
De Ruyter, July 21, 1840.
DANIEL R. BURDICK.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.
THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.
STEEL SPRINGS,
For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.
HORSE SHOEING.
This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.
Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.
☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.
THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretensions from Maine to Georgia.
TYPE—EMBELLISHMENTS.
The Casket is printed [illegible] and beautiful type, upon the most white paper. The illustrations are not surpassed by those of any periodical, at home or abroad; and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. [illegible] States.
LITERARY CHARACTER.
The literary character of the Casket is well known. It is [illegible] of the highest order and sustained by writers of the first rank. Essays, Tales, Sketches and Travels, compose its [illegible] prose articles, while the poetry is equalled by that of no other magazine of the character. The variety for which the Casket is celebrated, shall suffer no diminution, but on the contrary every exertion shall be made to increase its interest.
Several histories of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a [illegible] account of the great battles of that time. Thus the Casket, instead of being filled with [illegible]
[illegible]
TERMS [illegible]
[illegible] Editors are served with the Magazine [illegible] the advertisement is inserted. [illegible]
Published by GEO. R. GRAHAM,
[illegible] Carter's Alley, Philadelphia.
, Subscriptions received at this Office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.
Ladies' Department.
Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. [illegible] bedsteads, and stoves, [illegible] at one shilling per week, [illegible] each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and lodging. One shilling extra is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable library. [illegible] Minerals and Curiosities.

About twenty-[illegible] been expended on the De Ruyter Institute for the purpose of facilitating the student in the pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - - $3,50
In the Languages and higher English branches, 5,00
In Drawing, - - - - - - - - - 2,50
In Painting, - - - - - - - - - 2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - - 4,00
Tuition in advance.
March 17, 1840. 2tf

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

JOB PRINTING.
BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

FOR SALE—A first rate one horse carriage.—Terms easy. Enquire at this office.
March 10

Friction Matches.
THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!
A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Tailoring Establishment.
S. M. HOUSE.
W[illegible] respectfully announce to the citizens of De Ruyter and the surrounding country that [illegible] in the line of his profession [illegible] greatest possible despatch, and on [illegible] reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of [illegible] Store, [illegible] Street, where they will be attended to [illegible]
De Ruyter, June 16, 1840. [illegible]

R. HOE, & CO.
Press Makers and Machinists,
Nos. 29 & 31 Gold-Street-Factory, New York.
HAVE constantly on hand and manufacture at short notice, every article necessary for a Printing office and bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:
The Smith Printing Press, Imperial, No. 5, 3, 2, 1, prices ranging from $300 to $250. Super Royal, [illegible] price $240. Medium do., price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price [illegible]; $250; Super Royal $240, Medium [illegible] $150; Gilpin's Improved Self-inking Machines, from $100 to $125; Standing Presses from $160 to $300; Iron Lithographic Presses $125 to $225; Hoe's patent iron Copper-plate Presses $135 to $350; Saddler's Presses [illegible]; Book Binder's Presses and Ploughs $8; [illegible] each $1; Patent Ruling Machines, [illegible] side $125; do. to rule both sides $250; [illegible]; Imposing Stones $25 to $50; [illegible] Stands $2 to $4 50; Galleys $1 25.
[illegible] and ten lines Pica per [illegible] lines do. 28. Six lines do. 30. Five [illegible] lines do. 34. Cannon 36. Double [illegible] Great Primer, or English, real Double [illegible] Small Pica 38; Paragon, Great [illegible] Pica 38; Pica, or Small Pica [illegible] Small Pica 44; Long Primer, 39. [illegible] 64; Brevier 64; Minion 46, [illegible] 84; Pearl, $1,40. [illegible] assortment of Fancy and ornamental [illegible] &c. &c. for sale at the established [illegible]
[illegible] March 1840.

Agents for the Register.

NEW-YORK.
[illegible]—Ezekiel G. Potter, Henry C. Hubbard, P. Babcock.
[illegible]—Rev. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Burdick, [illegible] Maxson, Isaac Brown, jr.—*Leonardsville.* [illegible]
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—[illegible] Greene, Rev. William Greene, Henry H. Baker.
[illegible]—[illegible] Whitford.
Petersburgh—Rev. Azor Estee.
[illegible]—Rev. N. V. Hull.
[illegible]—Dea. [illegible]
[illegible]
[illegible] Dea. Maxson Greene.
[illegible] P. M.
[illegible]
[illegible]—Lewis C. [illegible], Nathan Truman.
[illegible]—[illegible] Langworthy, H. W[illegible] P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.
Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.
Lost Creek—Lev. H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.
Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.
Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.
Waterford—Rev. Lester T. Rogers.

WISCONSIN.
Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.
Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.
Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
Greene, Bailey, & Burdick.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

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*This narrative was written by a distinguished Carolinian as a contribution to Mrs. Ellet's lately published "Country Rambles;" but, being transmitted too late for insertion in that volume, has been kindly proffered to the New Yorker.—*Ed.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, SEPTEMBER 15, 1840. NUMBER 28.

RELIGIOUS.

From the Christian Observer.

HEAVEN.

"That contemplation of heaven, as the end of the Christian's race, and the hope of the Christian's calling, which alone can be beneficially operative upon his moral state, views it as the universe of sanctified spirits congregated before the throne of God—the centre and rallying point of the spiritual world, where angels, and thrones, and dominions, principalities and powers, and the spirits of just men made perfect—that vast concourse of God's family, in their different stations and degrees—assemble round the Throne, with the regularity and order of reverential and all-pervading humility, and with the harmony of universal love—where no rebel in heart against the Sovereign Will, could dare to enter, because the law of the Lord is but the expression of the general mind; where those who in life were united in holy affection; who have fallen asleep in Christ, and who in death were not divided, shall meet at the right hand of Christ, in everlasting re-union; where all will rejoice to do God's will perfectly; where all the individuals of that congregated universe are knit together by bonds of indissoluble union; where the spirit of Christ pervades every breast; and where the same *perfect* image of Christ is stamped upon every soul; where the same sentiment of gratitude to the Creator, Redeemer, Sanctifier,—the Triune God,—animates every bosom; where the same enjoyments delight every heart; and where the same anthem of praise flows from every tongue—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing!"

"If we would have our conversation in heaven, we must often meditate upon the "things above, where Christ sitteth at the right hand of God." We should love to expatiate within the hallowed borders, that we may spy out the promised land, pluck some specimens of its fruits and flowers, and acquire some knowledge of its character and inhabitants. Thus should we trace back the link of connection from the glories which hereafter shall be revealed to us, to the glories which previously must be revealed in us, to prepare us for appreciating and enjoying them. By contemplating what we shall be when Christ appears, we should discover not only a motive, but a model by which to purify ourselves, even as Christ is pure. Therefore, we should often draw aside the light veil which curtains off from eternity, and soberly contemplate all to which the torch of revelation extends its light, and the purified vision of faith can reach. What is the scene that opens upon our views? Is it vague, and chill, and wild, and ghastly? Is it such a scene as fiends would imagine, and Southey, as their prophet, reveal? No. It is a scene in which *the Christian finds himself at home.* All its objects are familiar, and congenial to the feelings of the regenerate; only all have ripened into perfection, and are illuminated with a halo of glory. It far more resembles the evenings at Bethany; the walk to Emmaus; the guest-chamber at Jerusalem; the Mount of Olives, and the domestic or social circle pouring out the deep and varied affections of the heart, of a present God, as they *bend the knee* together before "*the Throne of Grace*;" and rising, only with more tender and holy affection, to "love one another."

"Views such as these keep perpetually open the communication between time and eternity. Earth and heaven are viewed, not as two essentially different worlds; but as two provinces of the same great empire, separated but by Jordan's narrow stream, regulated by the same laws, ruled by the same Sovereign, animated by the same principles and feelings, or differing not in kind, but in degree. Such views tell with practical benefit, and with power, upon every habit, taste and temper. While those views must necessarily be inoperative, which wrap up religion in a shroud of mystery and superstition, so as to scare men from it, by its gloomy aspect; which represents God as bestowing upon his people here a charter of privileges and immunities which they neither value nor understand; and designing hereafter to remove them, every one, from his vine and fig-tree,—and by a transportation, at which he shudders, to colonize a strange and visionary heaven, into the nature and enjoyments of which, it is deemed a prime ingredient of humility, piety, soberness and faith, not to presume to inquire. That man has found a great *practical principle* by which to test his pleasures here—who believes that the enjoyments of heaven are congenial to the sanctified affections of the Christian; who believes that he shall carry into eternity his very *self*—the tastes and tempers which now constitute his moral identity—that the change which death effects, is not of character, but of circumstances; and that this very change only gives fuller liberty and stronger stimulus to the character, whatever it may be, freely to develop, and fully to display itself.

"If such be the end of the Christian's calling, what of necessity must be the means? If such be the place to which the soul should tend, what must be the way? In other words, what is religion? Can it be that a wearisome and insipid round of ceremonial observances should conduct to those joyous mansions of spiritual bliss? Could a heart, willingly devoted to the debasing and transitory pleasures of this world, and dead to every spiritual sentiment and enjoyment, live upon the heavenly manna, the light food of angels, and not lust after the flesh-pots of Egypt? Could it eat of the fruit of the tree of life, which alone never withers, and be satisfied? Could it drink of the waters of the river of life, which alone never fail, and thirst no more? Can the bustling activities of a feverish and unsubdued mind—anxiously interested, perhaps, about the accessories of religion, but dead to its spirit—conduct the soul to those calm mansions of rest which Christianity opens upon it? Can a spirit of party in religion tune the soul to harmony with a universe? Can a mind, studious to lose itself amid the pathless labyrinths and subtle perplexities of mere theoretic knowledge, enthroning its idol tenets in the sanctuary, and submitting to them every decision of the understanding, and every affection of the heart, be fitted for that kingdom of heaven where the *one* doctrine and the *one* precept is—CHARITY? No! Religion, as the path which leads to that spiritual heaven, is the entire crucifixion; and purged by the spirit of Christ from the love and the practice of sin. It is a humble walk with God, by faith in a crucified Redeemer; in a sense of his continual presence; in an entire and cheerful dependence upon his Providence and grace. It is a resigned submission—a patient endurance—a zealous performance of His whole temper—a subjection to the cross of every sinful passion and wicked temper—a sanctifying of every affection—a faithful discharge of every relative duty, under a sense of obligation to God, as well as to man. It is a deadness to this present evil world—a weaning of the heart from time, and a fixing it upon eternity; looking "not at the things which are seen, but at the things which are not seen." It is a life guided by principle—a heart animated and warmed by love to God, ruling in a pure heart, over calm yet energetic tempers,—warm, yet restrained affections. It is the spirit of God, crowning the work of grace with His own ripe and peculiar fruits; "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the gospel kingdom established in the heart; that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Such is the object to which every soul that is sincerely and intelligently engaged in the work of religion, and treading the path which leads to immortality, tends in this life, and by whose light it guides its steps.

"There but remains to invite all at once to enter upon that blessed path which conducts to eternal glory, steadily to pursue it; solemnly to warn each person to look neither to the right hand nor to the left for his example or apology. A dizzy precipice lies on both sides; therefore walk by faith, and not by sight, in the narrow path that leadeth unto life. Take the Bible into your hand, and into your closet. There seek by the faith, that you may transcribe from it upon your soul every feature and lineament of the image and the mind of Christ. Then run with patience the race which is set before you; be it rugged, or be it smooth. Look stedfastly *onward* to the wished for goal, *upward* for the promised and only effectual aid. With the free promises, the atoning sufferings, the everlasting love of your Savior, your Father and your God, on which to rest your soul, you may indeed deeply suffer, "if needs be;" but you need not fear. Let the first object of your heart's desire be to love, to resemble, and to be with Christ; and all things must work together for your everlasting good. Joys and sorrows, sufferings and consolations, must alike be ministers of mercy, because commissioned by the Father of mercies, and the God of all comfort. By faith and love, direct your prow towards the heavenly shore, and the storms of life will only bear you more rapidly to that happy land, within whose hallowed confines sin and sorrow can never enter the haven of your everlasting rest."

From the Episcopal Recorder.

"*And Jesus, being wearied with his journey, sat thus on the well.*"

How instinctively does the Christian cling to every trait of humanity recorded in the history of his divine Master. They create an identity of feeling that gives us boldness in our petitions, when like him, we are suffering with the trials and temptations of earth.

The soothing billow sinking into silence; life moving slowly through the torpid veins, and softening the rigid muscles of the departed; the whitened leper dropping his scaly covering at the command of the great Physician, and the furious demoniac, "who wallowed foaming," yielding himself again to the tender influences of humanity;—these are the Christian's bulwarks, which tell him that his salvation was wrought out by no less a hand than that of the Eternal One. But Jesus sleeping, Jesus wearied, Jesus in tears, these are gentler forms in which he condescended to our infirmities, and here we recognize the "High Priest who can be touched with a feeling of our infirmities." "Being wearied with his journey he sat on the well." Those toil-worn limbs trembling from pure fatigue; that sacred head was bowed in weariness, and that tongue, from which flowed those rills of comfort which now refresh our noon-day path, thirsted for the cooling waters of the well of Sychar.

"But, fellow-traveler, wearied with thy journey, art thou not sitting by a well?"—Hast thou not dipped thy vessel into some fountain by the way, or said to another, "Give me to drink?" In this desert world the gayest seek some sparkling fountain at which to satisfy the craving want which cries "Give, give!" the saddest, some lonely spring at which they may cool their burning eyelids.

And thou who drinketh of the shining waters of imagination, who loseth the remembrance of the noon-day travel and the midnight darkness in the sparkling cup of fiction, drink deeply—dream on; but behold the night cometh when the fountain may be no longer bright; dream on, but the graceful shadows must lose themselves in a dark reality!

And thou, who being wearied with thy journey, hast chosen that fountain which hast its source and dwelling place in the sympathies of the human bosom, and whose waters, like those of the wilderness, need but a branch from that tree "whose leaves are for the healing of the nations," to make them sweet as "the river that makes glad the city of our God." I, a lonely pilgrim, wonder not at thy choice, for thy shelter is verdant, and thy cup inviting; and yet "the golden chord *must* be loosed; the pitcher *must* be broken; the wheel *must* be broken at the cistern. The dust shall return to the earth, as it was, but the spirit to God who gave it."

But lonely mourner, clad in thy weeds of sorrow, where art thou sitting? Victim of disappointed hopes, towards what fountain art thou bending thy footsteps?—"Hew not out for yourselves again those broken cisterns which can hold no water," but with humble confidence approach that fountain "opened in Israel," and "whosoever will, let him take of the waters of life freely!"

And thou, humble disciple, like thy master, wearied with thy journey, come with me, and we will seat ourselves beside the living waters which swell up from the depths of a Savior's love. The way *is* weary; the noon-day sun has beaten upon us; the cold dews of midnight have hung heavily upon our garments; but let us rest awhile by a well more refreshing than the waters of Sychar. And fear not that there will not be sufficient for thee and me, "*for the well is deep*," deep as eternity! unlimited as infinity! New life will pour itself through our languid frames, and we will go from "strength to strength, till unto the God of gods appeareth each of us in Zion."

C.

FOR SPIRITUAL PEACE.

Jesus, in whom the weary find
  Their late, but permanent repose;
Physician of the sin-sick mind,
  Relieve my heart, assuage my woes.
O let my soul on Thee be cast,
Till life's fierce conflict all is past.

Loos'd from my God, and far remov'd,
  Long have I wander'd to and fro;
O'er earth in endless circles rov'd,
  Nor found whereupon to rest below.
Back to my God I trembling fly,
For, O! the waters still are high.

Selfish pursuits and nature's maze,
  The things of earth, for Thee I leave;
Put forth thine hand, thine hand of grace,
  Into the ark of love receive.
Take this poor fluttering soul to rest,
O! take it to thy sheltering breast.

Fill with unutterable peace,
  Stablish and keep my sinking heart;
In Thee may all my wanderings cease,
  From Thee may I no more depart,
Thy utmost grace be call'd to prove,
And lov'd with everlasting love.

PRAY WITHOUT CEASING.—These words may well be interpreted according to the *literal* meaning of them; for if the soul can once get an absolute dominion over the passions, keeping continually a strict guard over them—if it be always duly prepared, and have in their just degrees, all the requisites of prayer, which are faith, repentance, love, humility, obedience, thankfulness, resignation, charity, and sincerity, though the man be not always upon his knees, yet his conversation will be in heaven and his soul will be so abstracted from the world, as to be exercising itself in praise, or petition, or adoration of God; which his infinite goodness will accept as devotion, though it be not accompanied with all the outward circumstances. In reality, a formal and customary kneeling, a lifting up of hands and eyes to heaven, *without the heart*: a cold and careless uttering of words is but the dead carcass of prayer. The life of prayer consists in the combination of the fore-mentioned dispositions, without which it can neither be satisfactory to a wise man, nor, it is to be feared, acceptable to the Almighty, who searches the heart and trieth the reins of the children of men. We should ever supplicate, "Lord teach us to pray!"—*Howe.*

KNOWING CHRIST.—Where does the Christan's strength lie? It lies in this alone—in believing, experimental views of the Lord Jesus Christ. If we obtain those views of our blessed Saviour, which are offered to us all, we may obtain a principle and power to resist all difficulties in our way; but this is absolutely essential. To know Christ, then, is the great lesson of our lives; to know him more and more is the single and grand lesson which every soul among us must desire on our way to heaven. For this alone, St. Paul counted all things but loss that he might be accounted of Him. This, and this alone, was that which seemed to him to sum up all other blessings in himself. What was so inexpressibly precious to St Paul, and is most precious to each believer in exact proportion to his experience of it, must be set before us all as the grand thing we have to aim at in our desires, our exertions, and our prayers.—To know the glory of Christ, the majesty of Christ, the power of Christ, the faithfulness and truth of Christ—to know his holiness—to know more & more of his tender compassion to sinners—to observe his wise and merciful dealings with his people—to observe the promises he has given, and the means by which he accomplishes them—to know how he loves us—to experience, in our own hearts, the height and depth, and length and breadth of that love which passeth knowledge—this is the business of each one who would call himself a Christian—this is the grand spiritual discovery, after which each of us must aim. For this no exertions are too great, it will infinitely more than repay every effort that we can make for it.—*Rev. B. Noel.*

There was at first no distinction of sects and opinions in the Church; she knew no difference of men, but good and bad; there was no seperation made, but what was made by piety and impiety, or what is all one, by fidelity and infidelity; "for faith hath in it the image of godliness engraven, and infidelity hath the character of wickedness and prevarication." A man was not then esteemed a saint for disobeying his bishop or an apostle, nor for misunderstanding the hard sayings of St. Paul about predestination; to kick against the laudible customs of the Church was not then accounted a note of the godly party; and to despise government was but an ill mark and indication of being a good Christian. The kingdom of God did not then consist in words, but in power of godliness; though now we are fallen into another method; we have turned all our religion into faith, and our faith is nothing but the productions of interest and disputing; it is adhering to party, and a wrangling against all the world beside; and when it is asked of what religion he is of, we understand the meaning to be,—what faction does he follow; what are the articles of his sect—not what is the manner of his life; and if men be zealous for their party and that interest, then they are precious men.—*Jer. Taylor.*

THE EVENING OF LIFE.—Amid life's varied streams, and sources of transport and pain, often mingled and often alternating, we learn at least to prefer those milder and more certain or enduring pleasures which calmly soothe us, to the bustle, the labor and excitement that engage and animate our youth and mature strength. Agitations of emotion at length lose their charm: they disturb more than they animate us. As age advances to its sober evening, we perceive and appreciate the value of conscious life without pain; of sedate tranquility; of reposing, yet not inactive thought; of sensibility without perturbation; of patient hope; of resting nobility; of sensations that please, but do not agitate; of intellectual rumination; and of those solemn aspirations of sacred foresight, of prospective gratitude, and of humble reliance on the great mediatorial Benefactor, which close our mortal days with true dignity, and make even dissolution an inestimable blessing.—*Sharon Turner.*

AWFUL MINISTERIAL EXAMINATION.—I confess that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou to prepare him for it? And what testimony must he give to the Judge concerning thee? Such questions will naturally occur at such a time, to every Minister, whose conscience has not lost all feeling and tenderness. When one of our flock passes the awful line of separation; or when we are laying his remains in the chamber of darkness, how can we help reflecting with ourselves, and saying, here lies the body, but where is the soul? What did I for it before it departed? It was part of my charge, what account can I give of it to God!—*Baxter's Reformed Pastor.*

THE TRINITY AT CREATION.—What should hinder us from accepting the solution, given by the best expositors, ancient and modern, and drawn from this consideration, that, in the Unity of the Divine Essence there is a plurality of Persons, co-equal and co-eternal, who might say, with truth and propriety, "Let us make man;" and "Man is become like one of us?" Of such a personality revelation informs us; it is that upon which the economy of man's redemption is founded; his creation, as well as that of the world, in different passages attributed to the Father, to the Son, and to the Holy Spirit; what more natural, therefore, than that, at his production, this form of speech should be used by the Divine Persons? What more rational than to suppose, that a doctrine so important to the human race, was communicated from the beginning, that men might know whom they worshiped, and how they ought to worship? What other good and sufficient reasons can be given, why the name of God, in use among the believers from the first, should likewise be in the *plural* number, connected with verbs and pronouns in the *singular*? It is true, we Christians, with the New Testament in our hands, may not want these arguments to prove the doctrine; but why should we overlook or slight, such very valuable evidence of its having been revealed and received in the church of God from the foundation of the world? It is a satisfaction, it is a comfort, to reflect that in this momentous article of our faith, we have patriarchs and prophets for our fathers; that the God of Adam; of Noah, and of Abraham, is likewise our God; and that when we adore him in three persons, and give glory to the Father, to the Son and to the Holy Ghost, we do it as it was done in the beginning, is now, and ever shall be.—*Bp. Horne.*

By preaching of God's word, the glory of God is enlarged, faith is nourished, and charity is increased. By it the ignorant is instructed, the negligent exhorted and incited, the stubborn rebuked, the weak conscience comforted, and to all those that sin of malicious wickedness, the wrath of God is threatened.—*Grindal.*

FOR THE IMPENITENT.

ETERNITY.—Suppose some little insect, so small as to be imperceptible to the human eye, were to carry this world, by its tiny mouthfuls, to the most distant star [illegible] of God has placed in the heavens. Hundred of millions of years are required for the performance of a single journey. The insect commences upon the leaf of a tree, and takes its little load so small that even the microscope cannot discover that it is gone, and sets out upon its almost endless journey. After millions and millions of years have rolled away it arrives back again to take its second load. On what interminable ages must pass before the one leaf shall be removed? In what period of coming time would the whole tree be borne away? When would the forest be gone? And when would that insect take the last particle of this globe and bear it away, in its long, long journey? Even then, eternity, endless, unchanging, [illegible] lying before it. The mind sinks down perfectly exhausted with such contemplations. Yes! our existence runs parallel with that of God. So long as he endures, so long shall that flame which [illegible] our bosoms glow [illegible] glow in the [illegible] ven, or burn with [illegible]

A[illegible] giving up [illegible] shall have [illegible] their w[illegible] [illegible] on the [illegible] [illegible] shall [illegible] ed.

The [illegible] grave, [illegible]

Ye, who have wronged [illegible] the world of hidden injuries and wrongs inflicted with deliberate malice long years since. It is dreadful [illegible] peace with [illegible] a witness against us who has been received into eternity. His tale will [illegible] judge [illegible] and we [illegible] shall be speechless [illegible] in view of solemn consideration, the Saviour said *Let not the sun go down upon your wrath!* O, settle with thy fellow man lest death come in the hour of his slumber, and seal up his eternal testimony against thee. *Be at peace with thy [illegible] while thou art in the way with him.*

FOR MOTHERS.

From the Mothers' Monthly Journal.

MATERNAL RESPONSIBILITY.

This is a theme upon which much has been said and written. It is not, in the present instance, selected for its novelty. Probably this article will contain no new ideas respecting it. Yet it is chosen as the topic of remark, from the conviction that its paramount claims upon the attention of those for whose special benefit the Journal is designed, may well justify "line upon line, and precept upon precept."

No human being is so naturally and deeply interested in the welfare of young children, as she who has brought into existence these germs of immortality. Paternal affection may be strong, but maternal is stronger. There is great beauty in the language of Isaiah, when, in enforcing the love of Christ to his church, and declaring it to exceed even that of a mother to her children, he inquires, "Can a woman forget her sucking child?" The fact that her little ones drew nourishment from her own veins, is ever remembered with indescribable emotions, by every mother who is true to the claims of nature, and constitutes a tender bond of attachment to her offspring, distinct from that which unites her to any other being on the earth.

Nor is the faithful mother's singular and sacred love towards her children wholly unreciprocated. The father may have made liberal provisions for the support and education of his sons and daughters, and he receives from them the tribute of filial gratitude and affection which he merits. But there was something in the vigilant and self-denying, patient and unassuming care and guardianship of the mother, which penetrated the inmost recesses of the young heart, and erected a hallowed altar there upon which the vestal flame was kindled, sacred to the precious recollection of a mother's love. This is, if the comparison may be allowed, in the breast of the child, what the Holy of Holies was in the Jewish temple. The poet Campbell recognizes this truth when he causes his forlorn Exile of Erin to inquire,

"Where is the mother that look'd on my childhood?"

It is well known that the first step towards leading an individual in the path of duty, is the securing of a strong hold on his affections. The more unlimited is our confidence in those who attempt to do us good, the more deep is our conviction of their pure and disinterested attachment to ourselves, the more readily are we inclined to listen to their arguments, and the more easily are we prevailed upon to yield to their persuasions. When God is about to extend the sceptre of grace to perishing sinners, the Spirit first exhibits to them His character in its matchless perfections, [illegible] in contrast their past conduct [illegible] of that law which is holy, just and good, [illegible] them that the [illegible] possible exhibition of divine compassion to their polluted souls was made by [illegible] on Calvary, and thus, by a golden chain, every link of which confirms the evidence that God is love, does He draw them to repentance.

[illegible] it is through the medium of the affections that the secret springs of the [illegible] heart [illegible] bent to holy [illegible] early youth is the most favorable period in which to impart virtuous principles, and mould the character for time and for eternity—since the attachment between the mother and her offspring is peculiar and distinct from every other—and since [illegible] the solemn trust of [illegible] direct attention to the [illegible] mind, and impressing the first stamp upon the infantine heart—who can appreciate the fearful weight of responsibility which [illegible]

[illegible] starting [illegible] those [illegible] could [illegible] infu[illegible] precept and example [illegible] which those [illegible] while they [illegible] devel[illegible] mother [illegible]

[illegible] Aaron Burr were [illegible] were daughters [illegible] Edwards. Both these mothers were [illegible] Christians, and [illegible] sons to God [illegible] The mother of the [illegible] the nurture [illegible] to witness [illegible] of her extra[illegible] interests. The mother of the latter, together with his [illegible] early childhood, [illegible] communica[illegible] remarkable [illegible] of the soul of [illegible] the recorded [illegible] of what she would have been to him, had her holy life been prolonged. Thus early bereft of parental example, protection and instruction, Aaron Burr with capacities not inferior to those of Timothy Dwight, pursued a course which has made his name a terrific beacon both in the domestic circle and in the political world; while Dr. Dwight became eminently successful in extending the boundaries of learning and religion while he lived, and left behind him a noble monument of piety and genius in his written works. Who can say but that if Mrs. Burr had lived to watch over and pray with her son, these highly gifted youth might have pursued the same narrow path, so that they would have been equally useful on the earth, and equally welcome in the heavens?

Mothers! though your children may not possess mental endowments of so high an order, with which to bless or curse mankind,—honor or offend God,—elevate or degrade themselves,—yet they do possess souls as precious, for whose salvation the same blood has been shed; and while your lives are spared, they are as much dependent upon you for their guidance aright, and you are as deeply responsible to God as were these mothers, for the manner in which you discharge the sacred trust. Oh, are you individually prepared, with reference to your children, to obey the summons, "Give an account of thy stewardship, for thou mayest be no longer steward?"

ALIQUIS.

"Let no man despise thy youth;"—as if St. Paul had said to his son in the gospel—"let your walk and conversation be so wise and so upright, that no man can despise thee."

Content is natural wealth.—*Socrates.*

FOR THE CHILDREN.

From the London Child's Companion.

PREVARICATION.

'Do come with me to the cricket match,' said Sarah Roberts to little Annie Cooper, one fine holiday afternoon; 'Mary James says there are two such pretty tents, and so many fine ladies and gentlemen. Do come, Annie.'

'I cannot, Sarah; indeed I cannot." Annie replied. 'Mamma told me so particularly not to go near the cricket field, because people are often hurt by the ball; and, you know she would be so very angry.'

'Oh, but she need never know it, Annie. Do come,' said Sarah coaxingly.

'But mamma would be sure to ask me where I had been, Sarah; and I dare not tell a story,' replied Annie less firmly.

'Well, you can tell her you came and fetched me, and then we took a walk past the church, and up the green lane by farmer Cummings' mill; we shall go there you know, so it will not be a story.' Thus did the naughty Sarah endeavor to persuade Annie to disobey her kind mamma; and I am sorry to say, that Annie, who so firmly refused at first, instead of leaving Sarah, and thus shunning the temptation, at length consented to go with her.

So off they set up the green lane, and past the mill, and across the meadow, and at length came in sight of the forbidden cricket field; when Annie forgot her mamma's orders, and thought only of the pretty tents, the cricketers in their white dresses, and the fine dressed ladies who looked on. She reluctantly left the field when they heard the village clock strike five.

'I hope you have had a pleasant walk, my dear,' said Annie's mamma, as she entered the room. 'Where have you been?'

'I have been with Sarah Roberts, for a nice walk, mamma,' answered Annie; up the green lane, past farmer Cummings' mill.'

'I am glad you have enjoyed yourself, my dear; and am very happy to hear that you have obeyed me, and have kept away from the cricket field,' said Mrs. Cooper; 'as I shall be able to trust you another time.'

These words smote Annie's conscience, and she felt half inclined to tell her mother all about it; but then she thought her mamma seemed so satisfied, that she would never ask her any more about it: so she sat down to tea, and talked and laughed with her brother as though nothing had happened. But be assured my little readers, that sin, sooner or later, is always found out: and so it happened now; for, in the evening, a friend of Mrs. Cooper's called upon her, and seeing Annie in the room, he exclaimed, 'So you went to see the cricket match this afternoon, Annie. I was quite surprised to see you there, without your mamma or papa.'

Annie turned red with shame and confusion; and her mamma said, 'I thought you told me you had not been there, Annie.'

'I did not tell you I had not been there, mamma; I only told you where I had been and said nothing about the cricket field,' Annie said, sobbing with shame and sorrow.

Mrs. Cooper was very much grieved to find that her little daughter was capable not only of disobeying her strict commands, but also of deceiving her by prevarication; and, after a short time, she said, 'I thought you incapable, Annie, of disobeying me; and am very sorry to find that you could not only do this, but also endeavor to deceive me by a falsehood, under the guise of truth. This prevarication is, in my opinion, worse than a direct untruth; as it shows more design and wilful depravity than a complete falsehood uttered in the shame of the moment. Remember that Ananias and Sapphira did not tell a direct untruth; but they placed the money at the Apostle's feet, wishing them to think it was all they had received for the possession they had sold. And when Peter asked Sapphira, saying, 'Tell me whether ye sold the land for so much?' She said 'Yea, for so much.' Now this did not seem a direct falsehood; she had sold it for that money, and more added to it; so you told me you had been up the green lane, past farmer Cummings' mill; so you had, but you had been somewhere else besides. You know the consequences of the sin which Ananias and Sapphira committed; they were struck by God with instant death. O, my dear child, praise God that he has not punished you in like manner, but has allowed you time to repent of your sin.'

Mrs. Cooper knelt and prayed with Annie, that God would pardon her for Christ's sake; and implored the grace of his Holy Spirit, that she might be preserved from doing such wickedness any more. Annie then rose from her knees, and received a kiss of forgiveness from her mamma, retired to her little bed-room with a light heart, which she could not have done, had her fault remained undiscovered and unpardoned.

And now, my readers, let me beseech you whilst you are young, to check every propensity that may lead you to disregard truth; and carefully avoid every word and action that may lessen your abhorrence of falsehood. Constantly endeavor to form habits of sincerity and uprightness, and shun the slightest approach to falsehood.—Remember, that 'the lip of truth shall be established forever; but a lying tongue is but for a moment.' Prov. xii. 19.

ANNE.

Example and Precept.—'There goes my teacher, if 'tis Sabbath day,' said a little boy, five years old to his mother, on observing his Sabbath school teacher taking an unnecessary walk. Precept is nothing without example. Unless teachers will daily live as they desire their scholars to live, they ought never to expect any good effect to result from their instructions.

THE REGISTER.

De Ruyter, September 15, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

HOLINESS NECESSARY TO SALVATION.

Different motives influence men to the same courses of conduct. In natural things the same results may be attained by both. But in moral and religious action, it will be different. To come within the pale of God's promises, and secure his favor, cannot be attained by any who act from motives of personal interest. The external conduct of a man may be correct, and all his actions, so far as the observation of men can extend, may be virtuous; yet it is in no wise certain that such an one is in favor with God. It is also possible that men may suppose themselves in possession of virtuous principles, and labor to cherish and cultivate them; and still fall under the censure of God's law—"The heart is deceitful above all things, and desperately wicked; who can know it?" Simon Magus supposed the gift of God could be purchased with money, and fondly thought that he could purchase the power to cast out devils, and, like the Apostles, work miracles, while he was in the gall of bitterness, and under the bonds of iniquity. Paul, before his conversion, verily supposed he ought to do many things contrary to Jesus of Nazareth. The seven sons of Sceva took it upon them to cast out devils in the name of Jesus, while they were strangers to that divine power which alone could purify the heart, and cause evil spirits to depart. These fell under the condemning influence of God's righteous law. If any such motives influence men now, they can not reasonably expect that different consequences will attend them.

The honor of God's throne requires that such rewards should be given to men as will, in their nature, correspond with their motives and conduct. If a man serves God for temporal gain, or to secure the good will of men, in these things *only* will he receive his reward. If a man performs religious duties and wears a sanctimonious appearance for the praise of men; in the praise of men is his reward. If Christ is preached through strife, or any other selfish or interested motive, and souls are thereby brought to the Savior, he who thus preaches him can not hope for a reward, because he had not the glory of God in view. And there can be little doubt that souls will be saved through the instrumentality of some who will, *for that act itself*, finally be cast off in the day that shall try the secrets of men's hearts. No reward can be claimed for *that good* which was done with evil intentions. Neither can perfect assurance be given that the divine favor will attend those who (though no evil motives influenced them) were not actuated by the single desire to glorify God. "If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man,) God forbid; for then how shall God judge the world?" To secure the favor of God, therefore, it is necessary that both the conduct and motive be right. Otherwise God's law is dishonored, and purity and impurity are made to dwell together.

In these days of religious excitement, there is extreme danger of being influenced by sectarian feeling. We have, at some times, been grieved to see a denominational feeling more strikingly exhibited in revivals, than a pure desire for the conversion of souls. And always at such times we have seen the withering and deadening effect that has followed. If professors of religion are influenced more by denominational pride, and a desire to increase the number of their sect, than by aspirations after holiness and efforts to extend religion in its purity; may they not expect their reward in those things which they have most desired? If we labor for one man, we have no equitable claim on another for pay for our services. If we serve our own desires, or sect, and not Christ; our reward will consist in the gratification of those desires, or the advancement of that sect, and not in the reward of the righteous which the Savior gives to those who love and serve him. If, then, we will have eternal life—the joys of heaven—a crown of righteousness—we will secure them by giving to *Christ* our hearts, and letting our eyes observe his ways, though by *doing it* we sacrifice our comforts, our good name, and our denominational feeling. The disappointment of that soul must be inexpressibly bitter that has fondly "dreamed of heaven," when the last day shall reveal to himself and the assembled world the hidden evils that have lurked in the heart and influenced the conduct. It were better not to dream of heaven than to meet such a disappointment. And yet it is feared that it will attend those who aim not to do the will of God with singleness of heart. To presume on the mercy of God, and to indulge in sin willingly, is virtually to despise God, and provoke his wrath. To shut the eyes to the truth, and to sear the conscience as with a hot iron, is the most effectual method of hardening the heart, and driving the Holy Spirit from it. The sin of ignorance must be regarded as equal with the sin of disobedience, when ignorance is cherished at the expense of keeping the truth from the understanding. A cherished ignorance and a cherished sin, must eventually bring destruction and misery to the soul.

The way of the transgressor, in heart, motive, or conduct, is hard. But great and continued peace have they that love the law of the Lord, and nothing shall offend them. Heaven, and the presence of the Lord shall be the inheritance of the pure in heart forever.

SANDWICH ISLANDS.

During the first evening of the session of the Cortland Presbytery in this village, Mr. Vanderzee, who has resided three years as a Missionary on the Sandwich Islands, gave an interesting account of the origin and progress of the mission. The first missionaries sailed from Boston in 1819, and arrived the following year. Just previous to their arrival, the King had forbidden Idol worship, and changed other customs for selfish purposes, so that when these missionaries arrived, the natives, being without any religion, were more ready to receive the gospel. On their arrival they were forbidden to land by the governor, who was influenced in this by certain wicked foreigners residing there. After repeated requests they were permitted to remain one year only at first, and to teach the gospel to none but the king and chiefs. At this time there was no written language there. The missionaries commenced their labors by forming an alphabet, (which is the same as the English with three exceptions) and taught the king and chiefs to read. From the interest felt by the king he permitted them at the close of the first year to remain another, and then permanently. Having thus established themselves with the king and chiefs, the missionaries had ready access to the common natives.

The population of the Islands is from 100,000 to 120,000. Of these there are about 40,000 that can read, and 20,000 that can read intelligibly. Previous to 1836 there were but about 800 pious natives on the Island. The missionaries wrestled with uncommon fervency and zeal in prayer to God, and the answer was almost immediately felt in the conversion of about 11,000. The blessings of civilization accompany the spread of the gospel there.

Very great regard is paid to the observation of Sunday. The native churches do much towards sustaining the mission.—They have sent two of their number to the Rocky Mountains, who are there laboring for the advancement of the gospel. Most of the children are now receiving instruction from the missionaries or native teachers.

Many interesting facts were presented relative to the former and present moral character of the natives, their customs, mode of life and government; also, relative to the soil of the country, food, wealth and occupation of the inhabitants. Few of the barbarities now exist which formerly characterised them; such as want of natural affection, and habits of indolence and crime.

Surely the Lord has been good to the Sandwich Islands. May the precious gospel soon be extended to all the Isles of the Sea, and to every heathen nation. Thousands were converted on the Sandwich Islands in answer to prayer. Will not Christians love to pray for other heathen? Surely they will. The voice of prayer will continue to ascend until the Isles of the Sea shall turn to the Lord, and all nations join in singing "worthy is the Lamb that died to redeem us, and make us kings and priests to our God."

RELIGION—POLITICS.

The religion of the Bible, and *party* politics, are so dissimilar that both cannot possess the heart together. "Ye can not serve two masters." Religion demands the heart and life. *Party* politics monopolizes the same. The former calls for the discreet exercise of the judgment. The latter intoxicates the senses by an excitement of the passions. The former is of divine origin and seeks the temporal and eternal good of all men. The latter is of lower birth, and is best pleased with personal advancement.

The exercise of the elective franchise, however, is manifestly the privilege of the Christian, and it may become his duty; yet every Christian who will make politics the subject of his meditation—the theme of his conversation—will find that it will drive Christ from his heart, and that "peace which passeth understanding," from his soul. It is the duty of the *Christian* to be a *Patriot*, also; but it cannot be his duty to enter the whirlpool of political excitement, and fan the flame of party feeling and prejudice in his heart till it destroys his relish for the high and holy exercises of religion. We fear that many professors of religion, under the influence of party zeal, forget that "The king's heart is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will."

Christians are exhorted by an Apostle to make prayers, supplications, and intercessions, for those in authority, that under them we may lead peaceable and quiet lives in all godliness and honesty. If this exhortation were attended to by Christians, they would do more towards securing honest rulers than it is possible for them to, by entering the giddy whirlpool of party excitement. While we ask Christians not to forget their high calling in their party zeal, we would ask them to use those means (if any) that are in accordance with the spirit and precepts of the gospel to secure rulers who fear God. We ask no one to deny himself the exercise of constitutional rights, but we ask all Christians in the exercise of these rights to exhibit the *Patriot* and the Christian. Let men of this world contend about worldly matters; but let the Christian be heavenly minded, and do all things to the glory of God.

Elections.—The most vigorous efforts are now made throughout the country to secure the election of certain officers. Almost every mind is excited upon this subject.

A more important election is also at hand. The Great King of Heaven is electing his saints. He is inviting all to receive a crown of righteousness—to become kings and priests—to be made infinitely rich, honorable, and happy. His spirit is inviting,—his word says come,—his embassadors exhort saying, "all things are ready." "Come and welcome."

What say you to this invitation? to the crowns, and thrones, and joys that are offered? Will earthly crowns equal them? and can they shine brighter than the sun in its meridian glory? Vanity and disappointment are written on all such, and but few of all can obtain them. But the rich inheritance of heaven is free for all.

You, perhaps, are anxious that the appointed day shall not pass without the election of your favorite candidates. There is a time beyond which, it may be impossible for you to be elected a saint of God. That time may be before the Nov. election. If you allow that time to pass unimproved, your loss will be irreparable.

EDWARD C. DELAVAN.

We have received the report of the trial of E. C. Delavan, for an alleged libel.—The suit was brought by John Taylor, a Brewer of Albany, for certain publications which declared that impure water was used by brewers. It appeared in evidence that water was taken from a pond which was supplied from the wash of the ground, and not from springs. Dead dogs, and cats, were cast into it. It received the wash from several other dead animals. It likewise received the wash of a glue factory, and of several sewers. The pond seldom contained pure water. From seven hogsheads of water taken from this pond, the filth was several inches, from three to ten, in depth after settling. After a patient hearing of the evidence, the Jury retired, and, after a consultation of about an hour, agreed upon their verdict, which was, FOR THE DEFENDANT WITH COSTS.

This report should be in the hands of all. Two dollars remitted, *post paid*, to J. Marsh, Clinton Hall, New York, or E. H. Pease, Albany, will secure 100 copies.

THE CONTRAST.

Multitudes are ever ready to throng places of public amusement—to join in the festive dance and make merry with the senseless, the giddy, and profane; while few are found, who love the courts of God—the communion of saints, and the holy and delightful exercises of religion. The Scriptures inform us that "wide is the gate, and broad is the way, that leadeth to destruction; and many there be that go in thereat; Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it". We are also assured that an innumerable multitude of sinners will fall short of eternal life, while the righteous only, shall be glorified and made happy in heaven. Reader, which is your choice?

Errata.—In the Register of the 8th Inst. in the last paragraph of the article under the caption, 'St Paul's Spirit of Accommodation'—for 'meetings' read *writings*, and for 'interpolation', read *interpretation*. The MS. was correct.

TEMPERANCE AMONG CATHOLICS.

The Catholics in many places in the United States, are taking the Total Abstinence pledge almost en masse. Perhaps there is not a religious society that has done so little comparatively in the temperance cause as the Catholic. From their present efforts we are encouraged to hope that their diligence may atone in some degree for former negligence. There is a broad field before them. And if they succeed in driving intemperance from their church, they will be more fortunate than some others, and will be more entitled to the praise of working miracles, than they are for many of which they boast.

Ladies' Companion.—The Ladies' Companion for Sept. has come to our table. It is embellished with a steel engraving, exhibiting "a view from Mount Ida (near Troy)", and a plate of the Fall Fashions. The Companion is second to no periodical in its literary character. The most eminent American writers are contributors to its columns.

FIRE.—The house of J. R. Rider, of this village, was discovered to be on fire last Wednesday evening, during the absence of the family. By the timely efforts of the Fire Company and citizens the flames were soon arrested. Damage estimated at $300. Insured for $190. Much praise is due to several *Ladies* for their efficient action.

INTELLIGENCE.

From the N. Y. Spectator.

Dreadful Shipwreck.

FIFTY LIVES LOST.

By the arrival of the brig Attention, Capt. McCurdy, at Boston, from St. Johns, Newfoundland. Messrs. Topliff of the News Room received the following melancholy recital, probably furnished to Capt. McCurdy by the chief mate of the Florence, who was one of the passengers on board the Attention.

The Florence, as stated below, belonged to this port. She was 197 tons burden, and was built at Brunswick, Maine, about a year ago. She was owned by Balger & Peck, of this city, and Captain Samuel Rose of Freeport, Maine, and was insured in the Safety office for $11,000.

NARRATIVE.

The following disaster is one of those awful occurrences of which the south-eastern coast of Newfoundland is often the scene. The brig Florence, of and for New York, Samuel Rose, master, sailed from Rotterdam, June 30, with a crew of 8 persons and seventy-nine passengers. Cargo, ballast and a few casks of wine. They were favored with pleasant weather until nearly up with the eastern part of the banks of Newfoundland, when they were assailed with a succession of gales, attended with fog and rain, up to the time of their shipwreck.

On Sunday morning, August 9, the man on the look-out cried "hard down the helm, breakers ahead." The helm was immediately put a lee, but before the sails were taken aback, the brig struck the rocks on her starboard side. A moment before she wss going at the rate of seven or eight miles the hour. She instantly filled and fell over on her side, when a scene of confusion and terror presented itself, the horror of which can be better imagined than described. Here were the wife and husband bidding each other a last farewell.—the frantic mother clasping her infant to her bosom, as if even death itself should not separate them,—while some few who had no relations on board, were endeavoring to secure what money they had, by fastening it to their bodies, but which, alas, proved the means of their destruction. For that which they vainly thought would secure to them a comfortable home in the fertile lands of the far west, changed their destiny to an eternal home in death. On attempting to swim to the land, the weight of the money sunk them to the bottom.

Capt. Rose, with commendable coolness, commanded all to remain by the wreck until some means were devised for escaping with safety. For this purpose, Mr. William Robbs of Springfield, Mass., took the head of a line and sprang from the vessel to a ledge which lay between her and the shore. An overwhelming wave, however, overtook the devoted sailor, and dashed him against the rocks a mangled corpse. Capt. Rose next attempted this, the only means of saving those on board. He was more fortunate, and reached the land in safety. The crew were all saved except the second mate. But only thirty of the seventy-nine passengers were saved, and of these, many were saved by Capt. Rose and Mr. Schofield, chief mate, at the imminent peril of their own lives; and by the time these were saved, about three hours after the brig struck, there were scarcely two of her planks together. All were literally in splinters.

Thus thirty-seven persons were thrown ashore on a barren, and to them unknown part of the coast. Many of them were but half-clad, and most of them were without shoes. Not a solitary biscuit was saved. In this pitiable condition they commenced their journey through thick woods and swamps, and over bleak and rugged hills, in hopes of finding some human habitation.

For four days they continued their course governed chiefly by the wind—the sun, moon and stars being obscured nearly all the time by the fog and rain squalls, which latter were very frequent—sometimes eating the bark from the trees, and what few berries they could find. Early on the morning of the 13th, Capt. Rose and Mr. Schofield ascended a hill in hopes the fog might clear off, and afford them a view of the surrounding country. At 9 o'clock the weather cleared a little, and they were enabled to see the harbor and village of Renouse. The happy intelligence was soon communicated to the rest, and they resumed their march with lighter hearts. When they entered the village, its hospitable inhabitants welcomed them with every thing which their present need demanded. Mr. Goodrich of whose benevolence the crew and passengers speak in the warmest terms of gratitude, gave money and clothes to them, and furnished a vessel to convey them to St. Johns, the residence of the U. S. conseler agent.

At 7, P. M., on Saturday the 15th, they were landed at St. Johns. The news of their arrival soon brought to the shore, rich and poor, old and young, some thrusting bread into the hands of the shipwrecked strangers, and others taking the poor wretches home with them. Nothing was spared which pity could suggest to alleviate their wants and sufferings. The next day being Sunday, nothing was publicly done for them; but on Monday handbills were posted up, requesting a meeting to take place at the Chamber of Commerce, to devise means to relieve the necessities of those whom fate had thrown upon their shores. Some seventy or eighty pounds were collected in a short time, and resolutions were passed to raise a sufficient sum whereby the emigrants might be enabled to reach the place of their destination. A committee was appointed to receive clothing and money from all who felt disposed to give. Capt. McCurdy did not hear the result, as he sailed on the following morning, but thinks, from the philanthropic spirit manifested by the people of St. Johns, that these unfortunate people were amply provided for.

From the N. Y. Spectator.

MEXICO.

The outbreak in the capital has had its day, and the government of Senor Bustamente is once more on its legs, though somewhat shaken. The revolution, which commenced on the 15th of July, was brought to a close on the 26th, after ten days of fighting and three of negociation. The bloodshed was horrible; 80 of the actual belligerents and 400 peaceable inhabitants are said to have been killed.

The negociations were commenced on the 23d, but not concluded until the 26th, when a convention was agreed to, as follows:—

Art. 1. The lives, persons, offices, and property (of the insurgents) are guaranteed, in every sense of the word; the term offices to be understood as applying to those conferred by the Supreme Government.

2. The general in chief, D. Gabriel Valencia, offers in every legal manner possible, to use his influence with the general government to procure from Congress a reform of the constitution.

3. All the political events which have occurred from the 14th inst. to the present, shall be buried in utter oblivion,—the forces which may have adhered to the plan adopted in this capital on the said 15th inst., being included in this convention.

4. A free passport out of the Republic shall be granted to any individual of the persons included in this convention, at his own request, even though an action may be pending against him for political opinions.

5. The insurgent troops shall retire to such position as His Excellency Gen. Gabriel Valencia shall select; and he shall also designate what general of the insurgents shall command them. The latter will be responsible for any disorders which may be committed, and for the fulfilment of the orders which the aforesaid general may have given.

6. His Excellency, the general-in-chief, Gabriel Valencia, and the generals of his army, pledge their honor before the whole world, to cause this convention to be faithfully and legally fulfilled, in all its parts.

7. This convention will be applicable only to Mexicans.

8. This convention, as soon as it is ratified by the chiefs of both parties, shall be promptly carried into effect, and in order to afford time for its ratification, hostilities shall continue suspended until the morning of the 27th.

Mexico, July 26th, 1840. In the edifice of the Great Society, 11 o'clock at night.

A letter in the Journal of Commerce, dated July 28th, says that the Federalist troops marched out of the city on the 27th, with their weapons, artillery, &c. It was rumored, however, that instead of giving up their arms at a village designated for that purpose, they fortified themselves on a hill, three leagues from the city. There does not appear to be any stipulation for the surrender of weapons in the convention.

Gen. Urrea had fled, and Farias, the provisional President, also.

Installation of a Huron Chief.—On Wednesday, Aug. 19, I saw a singular and interesting ceremony, at the Indian village of Lorette, near Quebec. Mr. Ed. Seguin (the favorite vocalist) was created a chief of the Hurons, by the name of "Wach-n-wachn," signifying an aquatic bird of passage, possessing a strong and most harmonious note, called "The Great Diver."—About noon, the chiefs, squaws, and the entire village, all, dressed in their picturesque costume, with their paint on, rings and feathers, &c., were, by the sound of cannon, assembled in the Hall of Council, a large square room, rudely furnished. Mr. Seguin was attired "en Indien," and having been conducted to the seat "d'honneur," the ceremonies commenced with the grand chief Nicholas addressing the new member in a speech in the Huron tongue, interrupted occasionally by the words "Huntaw," or "hear" "hear," of the tribe. The speech concluded, he then shook hands, and reseated himself; after a long silence, another chief, Stanislas, advanced to the chief

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elect, and spoke in like manner; and so the third, and fourth;—during the above, you must imagine the Hall of Council to be filled (by the village tribe, chiefs, squaws, with their papooses: strangers invited by Mr. Seguin, all in their gayest holiday attire,) with the exception of a large circle where stood an immense cauldron of soup, around which were again about 60 bowls, each person in the village being compelled to carry away some portion of soup—near this, and opposite to the chiefs, on a wooden tripod, stood a ram's head—after the foregoing, the priest (and also interpreter) of the tribe, advanced and spoke with much dignity and solemnity—the subject of his speech was, that the rank of chief had been confered upon Mr. Seguin, in grateful remembrance of the kindness and hostility to the principal chiefs of their village, when in London, in the year 1825, shewn to them by himself and father: he added, that in the names of those very chiefs (three of whom were present) he was proud, after fourteen years, to be enabled, in their own village, to give a small return to him, who, in a distant land, had proffered the hand of welcome and friendship. This oration was received with the utmost enthusiasm.

The grand chief then again taking his hand, led Mr. Seguin round the cauldron, slowly dancing and chaunting a wild but melodious strain, with occasional chorus: this was repeated by every chief; and then the diploma was presented, written first in the Huron tongue (read by the priest,) in English (read by Hotsawati,) and lastly, in French (read by a relative of the priest.) Mr. Seguin then returned his thanks in a neat speech in French; and with Mrs. Seguin and Mr. Horncastle (who were present,) sang "God save the Queen," with the most soul-stirring effect; this over, the soup was distributed, and the company dispersed. The chiefs retiring with a few select friends to a cold collation furnished for them by Mr. Seguin at a comfortable house of entertainment near the village, where mirth and music reigned paramount.

After the repast, the whole village in procession came to conduct in triumph their new chief back to the council chamber, where the warriors exhibited their curious dances, and a ballat of action, describing the taking, scalping, and destruction of a prisoner.—At 6 o'clock we left, highly gratified by ceremonies, at one so curious and imposing, and so seldom to be seen; as it is only on rare occasions, and for some service rendered them by the white man, that they, the Hurons, ever confer this, the highest honor they have in their power to bestow.

The carriage drove off, amidst the roar of cannon, ringing of bells, and huzzas of a gratified and noble tribe of Indians.—*Montreal Courier.*

Horrible.—A girl, named Anne Johnson, formely of Salem, Mass., and who once sustained a good character, was enticed from her home, a few years since, by a man residing in New York. She lived with him until the villian forsook her, when she abandoned herself to vice. A short time ago she died, suddenly at the age of 18, and the Coroner who held an inquest on her body, retuned a verdict of, "*Death from intemperate habits!*"—*Lowell paper.*

Only eighteen! yet mature in vice.—Lately so modest and buoyant with hope,—now sunk to the depths of infamy, and even into the grave, at the early age of eighteen! You have a mother perhaps, and brothers and sisters, and a father; and they have been following you in their thoughts through all the changes which have come over you, and their hearts have been wrung with anguish as they saw how rapidly you were hastening to ruin. From a regard to their own reputation, they hid their sorrow within their own bosoms, but it was thereby rendered more intense.—This last act of the drama has put an end to their anxieties, by realizing their fears. Their daughter and sister, whom once they prized above price, is gone to the grave, the miserable victim of seduction and vice. They weep for her as those without hope. There is nothing to alleviate their sorrow. They will *never* be comforted; though time will abate the poignancy of their grief.—When it is considered that all the wretched inmates of the brothel,—every one of the many thousands who inhabit our large cities,—has near relatives somewhere, bound to her by the ties of nature and affection, following her with their prayers and tears, yet almost despairing of her reformation,—and when we look upon *her* in her debasement, and think what she once was, and what she might have been had she continued in the paths of virtue,—what an idea is presented of the misery of vice! Though its exterior is often beautiful, at last it biteth like a serpent and stingeth like an adder. If there is one man, more than all others, who deserves to be driven from society, as a murderer of innocence and hope,—as a heartless demon, whose smile is death,—it is THE SEDUCER. Aye, the seducer.—He "enticed her from her home,"—and here is the result!—*J. of Com.*

A Domestic Frog.—In Siliman's Journal there is an account of a frog in a perfect state of domestication, in the possession of Dr. Wm. Rools of Kingston. It appears that the lower offices of the house are what are called underground on the banks of the Thames. This little reptile accidentally appeared to his servant emerging from a hole in the skirting of the kitchen, and for the first year constantly withdrew on their approach. From their kindness, however, and from partaking of food given to him, he gradually acquired habits of familiarity, and during the following three years regularly came out every day, particularly at meal time, and partook of the food given to him by the servants. One of the most remarkable features of its artificial state of existence was his strong partiality for warmth, as during the winter he regularly (contrary to the cold-blooded tendendcy of his nature,) came out of his hole in the evening, and directly made for the hearth, in front of a good kitchen fire, where he would continue to bask and enjoy himself until the family retired to rest. There happened to be at the same time, a favorite old domestic cat, and a sort of attachment existed between the two incongruous inmates; the frog frequently nestling under the warm fur of the cat, whilst the cat appeared extremely jealous of interrupting the comforts and conveniences of the frog.

Another Texian Tiger.—A late Houston Mornig Star gives the particulars of a desperate rencontre between a Mr. F—— and a large tiger on the Banks of the La Bacca river, which occurred recently. Mr. F—— furnishes the editor with the statement himself. It seems this gentleman was hunting cattle in the "bottoms," and after forcing his way for half a mile through the thick cane in order to strike across from one path to another; he heard a rattling and cracking of the breaks in a partial opening a short distance before him; supposing that he had come up with the object of his search he hastened forward. As he came within ten feet of the spot, he saw crouched upon his belly in the attitude of springing, an enormous tiger. His eyes were fixed with fiery intensity upon him, his tail was vibrating slowly, and every moment showed the animal to be just ready to spring.

Mr. F—— quickly cocked his rifle and brought it to his shoulder. The spring and shot was almost simultaneous. As the animal struck the ground with a yell he writhed and rolled, and uttered unearthly yellings for nearly a minute, when he seemed exhausted. Mr. F—— then drew his Bowie knife, and stealthily approached as the animal lay with his back towards him, and drove the steel to the handle in his side. A sharp yell and spasms, and he was dead. The ball had entered the region of the heart. This was one of the largest tigers ever killed in Texas, and equal in almost every respect to the Royal Bengal Tiger of the East. It measured 14 feet from the tip of the nose to the extremity of the tail. Mr. F—— took the skin from the monster and keeps it as a trophy.

A Reminiscence.—The little paragraph which appeared in the Sun a few days since relative to the original Declaration of Independence in the office of the Secretary of State at Washington, has elicited from the veteran chirographer, Mr. B. O. Tyler's *fac simile* copy of the Declaration, taken by him in 1817, at which time Josias W. King, Esq., then clerk in the State Department, had charge of it for more than twenty-five years. At that time it was kept enclosed in a tin case; and when the capitol was burned by the British during the late war Mr. King took the Declaration, all the treaties, and as many other valuable papers as he could carry, and fled with them to Montgomery Court House, Md.,—thereby preserving them from the general destruction.—When J. Q. Adams came into the State Department, he had the Declaration taken out of its tin case, elegantly framed, enclosed it in a mahogany case, and hung it up in the Secretary's room—the case being provided with a door, by opening which any one can see the original. The splendid full length portrait of Washington, by Stewart, owes its preservation from the conflagration to Mrs. Madison. When that heroine saw the capitol in flames, she took her carving knife and cut the portrait out of the frame in which it hung, rolled it up, got into her carriage and drove with it to Montgomery Court House, where it, with the public documents, was preserved.—*N. Y. Sun.*

Spaniards at Onondaga Lake.—There is reason to believe that the Onondagas were visited by the Spaniards over land from Florida, long before the planting of the English colonies in America. The Spaniards, in their eagerness for the discovery of mines of the precious metals, seized upon every indication of the existence of gold and silver, with the greatest avidity. The Florida Indians had heard of the Onondaga lake, and of the white mineral substance deposited along the edge of its waters. This deposite was nothing more than salt from the springs, oozing through the circumjacent marshes. Hearing this white substance described, the companions of De Soto doubted not that it was silver. Indeed, the rumor came to be that the bottom of the lake was paved with silver, and a body of Spaniards crossed the country, from Florida to Onondaga, to discover it and take possession. So says tradition; and the antiquaries have made various discoveries in this neighborhood, tending strongly to its confirmation.—*Com. Adv.*

Galena Gold.—The Galena Democrat says:—"We were yesterday shown a lump of Virgin Gold picked up on the surface of the ground in Iowa Territory, a short distance from Galena. This is the first piece of gold that has been found in this section of the country, and we have no doubt, when search is fully made, that it will be found in large quantities." It is possible that gold may be discovered among the other minerals of the northwestern region of the U. States: but the surest and easiest method of procuring it there, as well as elsewhere, we imagine, will be to plough for it.

The Connecticut Meteor.—A gentleman who has just returned from Stratford, Conn., states that in the southern part of Trumbull, three miles from where he was, a fragment of stone fell to the earth, of the size of a peck measure. This stone fell in a private path, ploughing along for some distance, and scorching the grass all the way. No other fragments had as yet been found. It is conjectured that the explosion of the body of which this was a part, caused the "earthquake" of the 16th ult.—*Journal of Commerce.*

S U M M A R Y .

Misses Frances Ingraham, Adeline Thurston, Julia Ann Milliken, Caroline and Elizabeth Isley, were lately drowned near Portland, by the upsetting of the boat Banner, in which they with some others were on a pleasure excursion. They were shut in the cuddy of the boat, and could not be taken out until life had fled. They were taken up and placed side by side on the deck of the Water Lilly which came to their assistance, and conveyed to their friends. A few moments hurried them from active, joyous life, to the eternal world.

Mr. Norris of Philadelphia, has made an arrangement with the agent of the Emperor of Russia, to furnish him 200 Locomotive engines, for $1, 400, 000. Forty are to be delivered each year. They are principally to run upon the Rail Road between St. Petersburg and Moscow.

The Africans of the Amistead are at Westville, 2 or 3 miles from New Haven. They are rapidly learning to speak our Language. Some of them can read the New Testament intelligibly. They are uncommonly susceptible of religious impressions. They are very anxious to return to Africa. With one or two exceptions, they possess very strong minds.

The Indians have lately committed great mischief in Camden county, Georgia. Several persons have fallen victims to their cruelties.

The number of passengers that have arrived at the port of New York from foreign countries, from Jan. 1st to the 1st Inst. is 48,492.

"*Another Revolutionary hero gone*".—Married at Mahon, Nova Scotia, on the 15th ult., Mr. Reuben Young, a life-guard of Gen. Washington in the revolutionary war, aged 82 years, to Miss Sarah Reineff aged 25.

The Lion and Lioness presented to the President of the United States by the Emperor of Morocco, have been sold at Philadelphia. The former for $250, the latter for $125.

Texas.—The Texians under Maj. Gen. Felix Houston, had an engagement with the Camanches on the 12th ult. Upwards of 40 Indians were killed, 2 taken prisoners, and 200 horses and mules captured. The Texians had 1 killed, and 7 wounded—one mortally.

M' Conoughy has been found guilty of the murder of Mrs Brown and five children and an attempt on the life of Mr. Brown. The hope of obtaining a small amount of property induced him to the act.

A Destructive Avalanche occurred at New Orleans on the 21st ult. between Conti and St. Louis streets. It destroyed the wharves for some distance. It swept away a quantity of sugar and other produce which lay upon the wharf. Such slides are taking place every year doing immense damage.

Remarkable Natural Phenomenon.—The New Orleans Picayune says there is an infant in Georgia, whose head is thirty five inches in circumference, and is larger, and weighs more than all the rest of the body.

A Flouring mill at Lockport, valued at $35,000; together with 2,500 bushels of wheat were burned on the night of the 31st ultimo.

Eleven thousand papers are published in the United States, and thirteen thousand in the civilized world.

Arrival Extraordinary.—An Episcopal church arrived the other day in Matagorda, Texas, on board the brig Susan. The Gazette says "it is a handsome and well finished building, with pulpit, pews, &c. complete.—*N. O. Picayune.*

This is no novelty. Ready made houses of all sizes have become quite an article of exportation from Yankee land.—*Jour. of Com.*

Iowa.—The Burlington Gazette states that the health of Iowa Teritory is, thus far this season, universally good. The crops of wheat, rye, and oats have been as abundant as usual, and the crop of corn will be very large.

Dr. Hines.—Doct. Hines, alias James Walker, convicted in New Orleans on the charge of negro stealing, was, on Saturday 22d ult. sentenced to imprisonment in the penitentiary for 14 years.

Canal Tolls.—The tolls collected on all the State Canals, from the opening of navigation to the close of July, in each of the last six years, are as follows, viz:

1835,	$702,971
1836,	712,013
1837,	526,768
1838,	677,105
1839,	761,422
1840,	715,271

The average for each of the six years is $682,541. The tolls of 1840 are only $12,900 more than they were for the same period in 1835, and are $46,151 less than they were last year.

Frog found in Coal.—On Wednesday morning as two colliers, George Ross and James Gardner, were in one of the Rooms of the Old Muirfield Pit, at Gargieston, they found a living frog embedded in the solid seam of coal, at least twelve fathoms beneath the surface of the earth. The niche in which it had lived was perfectly smooth inside, of the exact shape of the frog and without a crack or crevice to give admittance to air. The hind legs of the animal are at least a third longer than usual, the fore legs shorter, the toes longer and harder, and its general color is of a bronze shade. It leaped briskly about the moment that it was excavated from its narrow cell.—How many centuries it has been shut out from light and air, and entombed in its dreary dormitory, it is impossible to say—certain it is, that although diminutive in form and with great brilliancy of eye, it has a most antediluvian aspect.—*Edinburg Courant.*

It is said that the shoemakers of Lynn, Mass., have made a large shoe, not a wooden one, but one made of stout leather, large enough to carry twenty-four persons to the Bunker Hill Convention.—*Boston Mercantile Journal.*

Wisdom of Cherokee Rulers.—We learn through John Ross, a principal cheif, that the council of his nation have passed a law making the traffic in ardent spirits a penal offence, and the consequence has been, that 15,000 gallons on its way into the nation, were stopped and re-shipped. Let the rulers of more refined and superior nations learn wisdom from the simple and unsophisticated child of nature.—*Bapt. Record.*

Captain Talcott and Professor Renwick, the Commissioners appointed to explore the Northeastern Boundary Line, have had a colleague assigned them from the Topographical Bureau, to fill the vacancy caused by the resignation of Professor Cleaveland.

Major James Graham, who has lately been employed in the determination of the Boundary which divides us from Texas, is the officer appointed.

Something New.—Among the candidates offered yesterday for admission to the freshman class at Cambridge, was a pupil of the Perkins Institution for the Blind—a youth of sixteen, blind from his birth. He passed a perfectly satisfactory examination in all the branches, and was duly admitted. He has been a pupil of the institution over six years, and has acquired, besides an acquaintance with the branches requisite for admission to college, a knowledge of the French language and of the science of music.

We were anxious to know how this youth who has entered college was to progress in his studies, as all the books are not printed in raised letters, and we learned that he is assisted by a lad with a pair of eyes, who reads his lesson, looks out words in the dictionary, consults the grammarian, &c. His lesson once committed, he goes to his tutor, who reads passages to him, for instance in Greek; these he will translate and parse with ease, and such is the increase, of the power of memory by this practice, that it goes far to counterbalance the loss of sight.—*Boston Journal.*

Manuscript Books.—Before the invention of printing, fifty years were sometimes employed in producing a single volume. At the sale of Sir. W. Burrel's books, May, 1796, there was displayed a manuscript Bible, on vellum, beautifully written with a pen, and illuminated, which had taken upwards of half a century to perform; the writer, Guido de Jars, began it in his fortieth year, and did not finish it till he was upwards of ninety.

Furious Riding.—While a large collection of people were assembled yesterday afternoon in Chatham street, opposite the Hall of Records, witnessing the engine performances, a Frenchman, named Napoleon Davise, a lapidary, who resides at Hoboken, came riding down Chatham street at a furious rate, and regardless of the danger of the proceeding, dashed with his horse into the crowd, running over a little girl about eight years of age, by which the child was very badly hurt about the head and face. She was rescued by some spectators, who took her into a public house opposite, and had her injuries properly taken care of; while others secured the horse and rider, conveyed them to the police office, and Davise was temporarily committed to prison to await further proceedings.

The metropolis comprises an area of 70 square miles, of about 9 1-2 miles in diameter, and thus assuming a radius of five miles from St. Paul's Cathedral. Every year London is adding to its population that of a city equal to York. The total population of the metropolis is now 1,950,000, and by the end of next year it will exceed 2,000,000, and in ten years a population of 400,000 has been added, which is as much as the ancient city in the time of Charles the II.

Petition for Freedom.—Negro girl Agnes, hitherto a slave, the property of Mr. George Shaw of Virginia, petitioned the court for her freedom, showing cause of action in that her master had brought her from the state of Virginia, and offered her for sale in the city of Baltimore. John Scott and Hugh Davey Evans, Esqs. appeared on behalf of the petitioner, & John Glenn, Esq. for the respondent. The counsel for the petitioner succeeded in establishing their proof, and his honor Judge Brice gave a decision, accompanied with some remarks in point, in favor thereof.

The counsel for the respondent stated that an appeal would be had from the decision.—*Baltimore American.*

L I S T O F R E C E I P T S .

For the Register for the week ending Septemper 15.
Of C Rogers, $1 Seth Halbert, ,37. W G Elsworth, $1, S Breed, ,62. Adam Lansing, $2.

MARRIED,

In this village, on the 10th inst., by the Rev. J. R. Johnson, Mr. LEROY H. HOWSE, and Miss MARY J. RIDER.

⁂ The printers were remembered.

DIED.

In Stephentown, on the 6th inst., Oscar U., son of David G and Orrilla Whitford, aged 1 year, 7 months, and 3 days.

ADVERTISEMENTS.

Fall & Winter Fashions

JUST received by J. M. LETTS
Sept. 8, 1840

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 26tf

Sept. 1.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "I. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

FLOUR! FLOUR!

SUPERFINE FLOUR, of the first quality, Manufactured by John F. Hicks, at Watervale, Onondaga, Co. for Sale by the Subscriber at $5,00 per Barrel. S. G. WALKER

De Ruyter, June 1, 1840.

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe.

WHOLESALE AND RETAIL,

at the STONE STORE

12tf DE RUYTER, N. Y.

AS USUAL.
The Cheapest in Town!!!

S. G. WALKER is now receiving a fresh supply of Spring Goods, which will be sold at PRICES never before heard of, together with a good assortment of DRY GOODS AND DRY GROCERIES. *More in a few days.*

De Ruyter, May 20, 1840. 12tf

111 CORDS of good Beech and Maple wood wanted at the sign of the Mammoth Boot.

June 2.

NEW GOODS.

S. G. WALKER is now receiving a full Stock of *SPRING AND SUMMER GOODS*, which will be sold at very low prices for Cash, Produce, or GOOD CREDIT.

De Ruyter, May 20, 1840.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

Sept. 1.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 26w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Agent.

August 24th, 1840. 28tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 8a1
Red Back Money	3 8a1
Millers Bank, Clyde	25
Farm. Bank, Seneca co	25
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-2
Schuylkill Bank	broke
Towanda Bank	4 1-4
Honesdale Bank	4 1-4
Susquehanna co	4 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	——
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	——
CANADA	5a7

PRICE CURRENT.

ASHES.—Pot, per cwt		4,88
Pearl		5,25
FISH.—Mackerel No 1	bbl	13,75
" No 2		11,25
" No 3		6,00
Shad		9,50
FLOUR.—N. Y. super. canal		5,00
Ohio		4,88
Rye Flour		3,00
Indian Meal		3,00
GRAIN,—Wheat, Northern		1,10
" Western		,—
Rye		,65
Corn	56lbs.	,60
Barley	do.	,65
Oats		,40
Beans, per tierce		13,00
MOLASSES	gal.	,30
OILS.—Whale		,30
Sperm, Fall		1,00
" Winter		1,12
PROVISIONS.—Beef, Mess		14,75
" Prime		10,00
Pork, Mess		15,75
" Prime		13,50
" Fresh, per cwt		8,50
Butter, Orange	lb.	,15
" Western		,10
Cheese		,06
Hams		,10
SALT.—Turks Isl	bush.	,35
St. Ubes		,33
Liverpool, ground		,25
TALLOW		,08
WOOL.—American		,23
Merino		,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

555 VEAL Skins wanted, for which the highest market prices will be paid, at the Sign of the Mammoth Boot. June 2.

POETRY.

From the Methodist Protestant and Family Visitor.

LINES FROM MY JOURNAL.

Another kinsman dead! I scarcely knew
He had a being till I learned to mourn
His premature departure.

Ah, 'tis thus,—
The truths, we might have triumphed to believe
Had we been taught them sooner, come at length
With an unwelcome message to the heart
By coming there too late: 'Tis like the wind
That breathes the cold of winter, and should sweep
Across December's snow, but lingers there,
To burst in blighting on the blossomed Spring.
But why raise *I* this murmur? Wake my soul
To far more general sorrow: bleed my heart
With pangs of sterner anguish. Can'st thou weep?
O, has the fount of sympathy no drop
To bathe the spirit's altar, in the hour
Of prayer for the unhappy, the oppress'd!
I know it has: the breast that never felt
For its own woes must feel for other's here.
Ah, weep then: for the Unbeliever, weep!
How self-deluded is the erring mind
That will not turn to see the light of truth,
But in its own perverseness sows the seed
Of darkness through its sojourn, and of death—
Eternal death—beyond the silent tomb.
Is Infidelity immortal there?
Shall scepticism doubt forevermore?
No—no—it cannot be. The time will come
When Death shall rouse the sleeper from his trance,
And Judgment answer every cavil-dream,
And vast Eternity proclaim the truth.
O had he learned it sooner! Would to God
He had not so long doubted! Never more
Can he be unbelieving. He must learn
When such dread monitors arise to teach
What they have made so dreadful and so true.
'Great God of Mercy!——————
——————but the prayer were vain.
Can I call back my kinsman, and renew
The chequered visions of his three-score years?
Is there a strength in this weak arm of mine
To stay the course of nature! to endow
Her suns and systems with a grander flight?
Dare I uplight the standard of revolt
Where angels tremble but to raise the eye?
And combat with *His* vengeance who called forth
My name from dust, and gave a single breath
To be its light, and loveliness, and soul!
Presumption claims its offspring. Thus to think
Were madness worse than Bedlam could retain.
I durst not pray then for the fallen soul.
O I should veil my face as in the dust,
And let the chill of terror freeze my heart,
When e'en the Spirit may not intercede,
And Jesus's prayer is changed into the doom,
"Depart ye cursed! Evermore depart!"

Sept. 1840. CAMPBELL.

MISCELLANEOUS.

DISTANCE OF THE FIXED STARS.

Some readers, from their ignorance of the mathematical principles of astronomy, and from being incapable of appreciating the observations to which we have referred, are apt to view with a certain degree of skepticism the conclusion which astronomers have deduced respecting the distances and magnitude of the stars. Perhaps the following consideration, level to the capacity of every man of common sense, may have a tendency to convince even the most skeptical that the stars are situated at an almost incalculable distance from the earth.

Suppose a telescope to magnify 400 times, that is, make a distant object appear four hundred times nearer, and four hundred times larger in diameter, than to the naked eye. With an instrument of this description I have been enabled to read a person's name, the letters of which were not above half an inch in length or breadth, at the distance of more than two miles. When this telescope is directed to the moon, it enables us to perceive the shadows of its mountains, and other minute portions of its scenery, and even to distinguish rocks and cavities less than a mile in diameter. When directed to the planet Venus, it exhibits it as a large splendid body, with either a gibbous, a half moon, or a crescent phase.— When directed to Jupiter and Saturn, it makes these orbs appear several times larger than the moon does to the naked eye, and enables us to see the dark belts which run across the one, and the rings which surround the other. Now if this same instrument be directed to the fixed stars, it shows them only so many luminous *points*, without any well-defined diameters. It brings to view hundreds and thousands of stars which the naked eye cannot discern; but, although they appear somewhat more brilliant, they appear on the whole, no larger in diameter than the stars in general do to the unassisted sight. This circumstance I consider as a palpable and sensible evidence of the immense distance of the fixed stars; for bodies at the distance of 900, and even, of 1800 millions of miles, appear magnified in proportion to the power of the instrument; and why should not the fixed stars appear magnified in the same proportion, and present to the eye large disks like the planets, were it not on account of their incalculable distance? Were they only at a moderate distance from the planetary system—suppose ten times the distance of Saturn, or nine thousand millions of miles— this would undoubtedly be the case; but observation proves the contrary. When we view a planet—for example, *Saturn*, which is distant nine hundred millions of miles—through a telescope magnifying four hundred times, we contemplate it as if carried to a point only the four-hundredth part of its distance; that is we view it as if we were brought within little more than *two millions* of miles of its surface. In other words, we see it of the same magnitude, and nearly with the same distinctness as if we had surmounted the law of gravitation, and been transported more than 897 millions of miles from our present abode in the direction of that orb.

Which such an instrument is directed to the fixed stars, it does not lose its power as a telescope; this is proved by its presenting the *nebulæ*, which are invisible to the naked eye, as large, well-defined spaces in the firmament. It carries us within the four hundredth part of their actual distance and enables us to contemplate them just as we would do if it were 400 times nearer than we are. Let us suppose, as formerly, the distance of the nearest stars to be 20,000,000,000,000, or twenty billion of miles, we contemplate such stars by this instrument as if we were carried to a station nineteen billions nine hundred and fifty millions of miles from the place we now occupy, where we should still be fifty thousand millions of miles* distant from these bodies. Supposing the sun were removed to a point fifty thousand millions of miles from the place he now occupies, which is 526 times his present distance, he would appear 526 times less in diameter than at present, or under an angle of little more than 3 1-2 seconds, which is less than the apparent diameter of Uranus, a body which is generally invisible to the naked eye; so that if a star be distant twenty billions of miles, and equal to the sun in magnitude, it should appear no more than a point when viewed with a telescope magnifying 400 times.— Supposing, then, that we were transported through the immense space of 19,950,000,000,000 miles, we behooved to be carried forward several thousands of millions of miles further before those distant orbs would appear to expand into large disks like the moon, or like Jupiter and Saturn, when viewed through telescopes.

The above considerations prove to a demonstration that the nearest stars are removed from us at immense and inconceivable distances; and if their distance be so great their magnitudes must likewise be astonishing, otherwise they would be altogether invisible either to the naked eye or by the telescope; for a distant visible object must always be considered as having a magnitude proportional to its distance and its *apparent* diameter.—*Dick's Sidereal Heavens.*

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*The following is the calculation expressed in the figures:
400,200,000,000,000,000, distance of the star.
50,000,000,000, distance as viewed by the telescope.
19,950,000,000,000, distance from the earth at which we view it.

From the N. Y. Temperance Herald.

YOU ARE A LOST CAT.

The author of the following is a venerable and highly respected clergyman, who has spent some fifteen or twenty years as a missionary among the Osages, now pastor of a church in this state.

Now my hand is in, I will send you a short dialogue between a Temperate Drinker—a Total Abstinence man—and a confirmed Drunkard. Scene—on board a steamboat, between St. Louis and Quincy. The drunkard about seventy years of age, and respectable to all appearance, except his constant rage for liquor at the bar.

Temperate Drinker.—I will give my children what they will drink, and drink myself whenever I need it, and always intend to do so, yet I can govern myself, and hope my children can.

Total Abstinence.—What is the use of your children drinking even temperately? Does it do them any good? My children have all signed the pledge and so far kept it. And now if they continue to keep it, I am sure they will never die drunkards. Can you say the same of your children?

Temperate Drinker.—As to that, I am not obliged to answer you. We live in a free country. We are at liberty to speak or let it alone. And the same is true of drinking. I take it, I am at liberty to drink temperately, if I choose.

The confirmed drunkard now came up, and hearing this last sentence, begins thus: "You drink temperately! I tell you *you are a lost cat.* Look at me, an old man. I was once a temperate drinker. See what I am now. Once I was prosperous. When I was young I thought myself as good as any. Henry Clay would not have despised to take me by the hand and say, How do you do, Mr. D. I had property, I might have been possessed of a large estate in Illinois;—my wife loved; my children honored me; my neighbors respected me. But see now, how low, how mean. I am despised by all, and I despise myself. My wife who was worth worlds to me, will dread to see me coming. Look at me; what has done it? That poison that you are going to take so very temperately. Now I warn you to stop. Whiskey will have the mastery.

Temperate Drinker.—But I have reason.

Confirmed Drunkard.—Reason!! You cannot reason. There is no reasoning with it. Look at me; I have no power to reason with it. I am a lost man. Now, you are a stranger to me. I speak as a friend, I warn as a friend.

Total Abstinence.—You are like the rich man that would have his brethren warned not to come—

Confirmed Drunkard—Yes, that would send Lazarus. But I *come myself*, and warn you not to come to my place. I am gone. I have no power over myself. I am lost.

Mr. Editor:—The above is a true story. It took place about a year since, and as I had a part in it, and felt much interested, I went into the cabin and penned it down, and now send it for insertion in your fact telling Herald, if you think it may be of any use.

Yours respectfully,
W. F. VAILL.

Drinkers, temperate friends and all, take warning by this awful admonition.

"WHAT O'CLOCK IS IT?"

When I was a young lad, my father one day called me to him, that he might teach me to know what o'clock it was. He told me the use of the minute finger and the hour hand, and described to me the figures of the dial plate, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge, than I set off scampering to join my companions in a game of marbles; but my father called me back again. "Stop, William," said he, "I have something more to tell you."

Back I again went, wondering what else I had got to learn, for I thought I knew all about the clock, quite as well as my father did.

"William," said he, "I have taught you to know the time of day, I must teach you how to find out the time of your life."

All this was strange to me, so I waited rather impatiently to see how my father would explain it, for I wanted sadly to go to my marbles.

"The Bible," said he, "describes the years of a man to be three score and ten, or four score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the four score years of an old man's life into twelve parts, like the dial of a clock, it will allow almost seven years for every figure. When a boy is seven years old, then it is one o'clock of his life; and this is the case with you. When you arrive at fourteen years, it will be two o'clock with you; and when at twenty-one years, it will be three o'clock; at twenty-eight, it will be four o'clock; at thirty-five, it will be five o'clock; at forty-two it will be six o'clock; at forty-nine it will be seven o'clock, should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may perhaps remind you of it. My great grandfather, according to this calculation, died at twelve o'clock; my grandfather at eleven, my father at ten. At what hour you or I shall die, William, is only known to Him to whom all things are known."

Never, since then, have I heard the inquiry, "What o'clock is it?" nor do I think that I have even looked at the face of a clock, without being reminded of the words of my father.—*U. S. Gazette.*

FOR THE LADIES.

From the Ladies' Companion for September.

INFLUENCE OF WOMAN.—PAST AND PRESENT.

It has ever been acknowledged by the reflecting and the wise, that the power possessed and wielded by woman, is great, and to be used or abused for the good or evil of mankind. States revolutionized, cities burnt, kings dethroned, empires overthrown, unite to prove it true. In the page of history her name is indelibly written, whether it be for superiority in virtue or crime; whether it be for the admiration or detestation of a world! There it is stamped— let us deeply ponder upon it! Numberless are the examples in the lessons of the past, which, in tones of fearful warning, speak to the hearts of all—"Beware!"

On the other hand, we may be strengthened in the exercise of every virtue, by the contemplation of those beautiful traits of character, those high heroic actions of the buried past, which, amid the surrounding gloom, with an undying, unwavering brilliancy, "burns throughout all Time."

A Nero was formed by the pernicious counsels of woman; an Antony lost the world by the persuasive arts and beauty of a Cleopatra. A woman stepped forth in the hour of her country's peril, breathed hope in the hearts of despairing warriors, and led them forth to conquer. Victory perched upon her banners, and the Maid of Orleans received the crown of martyrdom! And who could have caused the desolation of the fatal night of blood, when the guardian genius of France slumbered; when the alarm rang in the midnight air, and the shrieks of the living were mingled with the agonizing groans of the dying, "piercing the dull ear of night?" Who, but woman, base, unprincipled, ambitious woman? Who, but a Catharine de Medici, could thus have played upon the passions of a weak son, and caused him to shed the blood of thousands of Huguenots, to gratify her love of power? Another form rises before me, but how unlike the former. Isabella of Castile, I hail thee! Patroness and friend of the great "world-finder," thy name ever be honored! The influence of thy friendship shall be felt, 'till the world is not. The maiden monarch of England, too, though arbitrary and severe in her government, and her fame stained with a dark spot which can never be effaced, yet gave an impulse to commerce and industry, which is still felt throughout the world. *She* showed what woman can do when possessed of power to sway the destinies of a mighty people!

The general character of a nation must ever depend upon that of its women. The stern lawgiver of Sparta knew this when he created those laws which made the females participate with their husbands and brothers in the rude, violent games of the age. Thus they became bold, patriotic and daring—exhorting their sons when they went forth to battle, "to return with their shield, or upon it." The exhortation of the Spartan women fired the soldiers; whether they conquered or fell, they were assured of the praise, and rejoicings of their mothers and sisters; and this incited them to unparalleled deeds of arms.

Stern, unyielding Romans were nurtured by matrons of high and noble virtues, who boasted that their brightest gems, their priceless treasures, were their children. In fact, wherever woman has participated in the affairs of a nation, her voice has ever influenced it. In the dark ages, when learning and religion were confined to a few bigoted monasteries, and almost unknown to the world, woman exercised but little sway over the public mind. Plunged in ignorance, limited to the rude household employment of the age; they were considered as mere slaves. Rude strength was then the test of superiority, violent and fierce sports, or the bloody "trade of war," engrossed the lords of creation." But when the crusaders gave to chivalry the refinements and luxury of the Orientals, woman asserted her power. That power which had been so long smothered only to burst out when it found vent, like a long-hidden volcanic fire, in a fiercer, brighter flame. The presiding genius of the age was—Beauty. She fostered the high, chivalric daring of the knights who flew to arms in the cause of the oppressed; she presided at tournaments and fetes as the Queen of Beauty, and the rewarder of noble deeds.

The knight who breathed nought but vengeance in the battle-field, or defied his implacable foe to mortal combat in the lists, became "calm and gentle as an infant's slumber," in presence of the fair. His angry passions hushed; his taunts and boastful words changed to the language of love and gallantry. He acknowledged the potency of, and yielded a willing obedience to the charms of woman. Hers however, was not the magic influence of *mind*. The fair damsels of rank were but little versed in philosophic, classic, or poetic love. To read the wild but absorbing romances of those times; to sing to the lute the love-lays of the Troubadour; to sit at their everlasting embroidery, shading flowers that had no parallel in nature; this was all they wished or required. That age is past—its ideas, prejudices, feelings with it "in the deep ocean buried." Now intellect, genius, assert their independence, and here again, woman, Proteus-like, assumes a new form of influence. Splendid have been the creations of her mind. Released from the arbitrary fetters, which had, for ages, bound it, the wing of Genius soars in power Omnipotent. Need we point to a Siddons, a Baillie, a More, an Edgeworth, names which dare compare with the noblest of man's, in their respective walks? These, and hundreds of others exercise a vast amount of influence over the present age, which will be carried far into the future. Education has, indeed, done wonders for the sex. But religion has done still more; it has taught them to look beyond this life, which is but preparatory to another; as a state of probation, where we are all placed to aid another with counsel and comfort.— And it is in this, woman should find the proper exercise of her faculties. Far retired from the busy highways of Ambition, she should wander in the shady, green lanes of domestic life. It should be hers to cheer the drooping head of sickness, and pour balm into the bosom of the wretched. To seek out the abodes of Poverty, and cheer their inmates with aid, advice and sympathy. To welcome to the quiet hearth, the partner of her joys and sorrows, when worn and weary with the world's conflict; to rear her offspring in the fear of God, and love of every thing good and holy. These are duties which every woman of the present day is bound to perform. Unseen, unfelt, she extends her influence far and wide. She is forming the future patriot, statesman, or enemy of his country, more than this, she is sowing the seeds of virtue or vice, which will fit him for Heaven, or for eternal misery. Noble, sublime, is the task of the American mother—see that it be well performed.

Mother of Washington! Would that thy name could be sounded with a trumpet's voice throughout the land! Would that the women of our beloved country emulated thy virtues and glorious example, to rear their children as "wisely and as well"— Then would Columbia be indeed the land of heroes, not such as the old world saw, "basely trampling" on the sacred rights of humanity, but a race born to bless—to humanize the world!

We desire all young ladies to read the following:

"*Sentiment.*—How much fine sentiment there is wasted in our strange world. I have seen a young lady in raptures of admiration over a flower which was to deck her hair in a ball room, who would turn away with a look of loathing, from the proffered kiss of her baby brother; and I have heard lovely lips, all wreathed in smiles, and breathing tones of joy over a pretty shell, a shining insect, or even a gay ribbon, say cold and cruel words to the best friend, ay, the mother, who was wearing her life out to promote the happiness of her ungrateful daughter."

ADVERTISEMENTS.

ALL persons indebted to the subscriber individually, are requested to make payment before the 1st day of August next. These demands being from 2 to 5 years of age, and having arrived at full maturity, will, if remaining unpaid at that time, be consigned to the tender mercies of the law.
July 7. JOHN N. ELMORE.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.— Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity in the face of all opposition. It is to be found upon the centre tables of families making literary pretentions from Maine to Georgia.

TYPE—EMBELLISHMENTS.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad: and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

LITERARY CHARACTER.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalities, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled entitled Cruising in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of 'Old Ironsides on a Lee Shore,' will give the first of a number of Sketches in the July number. We count upon his prolific and graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our Syrian Letters,' the first of which appears in the June number as introductory, will interest and add worth to its pages. They are from no unpractised pen.

FASHIONS.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old, worn out plates are retouched and then published as the latest fashions.— The truth of our designs may be tested by comparing them with the latest description of dresses from London and Paris. They are universally admitted to be the finest specimen of engraving and coloring afforded by any Magazine in the country.

The expense of getting them up is great, but we [illegible] Remember!— The readers of the Casket are furnished with [illegible] fashion plates as an extra. The [illegible] the regular and choice engravings which always accompany the work.

TIME OF PUBLICATION.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscriber consequently receives it on that day, as well as those who reside in Philadelphia. In all the principal cities agents have been established, by whom means subscribers in the country can obtain their copies free of postage.

TERMS.—Three Dollars per annum. Or Two Copies yearly for Five Dollars, invariably in advance, post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked with ink, addressed to the Saturday Evening Post (which will save postage on newspapers) shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent more [illegible], that no mistake or delay may occur.— Editors are served with the Magazine from the time the advertisement is inserted. We mention this, as many inserted the advertisement at the close of the last volume, and expected all the back numbers.— This of course we could not be expected to grant.
Published by GEO. R. GRAHAM,
36 Carter's Alley, Philadelphia.

, Subscriptions received at this Office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty-five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
March 17, 1840. 2tf

JOB PRINTING,

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

WOOD.—A few cords of good wood wanted immediately at this office. May 5.

FOR SALE—A first rate one horse carriage.— Terms easy. Enquire at this office.
March 10.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Albany street, where they can be accommodated on the shortest notice.
☞Cutting done to order.
De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.
Press Makers and Machinists,

Nos. 29 & 31 Gold-Street-Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial No 5, 3, 2, 1, price ranging from $300 to $250, Super Royal, do. price $240, Medium do. price $230, the Washington Printing Press, Imperial No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent Iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125, do. to rule both sides $250, Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do. 34, Cannon 36. Double Paragon, do. Great Primer, do English, and Double Pica and Double Small Pica, 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 39, 40, 42; Bourgeois, 64; Brevier, 64; Minion, 46, 54, 66; Nonpareil, $84; Pearl, $1,40.

An extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.
New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston.—Dea. Clark Rogers.
Brookfield.—Rev. Eli S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter.
Newport.—Daniel Truman.
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull.
Persia.—Dea. Hosea Whitford.
Cuyler.—Elisha Stevens.
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel E. Lamphear.
Bolivar.—Lewis G. Baldwin, Nathan Truman.
Genesee.—Asa A. Langworthy, H. Willson, P. M.
Skaneateles.—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Thomas B. Bond.
New Salem.—Dea. Jonathan F. Randolph.
Lewisport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—Dr. George Tomlinson.
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
Greene, Bailey, & Burdick.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorized Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, SEPTEMBER 22, 1840. NUMBER 29.

ORIGINAL.

For the Register.

ST. PAUL'S CLOKE.

II. TIMOTHY: IV. 13

"The cloak which I left at Troas with Carpus, when thou comest, bring with thee."

Why did St. Paul, while writing under the guidance of divine inspiration, take the trouble to say any thing about his cloke?—I presume that more than one reader of the epistles to Timothy, has mentally made this inquiry, if not verbally. But *this* scripture is profitable for instruction.

1. *We are taught that St. Paul was careful of his apparel.* He knew where he had left his cloke; it was at Troas. He had left it with some one, and he well knew whom—with Carpus. In this direction which he gave to Timothy, he made a definite arrangement for the procuring of his cloke again, and that before winter; for he says, verse 1st, "Do thy diligence to come *before winter*."

Possibly it was through some forgetfulness, or mistake, that the Apostle left his outer garment at Troas; but I think not. It might have been inconvenient at a certain time for him to retain it; and the language naturally implies that he committed it to the special charge of Carpus, to be forwarded by the faithful Timothy, before winter.

2. *We see that ministers* NEED *apparel.*—Some people seem to forget this, and marvel why ministers cannot preach, and devote their whole time to the work of the gospel, without deriving any pecuniary support from those for whose spiritual benefit they toil. I have no idea that Paul stole his cloke, or obtained it in any dishonest manner. I presume that he received it from some, (either directly or indirectly,) to whose souls his instructions had been made a blessing. One idea here occurs:—Paul had no family—no wife and children to clothe. Did he need apparel for himself? then how urgent are the necessities of ministers at the present day, frequently, who must provide for themselves and their households.

3. *We learn that St. Paul's spirituality of mind, in other words, his high attainments in piety, did not prevent him from giving attention to the ordinary affairs of life.*—Some would have us believe, that they are so filled with the Spirit, that they are exhonerated from all care about providing for themselves food and clothing. Let such think about St. Paul's cloke. Others there are too, who, though they will not attempt to advocate any such chimerical notion as this, yet will excuse themselves for some neglect of providing personal and domestic comforts, because their minds were so intently fixed on heavenly things. Are our affections on things above more constantly, and more strongly, than were Paul's?—But he thought about his *cloke* which he had left at Troas, and took care to write to Timothy about it at the close of an inspired epistle. We can attend to necessary affairs of this life in such a manner as to aid our growth in grace, if we will, "whether we eat, or drink, or whatsoever we do, *do all to the glory of God*." J. R. J.

RELIGIOUS.

From the New-York Observer.

THE DYING THIEF.

PARAPHRASED FROM THE GERMAN OF THOLUCK.

Is it possible, you may ask—can the last gasping breath of the profligate who is but just able to cry out for mercy—can this ward off the punishment of transgression, and silence the loud cry of a life of guilt to heaven for vengeance? Is it then so, that there are no sins: spots so dark that they cannot be washed away by the solitary tear that falls from the already glaring eye of the dying transgressor? Happy then am I in the ways of self-indulgence! Deep will I drink of the cup of pleasure, at the brim of which I have hitherto only moistened my lips. Ardently will I grasp after gold and greatness, of which I have sometimes been afraid, lest they should eat my soul as with fire. Blessed thought! that I may have my portion in *both* worlds—the joys of sin here, and salvation hereafter! Eagerly then, will I first grasp this world! Eagerly will I first pluck the sweet poison-flowers of time, and then when I have done with these, it will be time enough for the spotless lilies—the unfading flowers of eternity! But stop presuming mortal! you are too fast in thus changing the brightness of heaven which gathers round the dying and penitent thief, into what would make it, to yourself, the lurid reflection of the flames of hell! It is true, indeed, that the gospel teaches that in the very interval of death—between, as it were, its lightnings' flash and stroke, there is time to secure salvation. It is true that the Savior declares, "*Whosoever* cometh unto me, I will in no wise cast out." And all this, so far from being a wonder, is the very essence and glory of the gospel. It is but the divine teaching that faith, no matter when exercised, is the sure means of salvation—that it opens the heart to the Redeemer that justifies, and to the Spirit that sanctifies, so that eternal life is sure. And yet in the wide history of the Bible, there is but one recorded case like this—but one death-escape from sin and wrath. There *is one* that none may *despair*, and *but one*, that none may *presume*. Dare not, then, to build upon it! Like the lottery-chance, it may feed your hopes for a little while, but in the end it will blight *them*, and ruin *you*.

"The blind man, who as he rushes toward the precipice, is suddenly restored to sight, and who with lifted arms and joyful heart springs back with untold thankfulness from the abyss," seizes and overwhelms with tears of rapture the good hand that opened his eyes, and will never let it go. But will you make no distinction between this blind man, and one that knows the precipice is before him, though he may not see precisely where, and who will not receive the kind hand that would open his eyes, but thrusts it away in neglect, perhaps in contempt, till a more convenient season? And how do you know, blind man! that that hand will ever come again to you? Do you dream that it will come just when you want it—whenever you may resolve to become penitent—to shed a few tears of sorrow—to try to exercise faith? Ah! blind man! that hand is not in mortal keeping. Its comings and goings are not at human control. Those tears of penitence, the sweetest and holiest of all tears, they do not flow whenever you may will. Have you not heard that God's spirit may be grieved, and that then the heart may be glazed to feeling, and the eyes to tears? Have you not heard of those that abuse the grace of God, that they are given over to hardness of heart, and to a reprobate mind? Believe it, and tremble as you do; believe it, "in the inward life of the sinner to whom God would have given the sighings of repentance and the blessed trust of faith, and he would not receive the gift, to *him* there will come hours of heedless slumbering," when the breast shall no more sigh, and the eye shall no more weep, and "the hands though they may fold themselves convulsively, shall not be able to extort a prayer." Agonies of conviction, deep as those of crucifixion, may be upon him, but like the thief on the left, he shall not be brought by them to repentance. Wishes may grope through the universe, and find nothing on which to fasten. The anchor of longing desire shall be thrown out, but it shall find no ground beneath the waves which to fix, even when hope is shipwrecked and the soul is lost! Be not, O! be not deceived. God has not mocked! The Holy Spirit moving you to repentance is a tender spirit. Once driven away, it comes reluctantly, rarely, perhaps never again! Remember it is written of those who do evil that good may come, that even their damnation is just. Beware, then of delay in the matter of your soul's salvation.—Chase not the fleeting shadows of time, when you know not where you may spend your eternity! Beware of putting off repentance, lest yours be the end and the doom, not of the thief on the right, but of the one on the left. T. E.

STRIKING THOUGHTS.

There are few men, but, were they certain of death on their 70th birth-day, would think of a preparation. To-morrow may be the gate of an eternity, and they go on in their folly.

Every breeze that wafts by us at morning seems an angel's whisper, breathing holiness into our souls.

How many high feelings does the view of God's works produce! To the Christian, as in the ancient grove of Dodona, the leaves of the trees speak bright oracles.

We kneel to man, but we lounge to God.

Those who in the dark and stormy night of affliction stand bravely under the canopy of heaven, may rest in safety; but those who flee for protection to the fancied security of the things of earth, the lightning will the more surely reach from the tree which they shelter under.

Tears can only be produced from the stony heart of the sinner, by the same Hand that guided the rod of the leader of Israel against the rock in the wilderness.

Blasphemy arises from the Gospel of Light: is it not a sad reflection that it is the glorious sun brings up the weeds?

'I shall only be idle a minute.' A minute!—in which time the idea of Hamlet's soliloquy flashed upon Shakspeare's mind. A minute!—in which Napoleon gained the summit of the Alps. A minute!—in which a tear reached the eye of the repentant prodigal.

The knell for departed man, is the alarum-bell which Mortality rings to waken Vice from its sleep of ease.

God is a monarch who has given man a noble sword to serve him in his tongue; and he uses it against the donor's own Majesty.

Some men say that they will not be taught by clergymen, weak men like themselves. I answer, that they are the five barley loaves and two small fishes; little indeed of themselves, but sufficient by the blessing of God, to feed five thousand!

Our Savior never left any question unanswered that was of importance to his followers. The caitiff Pilate received no reply to his 'What is truth?' from Him who alone could answer it: but Christians have their Redeemer's summary of it, in his sublime address to Heaven just before his apprehension; in the all comprehensive language, 'Thy word is truth.'

Faith guides her steps by the light of the moon behind a cloud.

Religion is the 'light of reason,'—illuminating, adorning and directing it.

Is it not a high thought, that poor, sickly weak man, called by every breath, injured by every insect, shall remain undying, unchangeable when the glorious stars on which he now gazes, and from whose look of unvarying splendor he reads immortality, and the sun which has shined over the graves of millions of mortality's offspring, shall have sunk to very nothingness, and left not 'a wreck behind.'

Those who in the day of sorrow have owned God's presence in the cloud, will find him also to be in the pillar of fire, brightening and cheering the abode as night comes on.

The blasphemer seems to think heaven cannot see him, because he will not see heaven: so the child shuts its eyes, and says 'You cannot see me now.'

It is not much I ask of the atheist, but that little he denies me. He professes to be his fellow-man's friend and benefactor; he volunteers his abilities for my service, as Alexander did to Diogenes; and, in a similar spirit to the philosopher, I reply, 'I only ask that you will not take the light of the sun from me.'

The church, in reality, and in allegory, never looks so lovely, so awful, and superior to earth, as in a storm.

The Books of the Bible, so splendid in their brightness, and so remarkable for their clearness, bear the proofs in themselves of their inspired authorship. We trace, in the full and far-seeing prophecies, the same Being who said, in the first dawn of creation, 'Let there be light, and there was light!'

Till they own Religion's power, men eat and drink even as the beasts of the field, following the life of Nebuchadnezzer.

Let the doubter remember this: it is not the glorious sun that causes the shadow, but his own dark body, which comes between the sun and his care—the earth.

It is bad, in reading the Bible, to give up a text directly, and say 'it is above my finite comprehension;' we should rather say, as may be said to every one, 'I will not let thee go, except thou bless me.'

It is no use our saying 'we are religious,' if we do not shew it. St. Paul's companions, though they heard not the voice, by the light which they saw, they knew that he was favored by heaven.

Religion makes a blessing to the Christian of the afflictions and the tears that destroy other men; as the same waters that overwhelmed the Egyptians, to the believers formed a wall of safety.

We judge of religion by the lives of its professors, instead of judging of the lives of its professors by religion.

My cousin boasts that he rises at five; and is there any thing to shew for it?—No!—then he merely glories he has fooled away more hours than we have. It is useless to rise with the lark, if we rise not with her to heaven.

How connected all our ideas! the sailor seldom thinks of heaven till the waves make him think of hell.

"Look at your own bad passions, and you need not go into society to know mankind,—for you have seen the world.

Christianity is the good man's text:—his life the illustration.

A man who puts aside his religion because he is going into society, resembles a person taking off his shoes because he is about to walk upon thorns.

YET WE MUST DIE.

Though life we spend in sunny bowers,
Mid laughing meads and scented flowers,
And bliss attends our tranquil hours,
Yet we must die.

Though Love's bright torch may gladly blaze;
Though teem with joy our happy days;
Though beauty's smile delight our gaze,
Yet we must die.

Though oft by fancy borne away.
We bask in regions bright and gay,
Where pleasure grows in constant ray,
Yet we must die.

Though circled with the pomp of state
Our word be law, our whisper fate,
Our halls must soon be desolate,
Yet we must die.

For we must part with love's bright ray,
Our gayest dreams must flit away,
Wealth, beauty, pleasures all decay,
And we must die.

THE YOUNG MAN'S COURSE.—I saw him first at the social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next when he supposed he was unseen, taking a glass to satisfy the slight desire formed by sordid indulgence. He thought there was no danger.

I saw him again, with some of his own age meeting at night to spend a short time in convivial pleasure. He said it was only innocent amusement.

I met him next reeling in the street—a confused stare was on his countenance, and words of blasphemy on his tounge. Shame was gone.

I saw him yet once more—he was pale, cold, and motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down with grief and shame—and two aged frames seemed to shake with uncommon anguish. His father's gray hairs were going to the grave with sorrow.—His mother wept to think she had ever given being to such a child.

I thought of his future state. I opened the Bible and read, "Drunkards shall not enter the kingdom of heaven."

THE VACANT SEATS IN HEAVEN.—A lady of rank being once in company with Bengel, addressed him as follows. "I hear, Mr. Prelate, that you are a prophet; therefore perhaps you can tell us whether, in the world above, there are any reserved seats for people of quality." He replied, "I certainly, madam, am no prophet, though I acknowledge that God has granted me some acquaintance with his revealed word; and this informs me that reserved seats indeed there are; but that, alas, most of them are sadly in want of occupants.—So I read in Matt. xix. 14, and 1 Cor. i. 26.

PRAYER

BY MRS WOOLLEY.

"Continuing instant in prayer"—[Rom. xii 12

THE HOUR OF PRAYER! When golden day
Breaks from the east on rising day,
O what can train the mind to bear
Life's daily toil, life's daily care—
Fresh trials in each coming hour,
And inbred sin's tormenting power!
The hour of prayer

THE HOUR OF PRAYER! When busy noon
Divides the heart—alas, how soon!—
What can restrain the roving will
And with sweet peace the bosom fill!
What can restore the spirit's rest,
Mid scenes of wo, and sons unblest!
The hour of prayer

THE HOUR OF PRAYER! At eventide,
O what is all the world beside!
Say, what shall teach us to forget
The thorns that in our path are set—
Bright hopes forever passed away
In the brief moments of a day!
The hour of prayer

FOR THE CHRISTIAN.

HONESTY WITH GOD.

"Light is sown for the righteous, and gladness for the upright in heart." In order that we may have any comfort with God, we must have an honest heart before Him; and of this, no one can be judge, so well as the professor. Men may have whereof to glory, but not before God. In a state of nature, men may do many things, yea, they may do any thing, externally, and verily they will have their reward.—They may pray long and loud, to be heard and seen of men; and they get their reward—they may blow with a trumpet, when they give alms, or do any other good work; and they have their reward—they may make a great show of religion, when fashionable; make great profession of humility, and deep repentance, to be esteemed of men; and they get their reward—but in all this, there surely cannot be an honest simplicity before God: and it would seem that a person must know it, although he may be offended, if you suspect his sincerity. The Savior speaks of a singleness of eye, of an uprightness of soul and of an ingenuous dealing with God, wherein, there is no disguise, no half heartedness, no double meaning, no covering up; but an open, and honest simplicity before God. Now, I think that here is the dividing line, between him that is a Christian, and him that is not. Some struggle, and fret, until they fancy they see something favorable in God, or in themselves, and embrace a hope that cannot easily be shaken. The grand thing is wanting; they never were brought, in honesty of soul, to submit to God; neither have they any simplicity of heart before Him; nor any genuine communion with Him. The Savior says, that if any man will do his will, he shall know of the doctrine; and no doubt Paul had a sincere desire to do his will, when he said, "Lord what wilt thou have me to do." As soon as he was thought, he went honestly to work—He confered not with flesh and blood—He went to God—"behold he prayeth." He submitted all into his hands for time and eternity, without equivocation, or reservation. He felt himself so entirely undone, that he would as soon have thought of making a world, as of going to God, in his own name. But he went in the name of Jesus and found peace to his soul.

There is no way to get comfort from any promise; or doctrine, without sincerity of soul, in its application;—but in a hope, thus honestly obtained, there is much pleasure that a stranger intermeddles not with. While we are engaged in the concerns of this world, we are not apt to see the supreme selfishness of our hearts. We spend our time, in providing for our families; and say in our wisdom, we do not intend to be as the infidel, who provides not for his own house; while our eyes are closed to things of eternal moment. We go about, self-seeking in self-dependence, with self-sufficiency of spirit, and glorying in self. There is a great deal of sacrificing to our own drag. Often, in different parts of my journey, have I been brought to exclaim, "O that I had hearkened to thy commandments; then had my peace been as a river; and my righteousness, as the waves of the sea."

Honesty with God, is the only safe policy for man. A near view of God, a clear perception of his holiness, with a sweet filial confidence in Him, are as foretastes of heaven to the soul, that is seeking to be transformed into his image. When I can turn away from the world, from self, and from sin and can say, "O Lord thou art my God,—whom have I in heaven but thee—thou art my fortress, my high tower, and my resting place"—I feel, that he is my father—I bless and adore Him; and long to be where without sin, I may serve Him forever. But a single suspicion, that I indulge sin in my heart, mars all my joy; and I cannot do other, than come to Him with weeping, and supplication. Peter, under a full recollection of his sin, could in a short time after his fall say, "Lord thou knowest all things; thou knowest that I love thee." He was conscious, that he did not regard iniquity in his heart. He knew, that his repentance was sincere. When he confessed his sin, he forsook it. Enoch's happiness, must have been of the highest order, when he had this testimony, "that he pleased God." It is the sweetest enjoyment, on this side of eternity, to feel a consciousness, that our hearts are right with God; and to know, that what we do, we do as unto the Lord. It is of grace that we have a desire to please Him, and the more we have of this spirit, the more we shall approximate to his likeness, which, when perfected, must be glory indeed.

I made a profession of religion, for many years before I began to visit the sick, or to give alms, to the poor, as doing these things unto the Lord. I gave, because others did; or from natural sympathy, or with a view to pacify my conscience. O, I have been slow to learn, what was of so much importance to my own peace; or what might be truly useful to others. When partaking of the Lord's supper, it is sweet to do it, as he bids us, in remembrance of Him. Paul, always carried about in the body the dying of the Lord Jesus. We may have what form, or maintain what doctrines, or join what church we please, yet, without holiness no man shall see the Lord. I take it for granted, that while we discover any thing in God, that we wish were otherwise, we have no true love to Him. I think, that when we view his perfections, especially his sweet holiness, and his entire sovereignty, we shall voluntarily set down at His feet, and submit ourselves cheerfully to Him for both worlds. He is then where of right He ought to be, and we take the place of those who love Him and where we may hope for his blessing. He will be all, or nothing; and a soul that lies at his feet, would not [illegible] think of making reserves, [illegible] the heart with God. It is true that at first we only see men as trees walking; but if the heart be honest with God, we shall go on to know the Lord. When we are brought near, to where we ought to be, our Father is pleased to indulge us with delightful fellowship—with sweet communion, and sometimes, with an humble and tender freedom at his throne—yea, with an extatic joy in God, which the world can neither give nor take away. All that is wanted, to have this constantly, is to have an honest heart before the Lord. Jesus is the same yesterday, to day, and forever. We are the beings who change. We let down our watch and lose our uprightness before Him; and thus lose the sense of his favor which is life. O, his loving kindness is better than life. He sends forth the spirit of his Son, into our hearts, and we cry, "Abba Father." This is the sweetest feeling in the world. A son goes to his father, with reverence, it is true, but with a pleasant confidence. He does not even suspect that he does not love his father, and although the father, in his wisdom, may delay, or deny to answer his son, yet his heart yearns over him, and he will act towards him as he thinks best for his interest. True honesty of soul before the Lord, would make us act towards him, as dutiful and affectionate children—would secure his favor—and would make our condition here, to resemble that of saints in heaven.—[illegible] *Remains.*

From the Baptist Advocate.

THE CHRISTIAN FLAG.

BY SPENCER WALLACE CONE.

Shrink not, Christian, from the strife,
See! the flag that floats above—
Banner broad and dyed in blood,—
Stern its motto "No! 't is love!"—

From the steep of Calvary,
By a Savior's hand unfurled
By the King of kings flung out
For the rallying of a world.

In the Rock of ages set
Guarded by Omnipotence,
Man may battle, time may strive,
But they cannot pluck it thence

When the earth shall be burned up
When the heavens shall roll away,
And the universe at once,
Like a withered leaf, decay;—

When around the great white throne,
God's elect shall meet above,
Broader, brighter o'er their heads
Still shall float that flag of love

Fling away the sheath of sin
Show each good sword keen and bare;
But let every weapon be
Of the spirit and of prayer!—

Hark! the trumpet sounds the charge—
On! 't is greatest gain to die—
Strike home, true soldier of the cross—
God for his saints, and victory!

Sin requires no teaching.

CONSOLATION FOR THE RIGHTEOUS.

I need not go about to prove that God will be ever ready to assist the perfect man; I need not prove that *his eyes are always upon the righteous, and that his ears are always open to their prayers*, that they are the dear objects of his delight and love.—Reason and Scripture both do abundantly attest this, and the repeated promises of God to good men, encourage them to hope from God whatever beloved children may from a tender and kind father. Is not this enough then to inspire the perfect man with great and confident hopes? He knows, not only that God is an immutable God, free from all levity and inconstancy, and therefore that nothing less than presumption and obstinacy, habitual neglect or wickedness, can tempt him to recal his gifts, or repent him of his favors; he knows not only that God is *faithful, and will not suffer him to be tempted above what he is able*; but he knows also that he has a powerful intercessor at the right hand of God, an advocate with the Father, who cannot but prevail. Nor is this all yet, he has a great many things that plead for him with God. There are his tears which are bottled up; there are his prayers and alms which are gone up for a memorial before God; there is a book of remembrance, wherein all his pious discourses are registered; and God is faithful, and cannot forget his works and labor of love. The spirit of God will not soon quit the bosom that it so long resided in; it will not suffer itself to be divided from that person with whom it had entered into so close an union that it seemed, as it were, inanimated or incorporated with him, and became essential to his being; whence it is that the spirit is said *to be grieved* when he is forced and compelled to retire.—*Rev. Dr. Lucas.*

FOR THE CHILDREN.

A BOY TELLING HIS TROUBLES TO THE SAVIOR.

Several years since, there lived a boy in the Great Valley of the West, who had wicked parents. They were so wicked, and cared so little about God or his word, that they took their little son from the Sabbath School, and forbid his ever attending again. This was a great trial to the dear boy; for during the short time he had attended he was very happy—and he became much attached to his class-mates and his pious teacher. How could he think of never meeting them again, and restrain his bitter tears.

One Sabbath morning, his father and locked him into a chamber, for fear he would run away to the Sabbath school.—After his parents had shut and locked the chamber door, and gone down, he began to think how his kind teacher once told the class that if they ever had any *difficulty* or trouble, they must go and tell the Savior of it and pray to him." As he sat there alone, and remembered his Sabbath School and his dear teacher, the poor child thought with himself, "I am now in difficulty and trouble surely, and I will go and tell the Savior." So he knelt down and began to pray.

His mother knowing how strong was his love to the Sabbath School, thought he might try to escape by the window, and perhaps get hurt, so she went up softly to his chamber door and looked through the key hole. And O, what a scene did she behold! There was her dear boy upon his knees, crying unto God in prayer. His father and mother had forsaken him, and he was asking the Lord to take him up.—The mother could not witness such a scene unmoved. Her heart was melted; she opened the door, went in, and kneeling by his side, begged that he would pray for her. Presently the father came in, and went to the chamber for the same reason that the mother had gone before, to see if the child was there, and what he was doing. As he ascended the stairs, he saw that the door was a-jar. His first thought was, that the mother had let the boy out, and he was very angry. But when he entered the room, and saw his little son on his knees, and the mother kneeling by his side, his anger gave place to the most tender affection for his child, and an overwhelming sense of his own wickedness, and he knelt down on the other side, and begged that *he* too might be remembered in prayer! The result of that affecting scene was, the wicked father and mother's hopeful conversion to God.

Youthful readers! With this story before you ought you not to be thankful for the privilege of attending the Sabbath School? Your parents not only permit, but *wish* you to attend. Again: will you not learn from this story, to carry all your difficulties and troubles to the Savior in prayer? You too have a kind and sympathizing Savior. He is more ready to hear you than *you* are to cry unto him. He loves to have you come to him just as you go to your kind parents, and tell him all your joys and all your sorrows. If you have a wicked heart, tell him of it, and ask him to take it away and give you a new one. If you have a bad temper, tell him of that; if you are tempted to disobey your parents, or break the Sabbath, or do any thing wrong, spread it all out before the Savior. Do not fear to tell him your smallest difficulties and troubles; and tell him too, with thanksgiving and praise, of all your joys and happiness. The more you go to him, if you go with right feelings, the more you will love to go.—*Sab. School Visiter.*

To say little and perform much is the characteristic of a great mind.

From the London Protestant Magazine.

THE OVERTHROW OF POPERY DEPENDENT ON THE LIFTING UP OF ISRAEL.

The conversion of the Jews, and defensive measures against Popery, have lately been proposed by the Presbytery of Edinburgh, as a point of union for the churches of Protestant Christendom. And it is a remarkable circumstance, that there exists an intimate connection between the downfall of Popery and the conversion of Israel. Not a more direct and effectual step could be taken to stem the advances of the great persecutor of the spiritual and literal Israel, than to send the light of the gospel back to the ancient people of God. What momentous consequences are made to depend upon the day of their redemption? Where will Popery then be in its marvelous ubiquity?—for when God shall again cause the light of his countenance to shine upon Israel, the consequence shall be—"that his saving health shall be known among all nations"—"when God shall bless them, (the promise is annexed) all the ends of the earth shall fear Him." To this agree the words of St. Paul—"If the diminishing of them be the riches of the Gentiles, how much more their fulness?" "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Many and great are the prophetic promises of their future faithfulness and prosperity; and the silent and steady progress of the gospel amongst them invites us to greater exertion on their behalf.

But they are not only to be the leading agents in the Lord's hand for the overthrow of every false religion; there are numerous prophecies verifying the conclusion—that they will be the Lord's battle-axe in the overthrow of the last great confederacy of rebellious and anti-Christian nations. And as we are living in singularly prophetic times; and as the course of events which have hitherto constituted their history, have exerted a mysterious influence on the destinies of the whole human family, any circumstance connected with their political state also becomes important. And it happens that after a cycle of nearly twenty centuries of oppression, passive endurance, and political prostration, they have once more been made to re-appear not very far from the frontiers of their own land, in the discipline and uniform of war. There are calculated to be two millions of Jews in Russia and Poland; these have for some years been compelled to take millitary service to a great extent: and in the Russian marine, the Russian army and navy, a host of belligerent Israelites, whose hearts are bent upon the recovery of their long-lost land, and whose affections are centered in it as the theatre of their future glory. It is true, that a despised and degraded people, for long ages unaccustomed to war and conquest, are apparently likely to exert little influence in any general crisis; and yet how triumphantly have the divine purposes of mercy to them been fulfilled in former deliverances from Egyptian bondage.

Evidently, a crisis appears to hang over Palestine; it has long been a subject of deep humiliation, that the dominion of the false prophet of Islamism should prevail over the birth-place of Immanuel; but the waning of the crescent is also with the fall of Popery, contemporary with the lifting up of Israel, and in the progressive disruption of the Ottoman empire, we can discern the dawn of the returning light which once shone so brightly in the East. All things are working to a great revolution in the moral and political elements of the country and people of the ancients; and it becomes all who look forward to the downfall of anti-Christ, and the extension of our Lord's kingdom over the earth, to hasten forward by prayer and exertion, the time when the promises of the gospel shall be fulfilled to the much-oppressed and long-forsaken children of the tribes of Israel.

B. W. W.

FOLLY OF TRADITION.

John xxi. 21—23.

"Peter seeing John saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.—Then went this saying abroad among the bretheren, that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

Learn hence the uncertainty of human tradition, and the folly of building our faith upon it. Here was a tradition; *an apostolical tradition;* a saying that went abroad among the brethren; it was early; it was common; it was public; *and yet it was false.* How little then are any unwritten traditions to be relied upon. Here was a traditional exposition of Scripture; no new saying of Christ's advanced, but only a construction put by the bretheren upon what he did really say, and yet it was a *mis*-construction. Let the Scripture be its own interpreter, and explain itself; as it is, in a great measure, its own evidence, and proves itself, for it is light. See the easy rectifying such mistakes by adhering to the word of Christ. So the evangelist here corrects and controls that saying among the bretheren by repeating the very words of Christ.—Let them speak for themselves, and let no senses be put upon them but what is genuine and natural. The best end of men's controversies would be, to keep the express words of Scripture, and speak as well as think, according to that word, Is. viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Infidelity can neither affect the existence of God, nor annihilate the obligations of man to him. It may ruin the interests of the creature, but it cannot shake the throne of the Creator.—*Dr. Collyer.*

Buy the truth, and sell it not.—*Proverbs.*

THE EFFECTS OF SIN DURABLE.

While all earthly things are fleeting in themselves, they are permanent in their consequences. No length of time can efface guilt, and when the sinner is departed to another world, he leaves the consequences of his transgression behind him, like seeds scattered to the winds, which spread and muliply in uninterrupted succession. The sin of our first parent affects his remotest posterity. Genius embalms the vices of former ages, and spreads the blow of the same evil passions through distant time.—Life is short, but the consequences of evil example are without any definite term, and the reflection of how imperishable is the result of our moral conduct, may lead us to exclaim with deep feeling, "Blessed is he whose transgression is forgiven, whose sin is covered." While futurity is thus opening upon us, both by the speedy fight of time, and by the rapid preparation which is going on within us for an unchangeable destiny, fearful is the aspect which the gospel wears to those who neglect so great salvation.—"*The Truths of Religion, by Douglass, of Carvers.*

THE CHRISTIAN'S HOPE.

Let us often remember what that hope of glory is, to which we are called; let us often think that we are the children of light, the heirs of God, and joint heirs with Christ; and let us act as becomes such.—What have we to fear, to whom to die is the greatest advantage? What have we to desire on earth, who have a kingdom in our eye; a kingdom wherein dwells righteousness and peace, and love and glory? The expectations of an eternal kingdom should arm us with patience and spiritual warfare: "The night is far spent, and the day is at hand; the night is short, but the day is eternal." Let us wait, let us watch, let us stand fast a while, a little while, and the day will break in upon us, a day that will chase away all sorrow, and fill us with joy and glory; a day wherein we shall complain no more, either of the infirmities of the body, or defects of the mind; wherein we shall grapple and fight no more either with temptations or evil, but shall be equal to the angels of God, as in the perfection of holiness, so in the perfection of pleasure too: being made like them impeccable and incorruptible, and therefore entirely and consummately blessed.—*Rev. Richard Lucas.*

Denials in love, are better than *grants* in anger.—*Matthew Henry.*

Observe! With time and patience, the leaf of the mulberry tree becomes satin.

FOR THE CHURCH.

DO YOU WISH TO KILL YOUR MINISTER!

A mob need not be raised for this purpose. There are other ways of doing it as effectually; and better, under pretence of good. The following directions are infallible.

1. Lay down as a principle that the minister has lungs of brass; a constitution of steel, and a brain which can be kept working all the time, night and day, like a steam engine on the high pressure principle.

2. Besides his ordinary week day labors such as study, preparation for the Sabbath, visiting his people, attending on the sick, funerals, ministerial calls, &c., complain of him for not visiting you more, preaching oftener in your neighborhood, and being more engaged.

3. After preaching twice on the Sabbath, demand of him a third service on Sabbath eve, especially in winter, in some remote part of the parish, so that he will have to ride one, two, three, four, and five miles, inhaling the cold air on the delicate organs of speech, excited and irritable as they have been, by previous exertion. Then give him a good *scald* in a private room or school-house, so after speaking he will be obliged to start for home in a profuse perspiration or in a state wholly unsuitable to drink the cold evening air.

4. If by this means he is hoarse, or laid up with a severe cold, give him no time to recover; but call him out as often as you can for extra labors. Be sure to complain if he don't comply.

5. Give him as little time for study as possible, and more mental labor than he can possibly perform without study.

6. Never cheer his heart by little acts of kindness and affection; but sting him with unkind remarks, and insinuations.—If you hear any ill natured remarks about him, go and tell him of it, and make them weigh as heavy as possible.

7. Take no pains to secure him much precious time, by looking out for him, and procuring to advantage the necessaries of life, such as hay, grain, meat, wood, &c. When you sell him any thing be very griping.

8. The less you do yourself to promote the cause of Christ, the more earnest you must be to provoke your minister to love and good works. Make your complaints heard.

9. Complain of him for not holding more evening meetings, especially in cold weather, when your time is valued by you nothing.

10. When your minister has his meetings far from home, never ask him to stay over night.

11. When symptoms of bronchitis, loss of voice or consumption appear, relax none of your claims.

12. When his constitution is broken down, be sure to make the work effectual by unkind insinuations, harsh and ungenerous accusations, respecting his partiality, idleness, and neglect of duty.

13. When your minister is dead console yourself with the pious reflection, that you did all in your power to prevent him from rusting out.

ONE.

August 8th.

THE REGISTER.

De Ruyter, September 22, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

THE RIGHT TO SIN.

Men have a right to love holiness, and practice virtue. They have the right to deny themselves and bear the cross of Christ. The gospel gives them these rights. But the right to sin *does not* and *cannot* exist. The relation which men sustain with God forbids it. The redemption purchased by the Savior forbids it. The laws of nature forbid it. It can in no way exist. He who transgresses the laws of nature suffers in his own person in consequence thereof. What vast multitudes have sunk to a premature grave by reason of vicious indulgence! Thousands more have benumbed their senses, and destroyed their constitution, and still live to drag out a miserable existence from the same cause. Ask the besotted wretch who staggers thro' the street, a disgrace to his species, if he has not found that his boasted right to drink liquid poison has robbed him of himself. Ask the licentious crew if their vicious indulgences have not been the procuring cause of pain and disease. They, with all others who have violated the laws of nature, *must* respond that their sin is the cause of their wo. In their persons have they felt that "the wages of sin is death."

Men have no right to live an irreligious life. God's claims are paramount to all others. The relation which all men sustain to God, requires that they should live a holy life. No love, no obedience can be equal to that due to God, as the sole author of all comfort, the giver and sustainer of life. An abuse of any of the gifts of God's hands is a virtual denial of his claims, and a contempt to his holy character. No person has a right thus to insult his benefactor.

None have a right to resist the claims of the gospel. Christ, through the shedding of his blood, has purchased the salvation of the souls of men. And for your soul and mine a price more valuable than we can estimate has been paid. Whence, then, the right to keep them from the Savior? We are not our own, we are "bought with a price, and are bound to glorify our Father who is in heaven." Is not the Savior worthy of our love? Surely if there is any claim that is undeniable and sacred, it is that which Christ has upon the hearts and lives of all persons. "Son," says the Savior, "give me thy heart, and let thine eyes observe my ways." Who can be so hardened and insensible to right, and to his own highest interest, as to refuse such a claim!

Has man the right to bring upon himself pain and misery, and endless wretchedness? God made him for nobler purposes, and it must ever be his duty to walk uprightly with God, and honestly with his fellows. He has no right to enfeeble his body or mind by sin, because God requires the healthy and vigorous exercise of these in his service. The claims of society would also forbid it. Man was made to reign, as a saint of God, in heaven; consequently he has no right to debase himself with sin, and receive the reward of it in everlasting punishment. Doing thus, he robs God of his due—heaven of a saint—sanctified beings of a happy compeer, and himself of eternal life. He that sins against God wrongs his own soul. 'All they that hate him love death.'

CHRISTIAN INFLUENCE.

Many Christians are little aware of the power and extent of their influence. It is stronger than death, and more extensive than time. It exists while its author is forgotten in the grave. It is felt beyond the confines of Eternity. The meek exhortation to the sinner, the honest prayer before God, will always be remembered, and their effect will ever remain. God's word shall not return unto him void. Every feeble saint is able, like David, to slay the giants that defy the armies of Israel.—"A word *spoken* in due season, how good *it is!*" "A word fitly spoken *is like* apples of gold in pictures of silver." Be encouraged ye fearful ones to speak in the name of Jesus, and persuade sinners to be reconciled to God. That which is sown in weakness shall be raised in power; and the seed sown in faith shall bring forth an abundant harvest.

Universalism.—The Editor of the N. Y. Evangelist says that "it will probably be rather startling to Universalists in the country, to learn that there is not now one pastor in this city *who dares to preach that there is no punishment in the world to come.*" There are three Universalist societies in New-York. Two of them are destitute of pastors. Rev. T. J. Sawyer is invited to come out boldly in the pulpit, or the Universalist Union, and give demonstration that the above is incorrect. We shall see what his sentiments are.

Young man or woman lay aside that novel!—It is corrupting your mind, depraving your taste, and unfitting you for a relish of things substantial and profitable. Your excuse that it teaches you human nature, is *vain.* If you would learn human nature, learn it from the bible, where you will find it more fully exhibited than in the effusions of a misguided, prolific imagination. Learn human nature from the emotions of your own heart, and not from over-wrought pictures of it, which have no foundation in fact. Your excuse is *false,* because you are not so much affected with the pretended exhibitions of human nature, as with sympathy for the 'Hero of the Tale.' Those tears you shed over your hero's sufferings are foolish tears, because they are shed over sorrows that never existed. And your sympathies are excited for those who have no existence but in a perverted imagination.

Are you a professed Christian? and yet burn "the midnight lamp" over tales of the fancy, while you remain unaffected at an exhibition of the Savior's sorrows?—Were ever any man's sorrows like his? and have you no desire to dwell upon the theme, and no tears of penitence to shed because your sins are the cause of them? If so, where is the evidence of your acceptance with God? We say, again, *lay it aside!* It is a bewitching snare that has been set to entrap you, and ruin your soul.

DE RUYTER INSTITUTE.

The Fall Term in this Institute has commenced favorably. Rare facilities are here presented for the acquisition of knowledge. We trust that those who wish to *educate* their children will patronise this Institution.

Board can be had at the boarding house for $1,25 per week. Students, desiring it, can be furnished with every convenience for boarding themselves.

INTELLIGENCE.

FOREIGN.

From the N. Y. Commercial Advertiser.

LATER FROM ENGLAND.

By the arrival of the packet ship Quebec, Captain Hebbard, from London, the journals of that city to the 11th of August have been received. This is four days later from London than the intelligence brought by the England.

We are indebted to Capt. Hebbard for late papers. Our files of shipping and mercantile papers have not yet come to hand.

The King of Belgium was about making another visit to England, which was believed to have a political object, connected with the recent events in Europe. The London Globe hints that his Majesty will probably act as mediator between France and England—an office for which he seems peculiarly fitted by his near relationship to the sovereigns of those two countries.

Full details are given in the London papers of the absurd attempt by Louis Napoleon—which, by the way, may be looked upon as extinguishing forever what little chance he may have had of ultimately succeeding in his designs upon France. The laugh is now turned against him, and Frenchmen will never risk their lives for one who has made himself ridiculous.

It seems that he had with him but 56 persons. The sentinel who was shot by the Prince died the same evening. After the failure of their attempt at the caserne, or barracks, they got into disorder and separated.

Prince Louis went into the Permit-office, came out, and was in a few minutes captured with all his party then present, taken before the mayor, sent up to the citadel under a strong escort, and placed in different apartments, which took place about half-past eight o'clock.

Among the party who separated at the column were General Monthelon, his aid de camp, and about eight others, who got down upon the sea sands, took posession of the life-boat which attends the sea bathers, and were launching into the sea, when they were closely pursued by the National Guard, who fired into the boat, which was immediately capsized, and they were all immersed in the water, but not entirely out of their depth.

Two of them were brought out of the water and taken into the lodge of the Humane Society, being severely wounded; they died immediately. That fine old man, General Monthelon, before he was out of the water offered up his sword, but he was immediately shot at and severely wounded by a bricklayer, one of the National Gaurds, and taken away to the hospital, with little chance of recovery.

Several others of the party were brought in the course of the day, who had secreted themselves among the standing corn.

The steam-packet brought in with her a handsome green traveling carriage and a caravan, which contained all the military dresses, caps, knapsacks, &c. also eight fine horses. The horses were landed as soon as convenient. The carriages remained on board in posession of the douaniers, armed with their swords and muskets with fixed bayonets.

There are also on board four barrels filled with 40 franc pieces in gold (otherwise called doubled Napoleons or Louis.)

Prince Louis has also, contained in a belt on his person, twenty thousand pounds sterling in Paris Bank bills, which he is allowed to retain.

Some of the Bonapartists concerned in this mad attempt are very well known at Boulogne; their names are not yet published.

Boulogne, 6 o'clock, A. M. 7th August, 1840. It is reported that seven are killed and drowned, exclusive of those wounded. Boulogne is perfectly tranquil, without any apprehension of farther disturbance.

The following is a copy of the proclamation scattered by the Prince and his followers:—

"Prince Napoleon, in the name of the French poeple, decrees as follows:

"The dynasty of the Bourbons of Orleans has ceased to reign. The French people are reinstated in their rights. The Chamber of Peers and the Chamber of Deputies are dissolved. A national Congress shall be convoked on the arrival of Prince Napoleon at Paris.

"M. Theirs, President of the provisional government.

"Marshal Clausel is named commander-in-chief of the troops assembled at Paris.

"General Pajot is to be commander of the first military division.

"All the chiefs of the corps who do not conform immediately to these orders shall be replaced.

"All officers, sub-officers and soldiers who will show their energetic sympathy for the national cause shall be recompensed in the most distinguished manner.

"In the name of the country. God protect France.

"Boulogne, the —, 1840.

"LOUIS NAPOLEON.

The London Chronicle says that Sir Howard Douglas has been recalled from the government of the Ionian Islands, and Lord Faukland appointed his successor.

Parliament was to be prorogued by the Qeen in person, on the 11th of August.

The latest Paris advices were of August 8th. The condemnation of Prince Louis was universal, both by the press and the qublic. Many persons had been arrested at the capital as implicated in the affair. It was supposed that the Prince and his companions would be brought to Paris, and tried by the Chamber of Peers.

An absurd idea obtained considerable credence that the attempt was countenanced by Lord Palmerston.

M. Guizot landed at Calais, from London, on the 7th, and proceeded to join the King at Eu.

A letter from Boulogne, dated the 8th, says that King Louis Phillippe was shot on his way to Eu, and that his coachman was killed.

FOUR DAYS LATER FROM EUROPE.

By the packet ship Garrick, Capt. Palmer, Liverpool papers to Saturday, August 15th, have been received.

The weather continued favorable and there was a prospect of fine crops.

Prorogation of Parliament.—On the 11th of August, the British Parliament was prorougеd to Thursday, the 8th of October, by Her Majesty in person. The usual forms were gone through with, which it is unnecessary to repeat. The King and Queen of the Belgians were present on the occasion. Annexed is the

QUEEN'S SPEECH.

My Lords and Gentlemen,

The state of public business enables me to close this session of Parliament, and in releasing you from your attendance, I have to thank you for the care and attention with which you have discharged your important duties.

I continue to receive from foreign powers assurances of their friendly disposition and of their anxious desire for the maintenance of peace.

I congratulate you upon the termination of the civil war in Spain. The objects for which the quadruple engagements of 1834 were contracted having now been accomplished, I am in communication with the Queen of Spain, with a view to withdraw the naval force, which, in pursuance of those engagements, I have hitherto stationed on the northern coast of Spain.

I am happy to inform you that the differences with the government of Naples, the grounds and causes of which have been laid before you, have been put into a train of adjustment by the friendly mediation of the King of the French.

I rejoice also to acquaint you that the government of Portugal has made arrangements for satisfying certain just claims of some of my subjects, and for the payment of a sum to this country, under the stipulations of the Convention of 1837.

I am engaged, in concert with the Emperor of Austria, the King of Prussia, the Emperor of Russia, and the Sultan, in measures intended to effect the permanent pacification of the Levant, to maintain the integrity and independence of the Ottoman empire, and thereby to afford security for the peace of Europe.

The violent injuries inflicted upon some of my subjects by the officers of the Emperor of China and the indignities offered to an agent of my crown, have compelled me to send to the coast of China a naval and military force, for the purpose of demanding reparation and redress.

I have gladly given my consent to the act for the regulation of municipal corporations in Ireland.

I trust that the law which you have framed for further carrying into effect the reports of the ecclesiastical commissioners, will have the beneficial effect of increasing the efficiency of the Established Church, and of better providing for the religious instruction of my people.

I have observed with much satisfaction the result of your deliberations on the subject of Canada. It will be my duty to execute the measures which you have adopted, in such a manner, as without impairing the executive authority, may satisfy the best wishes of my subjects, and provide for the permanent welfare of my North American provinces.

The legislative bodies of Jamaica have applied themselves to the preparation of laws rendered necessary or expedient by the altered state of society. Some of these laws require revision and amendment, but I have every reason to expect cordial assistance from the Assembly of Jamaica, in the salutary work of improving the condition and elevating the character of the inhabitants of that colony. The conduct of the emancipated negroes throughout the West Indies has been remarkable for tranquil obedience to the law, and a peaceable demeanor in all the relations of social life.

Gentlemen of the House of Commons,

I thank you for the supplies which you have granted for the service of the year.

I lament that it should have been necessary to impose additional burthens upon my people, but I trust that the means which you have adopted for the purpose of meeting the exigencies of the public service, are calculated to press with as little severity as possible upon all classes of the community.

My Lords and Gentlemen,

In returning to your respective counties, you will resume those duties which you perform so much to the public benefit and advantage. It is my anxious desire to maintain tranquility at home and peace abroad. To these objects, so essential to the interests of this country, and to the general welfare of mankind my efforts will be sincerely and unremittingly directed, and feeling assured of your co-operation and support, I humbly rely upon the superintending care and continued protection of Divine Providence.

State of Trade.—The improving feeling manifested last week was fully maintained yesterday, and the demand for goods and yarn was decidedly better than for some weeks previous. In some few articles, especially in low numbers of throstle-yarn, and in 27 inch printing cloth, a small advance was realized; though, generally speaking, business was done at the full rates of last week.—*Manchester Guardian.*

Liverpool, Aug. 15.

We this week announce one of the most extraordinary triumphs over the elements ever effected by human art and energy. The Britannia, royal mail steamship, Capt. Robert Ewing, was yesterday at noon telegraphed off Holyhead. In the course of the afternoon, a river steamer was despatched to meet her, and by her active and enterprising agents, Messrs. D. and C. M'Iver, but the wind blowing fresh from the north-west, she was unable to board her, and it was not until about 9 in the evening that she was safely moored in the Sloyne. The Britannia sailed from Boston on the 1st inst., from Halifax on the 4th, thus completing the voyage from the North American continent to Liverpool in the unprecedently short period of *ten days.*

THE PERILS OF THE SEA.

Perhaps the records of the human race do not present a case of a more narrow escape from apparently inevitable destruction and death of a gallant ship's crew than in the case of the Peacock one of the sloops of war in the Exploring Expedition, when she sustained the injuries which obliged her to return, early in last March, to Sydney, (New South Wales,) to repair and refit. The following extract of a letter from a person on board the ship will give the reader some idea of it, though the nautical terms will make it less clear to some of our readers than those who are familiar with them.—*National Intelligencer.*

"Sydney, New South Wales,
March 16, 1840.

"Before this reaches you, you will probably have heard of our return to this port for repairs, having been compelled to do so by injuries sustained in the ice, by which we were confined for 40 most anxious hours—for twenty hours with the imminent fear of awful death. So closely was the ice packed around us, and in such vast masses, that even under a press of canvass, assisted by ice anchors and every other means that experience or necessity could suggest, we at times remained motionless for hours—the ice cutting into the vitals of the ship, and threatened to grind us to powder.

"On the evening of the—(date forgotten, and being now in town, cannot refer)—having procured soundings and seen appearance of land, cheered with the prospect of reaching it, we worked on through heavy drift ice; and next morning, about 9 A. M. in endeavoring to avoid a large mass ahead, we gave her a sternboard, which almost instantly brought the rudder in contact with another mass, and, so violent was the shock, that the rudder head was wrenched off, and the rudder fixed immovably athwart ships, rendering the ship almost entirely unmanageable. We used every effort to wear her, but, like mad, she drove on through the ice, till it became so close as to be impassable.

We then furled sails, planted ice anchors, and resolved to lie quiet until we could repair our rudder, when suddenly a large body of ice under our stern shifted its position, the anchors came home, and we drove down on a range of icebergs masthead high, and overhanging the decks, and with breathless anxiety awaited the shock, (which nothing human could prevent)—an immense impending mass tottered to its fall, and threatened to crush us beneath it. Our spanker boom struggled for a moment, and then broke like a reed; the sternboat crushed like an eggshell; and then went stern davits and all the upper works on the starboard sides as far as the gangway—every stanchion broke short off. The ship *rebounded.* We breathed again, and hauled aft jib and staysail sheets, and gave her a dart off from our inhospitable neighbor.

We then made sail, and, by great exertions, had a most providential escape, after thumping off our *forefoot* and cutting into the stern within an inch and a half of the 'woodends,' or (in as good English) within an inch and a half of our lives. Had our confinement been prolonged another hour, we should all have gone to Davy Jones.

"I have mentioned the anxiety with which we have viewed the overhanging mass tottering to its fall. As soon as sufficient space had intervened between our stern and the iceberg, *it fell!* harmlessly in our wake."

From Halifax.—We have received Halifax papers to the 2d inst. From the following extract it will be seen that our fishing vessels, which complain of being interfered with by British cruisers, are in turn complained of for encroaching on British ground. —*Boston Daily Advertiser.*

By a vessel just arrived from Marguerite, we learn that the American fishermen were in great numbers off that coast, many of whom were fishing within a half mile of the shore; some were known to catch as many as 40 barrels in a day. What a shame to see the people of our coast thus plundered, while we have so many men of war sent here to protect expressly our fisheries, and 100,000 barrels are carried off annually of mackerel, by the fishermen of the neigboring Republic. Many of these fishermen, when caught in the act, plead not guilty and look as innocent as pet foxes. One, we understand, was a few days ago brought into Sydney, for fishing within the limit; the captain and part of the crew are already arrived in town, to recover back the vessel now under detention. Had one of the men-of-war been stationed at Port Hood during the mackerel fishing season, then those schooners employed by the government for the protection of the fisheries and revenue, might do some good, but can a vessel of 50 tons, amongst probably 180 sail of those foreign fishermen, even be safe, let alone effect the object for which she is intended.—*Novascotian.*

Atlantic Dock Company.—A Company with this title was incrporated at the last session of the Legsilarure, with a capital of $1,000,000, and a right to commence business when $100,000 are paid in. The object of the Company is to construct a basin, embracing a surface of 42 acres and a fraction, on the Brooklyn side of the river, near the South Ferry. A diagram of the work accompanies the prospectus. Piers are to be erected 150 feet wide, forming the front of the basin on the stream, on which to erect warehouses, with sufficient depth of water on both sides of the piers to moor the largest class of steam-ships or merchant-vessels. The cost of the work, including $152,600 for the land and water right designed for this object, is estimated at $624,527. The value of the basin when finished, is estimated at $710,630, and of 517 lots adjacent to the basin, which the Company will own, at $893,650. Total estimated value, $1,604,280. The President of the Company is James De Peyster Ogden; the Directors, N. L. Griswold, Richard Irvin, Henry Grinnell, Cyrus P. Smith, Abraham Bell, Wm. R. Wadsworth, William Kemble, and Asa Worthington.

In illustration of the necessity and utility of the proposed improvements, it is remarked,—

1. That the main business of New York is now, and in all probability will for the next half century be transacted in and near *Wall St.*, where are situated the Custom House, Exchange, Banks, Insurance Offices, &c.

2. That all the docks, from the Battery to Corlaer's Hook, on the East River, and as high up as Canal Street on the North River, are now full and crowded, and can not afford additional accommodations.

3. That the shipping interest *will prefer* going into Docks, and Basin at Brooklyn, rather than going up town on the New York side further than the points before mentioned; especially when better accommodations are prepared for them.

4. The benefit to shipping to be safely moored in a Basin against heavy gale winds, which annually does more or less damage to vessels in port.

5. That shipping in a Basin, with proper police regulations, are less liable to *fire, robbery*, and *other depredations*, and experience has shown that they are *better preserved*, especially in their rigging and cables, being better sheltered from the effects of the tides than those moored at the wharves or in the stream.

6. The premium for insurance on vessels in port moored in this Basin will probably be from 30 to 40 per cent. less than the present rates on shipping at our wharves.

7. The erection of a Hydraulic Dock, within the Basin will enable the ship owner to haul up his vessel without the expense of a steamboat to tow her to, and from a rail way.

8. From a use of these Piers, for *warehouse goods*, commerce will derive much advantage by expedition in the landing of merchandise, with a great *reduction* of expenses.

The facility for warehousing heavy goods on the Piers and around the Basin, such as iron, lead, dye-woods, tea, bags, coffee, molasses, sugars, rums, wines, hides, cotton bales, wool, &c., which can be done direct from the ship's hold into the warehouse, would be a saving of 50 to 75 per cent. in cartage and all other expenses, including a re-delivery as has been computed by competent persons after a careful investigation.

The Surry canal, in the suburbs of London, is a favorite place for suicides, and it is stated that since its formation no less than 2000 persons have been taken out of it dead or alive.

Heavy Robbery.—A package of twenty thousand dollars of the Union Bank of Louisiana, entrusted by Mr. Dumartrait, cashier of the branch at St. Martinsville, to the captain of the Arabian, to be delivered to the branch at Plaquemine, was stolen in some manner from the boat, during her passage between the two places. How the villain or villains accomplished their scheme remains a mystery, as nothing has yet transpired to develope the rascality; and prompt measures are already taken, and confident hopes are entertained of securing the guilty and recovering the money.

Abduction or Elopement.—On Wednesday morning of last week, a respectable citizen of Fishkill, presented himself at the bar, and craved the aid of the Police of this city in recovering a daughter of his, aged only thirteen years, who had fled her home, on Tuesday night, under circumstances which led him to believe she had been enticed to do so—or rather abducted—by a man named Henry James, a carpenter by trade, who had till the elopement been in the employ of the applicant. After hearing all the circumstances, Justice Merritt issued his warrant for the arrest of James, who, as was supposed, came to this city with the little girl; and as he had a sister residing at 197 Elm street, officer G. Hays in pursuance of his warrant, proceeded there for the purpose of ascertaining, if possible, some intelligence of the runaways. In this he was more successful than he anticipated; for, on entering the house, the very object of his search was discovered by him in one of the bed-rooms, snugly stored away in regular hymenial order. He gave them little time to prepare themselves for an audience with the magistrate and the aggrieved father, and after a hasty toilette the couple were escorted by Hays to the police office.

An affidavit of the Miss was taken in relation to the why and wherefore of her faulty proceedings, in which she stated that she had eloped from home under the influence of the persuasions and promises of marriage made her by James—all which false promises and persuasions are by the law made criminal in cases in which the wheedled party is under fourteen years of age. James, having clearly laid himself liable to the pains and penalties prescribed by this wholesome statute, he was fully committed to prison to answer for the offence at the Court of Sessions; and before noon the grand jury had found a true bill of indictment against him therefor. The girl was restored to her father, who took her home with him.

☞By commission of this crime, the accused has rendered himself liable to punishment in the state prison for three years, or in the county jail for one year, or to a fine of $1000, or to fine and imprisonment both.

Indian News.—By the Colorado Gazette of the 15th, from Matagorda, Texas, we gather some further particulars of the attack upon the town of Linnville by the Camanche Indians. The Gazette says, on Sunday week news was brought from the town of Linnville, by Captains Bishop and Anson, both eye-witnesses to the scene, that about five or six hundred Indians had come down upon Linnville and deliberately plundered the stores and then burned them to the ground. They stated also that Mr. Hugh C. Watts, the Collector of that District, was shot down in the water, on his way to the boats, and his wife carried off by an Indian, and Mr. O'Neale was shot on the wharf and scalped. Immediately upon the receipt of the news our citizens mustered and immediately formed a company of mounted men and a party on foot, and marched to their relief. They reached Robinson's crossing on the same evening, with the intention of attacking them there should they turn their attention towards Matagorda, and hearing they had turned their course west when they immediately marched in pursuit.

Before proceeding to Linnville the Indians first attacked Victoria, at which place they killed several of the inhabitants and destroyed a large amount of property, and drove off about 1500 mules and horses. The number supposed to be about 200. It was then supposed they made off with their booty, and the Victorians went in pursuit; of which the Indians seemed to have a full knowledge, for they again made their appearance the day after (Friday.) Colonel Pinkney Calwell on the evening of that day going to Victoria, was killed by them near the town. A Mexican servant that he had with him was pursued into town, where he was also killed.

Atmospherical Phenomenon.—A meteor of a most brilliant nature was observed to fall from the heavens by many of the inhabitants of St. Johns, about the hour of half-past six on Thursday evening. To the eye of the spectator, it presented the appearance of an exploded rocket at a very great elevation, and its brilliancy was of the most dazzling whiteness, resembling globes of molten silver, bleached as it were to a Drummond-light intensity. What renders this phenomenon the more remarkable is the circumstance of its being broad daylight at the time this aerolite exploded, and there not being any cloud visible near it.—No noise accompanied, nor did any wind blow either before or after its explosion, precluding therefore all idea of accounting for this striking meteor by supposing it to originate in atmospherical electricity.—*Montreal Herald.*

The St. John, N. B. Morning News, of the 4th inst. has the following paragraph:

"*More Fishermen Seized.*—Another American fishing schooner has been seized by an English cutter, and carried into Sydney, C. B., for an alleged violation of the treaty. Her name is the Pallas. She has been stripped from stem to stern, and her officers incarcerated for their audacity. A legal investigation will soon decide how the vessel is to be disposed of. So much for meddling with other people's affairs."

Some ten years ago a gentleman of this city was unfortunate in his business and made an assignment, under which the creditors of his house received fifty per cent of their claims, all that the assets of himself and partner then realized, and both of them received a full and honorable release of their obligations. The partnership was dissolved, and the gentleman of whom we speak made another start in business. In the face of many obstacles,—and certainly not the least, the financial condition of the country,—his talents, enterprize and perseverance have proved successful, and he has saved money. Yesterday he sent each of his old creditors a check for the unpaid moiety of the debts from which he had been released, with interest added in full from the day they were first due until the date of the checks. The amount thus paid yesterday was some fifty thousand dollars.—*Philad. Gaz.*

Do not kill your Bees.—The common puff ball or *fungus Maximus*, gathered at this season of the year, and dried so as to hold fire, has a stupifying effect upon bees, and renders them as harmless as brimstone does, without the deadly effects of the fumes of this latter article.

Severe Rencounter.—The Register, printed at Yazoo City, Mi., says that Mr. Wilkes, of that county, about ten days since took up a negro in the woods, who had been for some time a runaway from him, and as they were proceeding homewards the negro secretly drew a knife and inflicted several stabs upon Mr. W. before he had time to defend himself. Mr. Wilkes succeeded in stabbing the negro severely with his own knife, when both became disabled. Mr. W. received a cut in the abdomen, which entered the intestine, and for several days his life was despaired of; but he is now likely to recover. The negro is committed for trial.

A circumstance of rather a novel nature occurred yesterday in the Court House at the closing of the Criminal term. A native of the Emerald Isle, named Henry Smith, stepped forward in front of the bench, and stated to the Judges that he was on bail for Arson, for which crime he wished to be tried without delay, so that he might know whether he was to be hanged, transported or discharged; adding, with much *nonchalanche*, in an under tone, that it was quite immaterial to him which was to be his fate. His securities were released, and he was bound over in his own recognizances to appear at the court of Oyer and Terminer.—*Montreal Herald.*

Look out for Pirates.—Mr. Editor: I wish, through the columns of your valuable journal, to caution mariners trading on the coast of Florida, and put them on the look out for Pirates.

There has been seen in this bay, and also in the Apalachee bay, and cruising between this and St. Marks, a certain sloop boat thought to be the Com. Perry. The conduct of her crew excited the suspicion of some persons who examined the boat, and found that she was well supplied with arms, yaugers, pistols and Bowie knives. The crew are well known in Florida, particularly about Tallehassee, and their assassin like conduct, and murderous disposition, are sufficient causes to put honest men on the look out, and treat them at every port where they arrive, as the enemies of law and good order. The Governor of the Territory had some days since to order out the militia to quell this same gang at Tallahassee. He succeeded in routing them, and they have now taken to the Gulf, as best suited to their operations, and I think it is now the duty of the Hon. Secretary of the Navy to send out a cutter to our coast, and protect our commerce and our citizens, and secure these ruffians and bring them to justice.—*Apalachicola Adventurer, Aug. 23.*

Phenomena of the Sea.—We learn from Falmouth that several days since a coffin about three feet long, made of planed boards and painted white, with a heavy weight of sea coal sewed in a canvas bag closely attached to it, was found upon the sea beach at the north side of Buzzard's Bay. A coroner's inquest was called, and upon opening the coffin, it was found to contain the body of a child, supposed to be about three or four years old, and had apparently been dead some months. The flesh was nearly consumed. It was conjectured that the decease of the child had occurred at sea, and evidently the last rites which humanity could offer, in consigning the body to the deep, had been performed with affectionate solicitude and interest. That it should have emerged to the shore with such a weight as remained attached to it, remains with the unexampled phenomena of natural events.—*New Bedford Mercury*

Cannibals in Texas.—A late number of the Austin Gazette says,—"A few days ago a Camanche was killed on the Brushy bay, by some Tonkahua Indians—his hands and arms, and thick part of his thighs were cut off and carried home, as a feast to their women and children. The Tonkahuas made no secret of their partiality for human flesh, and state that all the native Indians in Texas, eat their enemies when they can catch them.

Steamboat Accident.—We learn by a passenger, that the Mail Boat Pike, plying regularly between Cincinnati and Louisville, struck a rock about one o'clock on the morning of the 3d, some forty or fifty miles below this city, near the head of Big Bone bar. She was immediately turned towards shore by the pilot, and sunk only to the lower guard. Her passengers were taken off by the steamboat Orleans, and brought up.—*Cincinnati. Gazette.*

Ignorance.—It is said that there is in Hindostan seventy five million of women who can neither read nor write, and thirty million of these are British subjects!

Bunker Hill Monument.—The President of the Bunker Hill Monument Association has acknowledged the receipt of a donation for the monument fund of $600 from the ladies of Brooklyn, N. Y., with a very handsome letter from their Treasurer, Saloma G. Hazard; also of a donation of $150 from Miss Mary Otis, Treasurer of the ladies of Fair Haven; also of a donation of $200 from a gentleman of Boston. The ladies of a number of towns in Worcester county have made contributions for the same object, and paid them over to the Treasury of the ladies of Worcester.

A Canadian Heroine Dead.—At Lothiniere, on the 27th, July, at the age of a 100 years and several months, Charlotte Ouellet, of the parish of St. Anne de la Pocatiere died. This lady was one of a number of young girls of St. Anne, who put on men's apparel and shouldered the musket to drive out a detachment of English Regulars, who were amusing themselves by setting fire to the barns and dwellings of the inhabitants of St. Anne during the seige of Quebec. This lady and the rest of her company fired upon the soldiers who instantly fled, making temporary barrows in their flight, to rescue their dead, who had fallen under the fire of these brave Canadian girls. At the age of 100 years, and a few days only before her death, Charlotte Ouellet could not refrain from a hearty laugh at the thought that she was one who had made the best shots. She has left two daughters, the eldest of whom has been a wife for 55 years, the second has just lost her husband after a happy union of 53 years.—*Swanton. (Vt.) American.*

A Rich Man.—M. de Tiskewies died a short time since in Russian Lithuania, leaving three sons and one daughter. His property comprised forty-six extensive domains, on which there are 20,000 families of peasantry, reckoning in them 6,000 males.—These were his serfs. In money he possessed 56,000,000 of Polish florins, equal to 21,626,000 French francs.—*Boston Recorder.*

Doctor of Every Thing.—At a recent anniversary of the Provincial University at Eaton, the honorary degree of Doctor of Belles Lettres, English Literature, Languages, Mathematics and Natural Science; the degree of Sir, (Master of Arts,) Doctor of Divinity; Doctor of Civil Law, and Doctor of Law and Logic; were severally confirmed on the Hon. George Cooke, of Albany, U. S.; a gentleman of enviable distinction, beloved for his universal benevolence and characteristic philanthropy.—*Quebec Gaz.*

It is stated in the Kingston Chronicle, that Kingston is decided upon as the seat of government for Canada. The senior military officer at Toronto, has positive orders to remove his head quarters to Kingston with the greatest despatch. It is also said that the heads of the civil departments are soon to follow to the same place.

The Postmaster General has countermanded his recent orders against the conveyance of newspapers on mail routes, out of the mails.

The Hon. A. B. Hasbrouck, late of Kingston, in this State, was on Monday inaugurated as President of Rutgers College, New Brunswick.

NOTICE.

The Quesitor Scientiæ Society of the De Ruyter Institute, will meet in the Primary room of the Institute, on Wednesday evening, 23d inst., at 6 o'clock, P. M. A Lecture will be given by Delford Carpenter, Esq., on the difference between the climates of the Western coast of Europe and the Eastern coast of North America. Citizens are respectfully invited to attend this and all succeeding meetings of the Society. By order of the Society.

L. D. Ayars, Sec'y.

MARRIED,

In Scott, on the 17th inst., by Rev. Joel Greene, Mr. LEONARD WOOLWORTH, and Miss EUNICE BABCOCK both of Scott.

*** The Printers were not forgotten.

In Brookfield, on the 7th inst., by the Rev. N. Ferguson, of Winfield, CHARLES CLARKE, M. D. and Miss JULIA ANN, daughter of Ethan Clarke, both of the former place.

In Cincinnatus, on the 9th inst., by the Rev. F. T. Ball, Mr. ORMON YOUNG and Miss ELIZABETH, daughter of Mr. John Mack, all of Cincinnatus.

In Lincklaen, on the 14th inst., by the Rev. J. R. Johnson, Mr. OZIAS CLARK, of De Ruyter, and Miss LYDIA A GRAVES, daughter of Mr. Dudley Graves, of Lincklaen.

In Plainfield, N. J., on the 29th ult., by the Rev. W. B. Maxson, Mr. THEODORE A. DUNN and Miss CATHARINE R. F. RANDOLPH, both of New Brooklyn, N. J.

In Sharon, Pa., on the 13th ult., by the Rev. Henry P. Green, Mr. THOMAS DRAKE and Mrs. PHEBE JONES, both of Sharon.

In Bolivar, on the 2d inst., by the same, Mr. WILLIAM KELLOGG and Miss BETSEY MEAD, both of Bolivar.

In Bolivar, on the 3d inst., by the same, Mr. EZRA BUTEN, of Genesee, and Miss LUCY GREEN of the former place.

In Wirt, on the 5th inst., by the same, Mr. GEO. W. MARYATT, Jr. of Genesee, and Miss POLLY URSULA MAXSON, of the former place.

LIST OF LETTERS,

Received at this office for the week ending September 22d,

H Willson, P M (2) C C Gray, P M H Ivison, jr., S S Streeter, P M 'Maria,' D Fox L P Clarke, (we have the paper.)

LIST OF RECEIPTS,

For the Register for the week ending September 22.

Joseph B. Hull ,50, J. P. Livermore $2, cr. J. Crandall, O Haskin $1, H. Willson $2, cr. Rev. H. P. Green, B. Maxson $4, cr. W. Johnson, J. Smith each $2, E. Kelsey $1, C. C. Gray $2, cr. H. Niles.

ADVERTISEMENTS.

Head Quarters Going for Boots.

THE subscriber [illegible] a large assortment of BOOTS AND SHOES [illegible] every description, suitable for the Fall trade, where families can be supplied as usual on the best terms at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. [illegible]

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber [illegible] best in this vicinity, having never been [illegible] purpose. There is on the premises the best of building materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, the two small [illegible] There is a well of water [illegible] the [illegible] bearing apple trees, [illegible] plums and peaches [illegible] the best [illegible] The farm is well watered [illegible]

[illegible]

Election Notice.

[illegible]

To the Sheriff of [illegible]

N[illegible]

[illegible]

Fall & Winter Fashions.

J[illegible]

New Tailoring Establishment.

J. M. LETTS.

W[illegible] Tailoring Business.

[illegible]

FIT, FINISH, or FASHION.

N. B. [illegible]

De Ruyter, August 1, 1840. [illegible]

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unnecessarily urged to purchase. 2tf

Sept. 1

Elmore, Annas, & Ayer.

MERCHANTS.

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL.

at the STONE STORE

12tf DE RUYTER, N. Y.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 2945

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Agent.

August 24th, 1840. 29tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

[illegible] WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island, except the following, are	3-8
Maine.	
[illegible] Commercial Bank	—
[illegible]	—
Agricultural Bank, Brewer	—
City Bank, Portland	—
[illegible]	—
[illegible] Frankfort	—
[illegible]	clos'd
[illegible]	clos'd
[illegible]	broke
[illegible] Augusta, [illegible]	broke
[illegible] Bank	broke
[illegible], Kennebunk	clos'd
[illegible]	—
[illegible]	broke
[illegible] Fryburg	fraud
[illegible]	clos'd
[illegible], Eastport	broke
[illegible]	—
[illegible]	clos'd
[illegible]	broke
[illegible]	clos'd
New Hampshire.	
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible] Troy	fraud
[illegible]	2
[illegible]	fraud
[illegible]	broke
[illegible]	—
[illegible]	2
[illegible]	2
Massachusetts.	
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible] Cambridge	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
[illegible]	clos'd
[illegible]	broke
[illegible]	broke
[illegible]	[illegible]
[illegible]	fraud
[illegible]	broke
[illegible]	broke
[illegible]	clos'd
[illegible]	10
[illegible]	failed
[illegible]	3-8
[illegible]	3-8
[illegible]	5
[illegible]	5
[illegible]	10
[illegible]	3 1-2
[illegible]	1-2
[illegible]	1 1-2
[illegible]	3 1-2
[illegible]	broke
[illegible]	1 1-4
[illegible]	1 1-4
[illegible]	1 1-4
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	4 1-2
[illegible]	2a4
[illegible]	7a15
[illegible]	15 20
[illegible]	—
[illegible] of Massachusetts	8
[illegible]	
[illegible]	5-2
[illegible]	—
Canada	5a7

PRICE CURRENT.

Ashes—Pot, per cwt.	4,88
Pearl	5,25
Fish—Mackerel No 1. bbl.	13,75
" No 2.	11,25
" No 3.	8,00
Shad	9,50
Flour—N. Y. super. canal	5,00
Ohio	4,88
Rye Flour	3,00
Indian Meal	3,00
Grain—Wheat, Northern	1,10
" Western	[illegible]
Rye	,65
Corn 56lbs.	,60
Barley do.	,65
Oats	,40
Beans, per tierce	13,00
Molasses gal.	,30
Oils—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
Provisions—Beef, Mess	14,75
" Prime	10,50
Pork, Mess	15,75
" Prime	13,50
" Fresh, per cwt.	6,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,08
Hams	,10
Salt—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,33
Tallow	,08
Wool—American	,33
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840. 1tf

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

POETRY.

From the 'Token' for 1841.

THE TEACHING OF THE SENSES.

The eye is but a grated pane,
Through which the clay-imprisoned soul
Looks dimly forth on earth and sky,
Yet deeming all a heaven-writ scroll.

We gaze and gaze, and sometimes dream
That these may satisfy the heart;
But, lo! an after longing comes,
Which makes the cheated dreamer start.

We feel that these are signs—not things—
Prophetic visions cast before;
And yearning fancy turns to faith,
Making us sure of something more.

The ear doth catch sweet tones around
From woman's tongue and Eol's choir;
Yet this earth-music is but one
Sweet, stolen string from heaven's lyre.

And this is whispered to the heart;
For, though the raptured sense be blest
With song, a yearning wish will rise
For something still to fill the breast.

The rose regales, yet seems to cheat,
Not satisfy, the sense it woos;
The jaded palate turns away
From that which first seemed to choose.

The nerve with sweet sensation thrills;
Yet languor comes to claim its turn,
And leaves the sickened soul within
For something better still to yearn.

Thus every sense exalts the soul—
Bestows a transient draught of bliss,
Then breaks the cup, to make us thirst
For surer, purer joys than this.

They lift us to the mountain top,
Where Earth and Heaven in contrast lie,
And bid us spurn this lower sphere,
And spread the wing for yonder sky!

MISCELLANEOUS.

From the New York Mirror.

THE BARGAIN.

'What have you there, husband?' said Mrs. Courtland to her thrifty and careful spouse, as the latter paused in the open door, to give some directions to a couple of porters who had just set something upon the pavement in front of the house.

'Just wait a moment, and I'll tell you. Here, Henry, John, bring it in here,' and the two porters entered with a beautiful sofa, nearly new.

'Why, that *is* a beauty, husband! How kind you are! But what *did you* give for it, dear?'

'Why only twenty dollars.'

'Well now, that's a bargain.'

'Aint it, though? It takes me to get things cheap,' continued the prudent Mr. Courtland, chuckling with delight.

'Why, how in the world did it go off so low?'

'I managed that. It aint every one that understands how to do these things.'

'But how did you manage it, dear? I should like to know.'

'Why, you see, there were a great many other things there, and among the rest, some dirty carpets. Before the sale, I pulled over these carpets, and threw them upon the sofa; a good deal of dust fell from them, and made the sofa look 50 per cent worse than it really was. When the sale commenced, there happened to be but few persons there; and I asked the auctioneer to sell the sofa first, as I wanted to go, and would bid for it, if it were sold then. Few persons bid freely at the opening of a sale.'

'What's bid for this splendid sofa?' he began.

'I'll give fifteen dollars for it,' said I; 'it's not worth more than that, for it's been dreadfully abused.'

'Fifteen dollars! fifteen dollars! fifteen dollars for this beautiful sofa!' he went on, and a man next to me bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes, until I saw he was likely to knock it down.

'Twenty dollars!' said I, and that's as much as I'll go for it.'

'The other bidder was deceived by this, as to the real value of the sofa, for it did look dreadfully disfigured by the dust and dirt, and consequently the sofa was knocked off to me.'

'That was admirably done, indeed!' said Mrs. Courtland' with a bland smile of satisfaction at having obtained the elegant piece of furniture at so cheap a rate. 'And it's so near a match, too, for the sofa in our front parlor.'

This scene occurred at the residence of a merchant in this city, who was beginning to count his fifty thousands. Let us look at the other side of the picture.

On the day previous to the sale, a widow lady, with one daughter, a beautiful and interesting girl about seventeen, were seated on a sofa in a neatly furnished parlor in Hudson street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could readily be perceived that she saw not the characters that were written upon it.

'What is to be done, ma?' at length asked the daughter.

'Indeed, my child, I cannot tell. The bill is fifty dollars, and has been due, you know, for several days. I haven't got five dollars, and your bill for teaching the Misses Leonard cannot be presented for two weeks, and then it will not amount to this sum.'

'Can't we sell something more, ma?' suggested the daughter.

'We have sold all our plate and jewelry, and I'm sure I don't know what we can dispose of, unless it be something that we really want.'

'What do you say to selling the sofa, ma?'

'Well, I don't know, Florence. It don't seem right to part with it. But perhaps we can do without it.'

'It will readily bring fifty dollars, I suppose.'

'Certainly. It is of the best wood and workmanship, and cost one hundred and forty dollars. Your father bought it a short time before he died, and that is less than two years past, you know.'

'I should think it would bring nearly a hundred dollars,' said Florence, who knew nothing of auction sacrifices; 'and that would give us enough, besides paying the quarter's rent, to keep us comfortable until some of my bills become due.'

'That afternoon the sofa was sent, and the next afternoon Florence went to the auctioneer's to receive the money for it.

'Have you sold the sofa yet, sir?' asked the timid girl, in a low, hesitating voice.

'What sofa, miss?' asked the clerk, looking steadily in her face with a bold stare.

'The sofa sent by Mrs.——, sir.'

'When was it to have been sold?'

'Yesterday, sir.'

'O, we haven't got the bill made out yet. You can call day after tomorrow, and we'll settle it for you.'

'Can't you settle it to-day, sir? we want the money particularly.'

Without replying to the timid girl's request, the clerk commenced throwing open the leaves of a large account book, and in a few minutes had taken off the bill of the sofa.

'Here it is—eighteen dollars and sixty cents. See if it's right, and then sign this receipt'

'Aint you mistaken, sir? It was a beautiful sofa, and cost one hundred and forty dollars.'

'That's all it brought, miss, I assure you. Furniture sells very badly now.'

Florence rolled up the bills that were given her, and returned home with a heavy heart.

'It only brought eighteen dollars and sixty cents, ma,' she said, throwing the notes into her mother's lap, and bursting into tears.

'Heaven only knows, then, what we shall do,' said the widow, clasping her hands together, and looking upwards.

There are always two parties in the case of bargains—the gainer and the looser. And while the one is delighted with the advantage he has obtained, he thinks nothing of the necessities which have forced the other party to accept the highest offer.—But few buyers of bargains think or care about taking this view of the subject.

From the Religious Magazine.

FIRE PLUG IN THE DISTILLERY.

How appropriate the designation! you will find it, reader, in one of the principal avenues of this great and good city. You will see a painted hand upon a sign pointing to a distillery, and a direction attached to it, in plain and fair English, "Fire plug in the distillery." It was intended to designate the same as several other similar signs in the city, pointing to what might with stricter propriety be termed the *water* plug; as it is the plug where water is drawn to extinguish the city fires. But in this instance the direction was stikingly significant. A *fire* plug in the *distillery!* Yes, truly, something is there to be found, which does not *extinguish* fire, but which is itself fire, and which sets on fire the course of nature. It is only to pull the plug, and lo, a stream of *liquid fire*.

As I was passing that manufactory of fire, the other day, I was led to reflect upon the probable quantity of that terrible material, which has been made there, and upon the number and variety of fires which it has kindled.

In how many men has it kindled up the *fire of appetite*—insatiate, ungovernable, tormenting appetite—which has refused to let them rest day or night, till, through unutterable suffering, it hurried them down to a premature grave.

In how many human bosoms has it kindled the *fire of remorse*,—that keenest, deepest, most relentless, most intolerable pang that ever vists our fallen humanity;—a fire never to be quenched, but to wax stronger and more malignant, and burn on to the lowest hell.

In how many families has it kindled the *fire of domestic strife*; turning the hearts of parents and children against each other, and, instead of love, peace, kindness, and domestic bliss, producing alienation, contention, wrath and bitterness, and making the family scene, a fit emblem of perdition.

In the bosom of how many a wife has it kindled the *fire of untold anguish*, as she thought of the ruin of her husband, and of all her once bright earthly hopes. The desire of her eyes—he to whom she has committed all her earthly interest and prospects—has by that distillery been made a wreck, a living torment, an incarnate fiend, so that she whom he so fondly once caressed, must now flee in terror from his presence.

In how many a bosom has it kindled the *fire of parental solicitude and distress*, such as none but a parent's heart can know, in view of a fallen, profligate, vagabond son. Once the pride and joy of his heart, the promised solace and support of his declining and tottering age; now, ruined by strong drink, and bringing down the grey heirs of his fond parents with sorrow to the grave.

Upon the fair cheek of how many a daughter has it kindled the *fire of shame*, the burning blush, as she beheld her own father or brother giving himself up to the vile pleasures of ungovernable lust, and bringing everlasting disgrace upon himself and his family. That name, of which it is the privilege of every daughter to be proud, she can hardly mention in virtuous and refined society, but with crimson cheek.

In how many families has it kindled the *fire of h[illegible]r*, the distressing sensation of nature when her necessities are unsupplied, in the groups of suffering children crying for bread, stretching their importuning hands and lifting their streaming eyes to their distracted and agonized mother, who had no means of relieving them, because the brutal father had expended the last sixpence for a drink of rum.

In how many places has it kindled the *fire of animosities between neighbors*,—alienations; hatreds; strifes; contentions in law, and out of law; thus setting the poor children of the dust and affliction, who ought to be mutual helpers in this scene of trial, to worrying, and biting, and devouring one another.

But I forbear. The catalogue is endless—at least imagination is unable to find its limit. I was about to add, how many of those "fires which are never quenched" has it probably already kindled in eternity;—this too, I must leave for the reader.

With these reflections, it will not seem strange that the business of a rum-distiller appeared to me to be one of the most thankless, most profitless, most miserable of all human employments; and, that nothing could possibly redeem it, by one iota, but the possibility that a mere fraction of the rum distilled might subserve some valuable purpose in the arts and the materia medica. In this view, I could not but think that rum-distillers, as well as rum-sellers, should be licensed and controlled by law, and that government, which has to attend to the destitute and the vicious, made such by rum, should also take the whole business of the manufacture and disposal of rum into its own hands.

FREQUENT EXERCISE OF THE VOICE NOT INJURIOUS TO THE LUNGS.

The following testimony confirms us in the belief that when the effort to speak or sing is made naturally, i. e., below the diaphragm, that it has a most salutary effect upon the health. But when made above the diaphragm a bent and constrained posture is induced and pulmonary complaints are caused or aggravated.

M. Benoisten de Chateauneuf, in his researches into the occupations which are productive of disease of the lungs, has found no evidence to support the generally received opinion, that the frequent and prolonged exercise of the voice, in public criers, singers, and musicians, is peculiarly liable to produce consumption. During the space of ten years, he has found, upon the register of four of the principal Parisian hospitals, but thirteen male and six female singers recorded as having been admitted as patients into those institutions; and as no one of these individuals are stated to have died of consumption, it is fairly presumable, that no one was affected with it.—There can be no doubt, he conceives, that prolonged exercise of the voice, singing and playing upon wind instruments, may injure the lungs in persons in whom these organs are feeble or predisposed to disease. But in such cases not only is the exercise of the voice in declamation and singing, injurious, but also violent exercise, running, dancing, mental agitation, all of which produce an effect upon the lungs, when they are already enfeebled, or have a tendency to disease, in the highest degree prejudicial. But when the lungs are sound, and the chest well formed and capacious, the frequent exercise of the voice as well as of the body, so far from producing injury, is decidedly beneficial. We do not, remarks the author just referred to, find that preachers, advocates or comedians are particularly subject to consumption; and the crowd of actors, who for the last thirty years we have heard declaim and sing night after night, prove that when the lungs are sound, neither singing nor declamatian endangers the safety of those organs.

What however does certainly injure the lungs, is that painful position of the body, from whatever cause assumed, in which they are constrained constantly to dilate in order to receive air which is forced into them, while the bony structure by which they are surounded, is caused, from the unnatural position of the body, to compress them in nearly every direction, and thus resist their developement. In this manner, the respiration becomes impeded, an uneasiness is experienced in the breast, and if the same state of things frequently recur, it gives rise finally to the diseases which would have been produced, had a malconformation or narrowness of the chest existed from birth. Every species of occupation, and all articles of forms or clothing which cause the individual to assume the constrained posture here alluded to, produce injurious effects, which would not have resulted from the natural exercise of the lungs—they invite disease, which otherwise might not have occurred.

From these observations; we learn how dangerous is the use of belts, corsets, or other articles of clothing which tend to compress the chest, and by that means impede or diminish the motions of the lungs; and how necessary it is to prevent the youth of both sexes, especially when there already exists a narrowness of the chest, from occupying many hours of the day in painting, embroidery, and needlework; in short in any pursuit which demands a constrained position of the body.—*Journal of Health.*

TIME.

This the most indefinable, yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and like the flash of lightning at once exists and expires. Time is the measure of all things, but is itself immeasurable, and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limits and it would be still more so if it had. It is more obscure in its sources than the Nile, and in its termination than the Niger;—and advances like the swiftest tide, but retreats like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain; and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms to bestow them on her picture, and builds a monument to merit but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend to truth. Time is the most subtle yet the most insatiable of all depredators, and by appearing to take nothing, is permited to take all; nor can it be satisfied until it has stolen a world from us, and us from the world. It constantly flies, yet overcomes all things by might, and although it is the present ally, it will be the futrue conquerer of Dsath. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of wise, bringing all the dread to one, and all the desire to the other: but, like Cassandra, warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, and repentance behind it; he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy, will have but little to hope from his friends.—*Lacon.*

Grog-shops with Christians.—It has been remarked by a late writer on the nations of the east, that grog-shops are not found in Constantinople, (in Turkey,) *unless in the Christian quarter of the city, and are only tolerated for the use of Christians.* In Persia they are still more rare—and why? O Christian men, listen to the degrading reason—*because the Christian population is small.* The same writer, (Southgate,) says that confirmed drunkards are rare, excepting among the Christians. How awful the conclusion that every reflecting mind must arrive at after reading the above. Surely there is intelligence enough, if the proper knife of excision be used, to remove these soul and body destroying evils from the face of our land. If we have any one national cause to mourn over, it is that the sale and use of ardent spirits as a bevarage finds protection at the hands of the law, and is encouraged by our rulers. Shame, where is thy blush.—*N. Y. Evangelist.*

The shock of the explosion of the powder mills at Exeter, N. H., on Friday last, was felt at a distance of 40 miles. At Newburyport, panes of glass were broken, and the explosion distinctly heard. At Gloucester the shock was supposed to have been caused by an earthquake. So great was its violence here, says the Telegraph, at a distance of 40 miles that several persons sprung from their beds in alarm, and the inmates of one or two houses supposed that their buildings were falling down upon their heads! The windows rattled as in a violent tempest, and the earth trembled as though some great convulsion of nature had taken place. The master of a vessel coming into the harbor at the time, says he not only saw the light, but something to rise in the air "resembling the roof of a house."

The rich are often the veriest slaves on earth. They toil, and labor, and calculate and are filled with anxiety all their days, and all they get in return, is a simple subsistence, a coffin, and a winding sheet, and a few pretended mourners when they die, who think less of them than of their estates.

A good book and a good woman are excellent things for those who know how to appreciate their value. There are men, however, who judge both from the beauty of the covering.

FOR THE FARMER.

HARVESTING POTATOES.

Never commence harvesting your potatoes till they have come to full maturity, or till the frost has killed the tops. While the tops are green, the tubers are growing and improving. In digging them, use either the plough or the potato hook. As soon as they are out of the ground let them be picked up. Never permit them to remain out in the sun or air longer than you can possibly help. I am well aware that this direction is at once in opposition to the rule of many farmers, which is to allow their potatoes to remain out in the sun, *drying*, as long as they can, and yet have them picked up on the same day they are dug, in order that as much of the earth as possible may cleave off from them. This is very bad management for potatoes designed for the table use; because it renders them strong, or acrid in taste.

Every attentive observer has noticed that that part of the potato which happens to be uncovered in the hill, changes its color to a dark green. This portion is very much injured in taste; in fact it is unfit for use because it has imbibed from the atmosphere deleterious qualities. As soon as potatoes are dug, and exposed to the light and air, this change begins. Every attentive observer has also noticed that potatoes are of the best flavor and quality after they have come to maturity and while they are yet in the ground. The longer they are dug and exposed to the light and air, the more of this high flavor is gone, till it is wholy lost, and they become unpalatable and unwholesome. Potatoes that remain all winter in the earth where they grew, are in excellent condition for the table in the spring. In view, therefore, of all these facts, let us prescribe a rule in harvesting the potatoes, which will tend to *perpetuate through the whole season* these excellent qualities. As soon then as practicable after digging, remove the potatoes designed for the table to a *dark* bin in the cellar. After depositing thus the whole crop, or as many as are designed for the table, cover with earth or sand, and they will retain their excellent qualities, till they begin to sprout in the spring, and require to be removed. When shipped for sea, they ought to be put into casks and covered with sand.—*Albany Cultivator.*

PROSPECTUS OF THE CASKET, AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretentions from Maine to Georgia.

Type—Embellishments.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad: and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

Literary character.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalties, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled entitled Cruizing in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyers's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of 'Old Ironsides on a Lee Shore,' will give the first of a number of Sketches in the July number. We count upon his prolific and graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our Syrian Letters,' the first of which appears in the June number as introductory, will [illegible] and add worth to its pages. They are from an unpractised pen

Fashions.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old, worn out plates are retouched and then published as the latest fashions.—The truth of our designs may be tested by comparing them with the latest descriptions of dresses from London and Paris. They are universally admitted to be the finest specimens of engraving and coloring afforded by any Magazine in the country.

The expense of getting [illegible] [illegible] Romance, etc.— The readers of the Casket are presented with these fashion plates as an extra. [illegible] the regular and [illegible] always accompany the work.

Time of Publication.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscriber consequently receives it on that day, as well as those who reside in Philadelphia. [illegible] the principal cities agents [illegible] by which means subscribers in the country can obtain their copies free of postage.

Terms.—Three Dollars per annum. Or Two Copies yearly for Five Dollars, invariably in advance, post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked [illegible] addressed to the Saturday Evening Post (which will save postage on newspapers) shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent more than once, that no mistake or delay may occur.—Editors are served with the Magazine from the time the advertisement is received. We must state, that many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
36 Carter's Alley, Philadelphia.

, Subscriptions received at this Office.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
AUGUSTUS L. SAUNDERS, M. D., Lecturer on Chemistry.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves, and rented to gentlemen at one shilling per week, or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

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About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

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Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

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Tuition in advance.
March 17, 1840. 2tf

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THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

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De Ruyter, March 10, 1840. 1tf

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De Ruyter, June 16, 1840. 15m6

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A extensive assortment of Fancy and ornamental type, Flowers, &c. &c. for sale at the established prices.

New-York, March, 1840.

Agents for the Register.

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[illegible]—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. E. S. Bailey, Adin Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville* Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel H. Lanphear.
[illegible]—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Willson P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
[illegible]—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

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☞ Advertisements inserted on the most reasonable terms.

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SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, SEPTEMBER 29, 1840. NUMBER 30.

ORIGINAL.

For the Register.

THE PORTAGE TUNNEL—THE CLIFTON COTTAGE.

NOTES FROM MY SCRAP-BOOK.

The western part of New-York presents to the traveler some of the rarest specimens of Natural Scenery that can be traced in the State. Its rugged hills and extended plains—its beautiful lakes and foaming rivers, may well vie with an eastern Cattskill and a majestic Hudson. Even while traversing the banks of our own familiar GENESEE, we may find much to admire and look upon with wonder and delight. Indeed, we may wend our way along the banks of this noble river, from its extreme source in the northern part of Pennsylvania to where it merges into Lake Ontario, and we shall behold one continued scene of beauty and grandeur.

THE TUNNEL.—The Portage Tunnel, (which is situated in the town whose name it bears, in the county of Allegany,) where the Genesee Valley Canal is destined to pass through a rugged mountain for nearly a mile, may be accounted worthy of a passing notice. The writer of this brief sketch visited the Tunnel in the autumn of '39, nearly one year since. This stupendous work was then in the second year of its progress, and but a faint estimate, truly, could be formed of its grandeur and sublimity.

On entering the Tunnel the visitor is waited upon by a servant with a lighted candle in his hand, until dismal objects appear in view; which, however, on a more near approach prove to be the workmen—hardy sons of the Emerald Isle—who dare to risk their lives in this drear and sombrous abode. The sound of the stealthy footstep, as it echoes and re-echoes upon the ear, reminds one of distant thunder; and if, perchance, we are in a timorous mood, dire sights, frightful visions, and fearful apprehensions pass before the mind in rapid succession. Large fragments of the shattered rock occasionally fall from over head, sweeping every obstacle with which their course is obstructed; and many a noble son of Erin has sacrificed his life under their ponderous weight. In a moment all is forgotten—the scene is changed—and every man is again busy at his drill.—The Tunnel, when completed, will be a great work, and a curiosity well worth visiting, in connection with its surrounding scenery. I believe the estimated expense of its construction is near $500,000.

THE COTTAGE.—Upon a bold and commanding summit of the mountain stands "CLIFTON COTTAGE." It is surrounded by a beautiful grove of forest-trees and shrubbery, and overlooks the awful chasm in the rocky mountain through which the foaming Genesee dashes its maddened waters from a cataract just above of 110 feet. The 'Cottage' is occupied by Col. JOHNSON, formerly Mayor of Rochester City, who has the supervision of the constructing of the Tunnel; and to this gentleman's ingenuity and oddity the 'Cottage' is indebted for its romantic appearance.—The 'Cottage' stands 400 feet above the surface of the river; and the rocky banks, being perpendicular, present one of the most wild and frightful views imaginable. You may look over the jutting cliffs, and down, *down*, DOWN the gaping chasm you espy clumps of what appear to be beautiful ever-green shrubs of a tiny growth—and yet those "*tiny*" shrubs are lofty pine and hemlock forest-trees, towering one hundred feet above the ground upon which they stand!

But, to the 'Cottage.' It stands exactly over the line of the Canal; and the Tunnel, when completed, will pass directly under it at a depth of 200 feet below the foundation of the edifice! The *external* appearance of the 'Cottage' presents a rare and unique specimen of architectural beauty, and rural simplicity. The main body of the edifice is 40 feet square, and three stories high, including the attic,—it is built up with logs, the bark taken off smooth, and the interstices tightly filled with cement; the roof is neatly shingled, four square, with the attic windows jutting out on either side, and a neat observatory at the top. Attached to each corner of the building, and communicating therewith, is a neat and commodious wing, finished after the manner of the main building. Altogether, the outward appearance is grotesque, yet neat, and its rusticity and beauty are in harmonious taste with the romantic and rural scenery with which it is surrounded.

The *interior* arrangement of the Cottage is in keeping with its outward. The whole of the main building is thrown into one grand Saloon, 38 feet square, in the centre of which is a large Oak Tree, just as the God of Nature planted it, and standing on the very spot where it has, perhaps, for centuries withstood the fierce blasts of the "winter's winds," running up as a centre column to sustain the floors above. The floor is grooved closely about the roots of the "Old Oak," and is covered with a neat rush carpet; and in this room are a number of settees, or sofas, made with exquisite neatness from the crooked sticks of the forest.

The second story contains a set of sleeping rooms on one side of the hall, and on the other a Music Saloon, with a *Piano*; rare music, by the way, in the midst of a forest; and even the "fairy hands" that waked it into song were hard by. Adjoining the Music Saloon was a Reading Room, where I found upon some centre tables most of the literary Periodicals of the day, such as the "Knickerbocker," the "Gem," the "Zodiac," &c. &c. The third story was not finished off. H.

RELIGIOUS.

SOCIALISM SILENCED; OR THE LOGIC OF THE LIFE.

A TRUE STORY—BY THE REV. HUGH STOWELL, M. A. (OF ENGLAND.)

It makes one sad to find how widely the canker of socialism has spread amongst some classes of our working men. In some large manufacturing towns, there are few factories or workshops into which it has not crept, and it does most mischief where there is most ignorance. Sometimes one pert, prating forward fellow will dupe and mislead a whole set of men, because he talks boldly, uses big words, and seems to be very knowing and deep. What a pity that our plain men are not more of them able to handle the evidence of Christianity and to beat such pretenders with their own weapons. There is, however, one way, and that, after all, the best way, in which the simplest and least learned believer may meet and put down the subtlest infidel—a way in which he may face the scorner as David the circumcised Philistine, with nothing save a sling and a stone, yet in the name of the Lord of hosts, be "bold as a lion." The way I mean is, to contend, not so much by words as by deeds; not so much by the logic of the lip, as by *the logic of the life*.

I shall best make my meaning plain by a simple account, which, I can promise you shall be quite true, because it will be about what lately happened in my own parish, and partly under my own eye. John —— is a dyer, who lives in a corner of my district. Some years ago, he was as bad a character as you can well conceive; a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel. As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions. About three years ago, however, he came under the notice of an assistant of mine. His wife was induced to open her house for a cottage lecture, and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half-unwilling ear to what was going on. It pleased Him, "who leads the blind by a way that they know not," to reach his conscience in this manner. He became very uneasy, and, in spite of his mean clothes, began to attend church. For a time, his anguish of mind was greater than can be told. But at last that Savior who came "to bind up the broken-hearted," and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah lxi. 1—3.

The calm morning after a stormy night is not a greater change than that which followed in the life and lot of happy John.—All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he owed no man any thing but love. His house was made clean and tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath speaking bell bade them in the house of prayer, and ere long they were seen side by side at the table of the Lord.

A light thus put on a candle-stick could not be hid. So striking a change in one who had been so notorious, called forth much notice. He became a wonder unto many. Some admired, some mocked, and others persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or drive him from his Savior. But, deeply sensible of his own utter helplessness, he clung to the strength of God, and thus, out of weakness being made strong, enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of grace.

John had most to bear at his daily labor in the dye house. It was his hard lot to work amongst a band of "Socialists," and they had it nearly all their own way. For a time, indeed, two men, members of a religious body, timidly took the Christian's part; but after a while, even these, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly, and unrebukeably before them. Sometimes he reasoned with them, at other times he entreated them, but most commonly he did as his Master had done when beset by his accusers, "he answsred not a word." His meekness was the more lovely because he had been aforetime a terror to his companions, nor was there one of them who would have dared to provoke him. But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day, and shall form the point of my little narrative. His fellow-workmen had been nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried—what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly,—"Well, I am a plain-dealing man, and I like to judge of the tree by the fruits which it bears. Come, then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now, there," said he, pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered; kind husbands, and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are! But not for the better. They seem downcast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness; they are drunk every week; their children are nealy naked; their wives broken-hearted, and their houses desolate. *There* is what your principles have done. This is the "New Moral World," they have made.

"Now I have tried Christianity, and what has it done for me! I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented, and unhappy. My wife was starved and ill-used; I had no money nor could I get anything upon trust; I was hateful and hating. What am I now?—What has religion made me? Thank God, I am not afraid to put it to you. He has helped me to walk carefully amongst you. Am I not a happier man than I was! Can you deny that I am a better servant to my master, and kinder companion to you?—Would I have once put up with what I daily bear from you! I could beat any one of you as easily as ever; why don't I do it? Do you hear a foul word come out of my mouth? Do you ever catch me in the public-house? Is there any one that has got a score against me? Go and ask my neighbors if I am not altered for the better. Go and ask my wife; she can tell you.—Go and see my house; let that bear witness. God be praised for it: *here* is what Christianity has done for me: *there* is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

My brethren of the working class, follow this beautiful pattern—"With well-doing put to silence the ignorance of foolish men." "Be not afraid of their terror." 1 Pet. ii. 15; iii. 15. "Witness a good confession." 1 Tim. vi. 13. Stand fast, like Daniel before the den of lions, or Shadrach, Meshach, and Abednego, before the burning fiery furnace. If you cannot reason down, you can live down the artful infidel. There is a logic of which, through grace, you may be masters; a logic so simple that a child can understand it, so conclusive that a philosopher cannot disprove it, it is the logic John made use of—*the logic of the life*.

THE INFIDEL'S FUNERAL.—It was strange, I thought, that a *Christian minister* should be called to attend an *infidel's funeral*. Why did they not call for their own 'oracles,' and over their dead rail at the religion of Jesus of Nazareth? Why should they send for Christ's ambassador to come to their afflicted house, and in the presence of the widowed mother, and the fatherless children, nay, and the skeptic associates of "the departed," bid him read from the *Bible*, the despised, the fabulous Bible?

I went. It was indeed a house of mourning. The wailings of the bereaved pierced my heart. I arose to speak. But with the Bible in my hand, what could I say to comfort the mourner? I felt as if I could ask them—Why have ye sent for me here?—For open my mouth as I would, I thought I should but give poignancy to every pang they felt.

I looked at the coffin; an infidel has gone into eternity! My heart gave a convulsive sigh. Again I thought, and almost did it escape my lips;—Why have ye sent for me to come to an *infidel's funeral?* Let the priests of infidelity speak, if ye would be comforted!

I opened my quivering lips—"Gone! gone! gone! into eternity!! His spirit hath returned to God who gave it." The mourner shrieked, "O God have mercy." Alas! it was too late. I warned them of approaching death—tendered to them 'blessed religion"—pointed them to the Bible—commended them in prayer to God; and turned my feet from the doleful scene. Never shall I forget the scene of "the infidel's funeral."—*N. Y. Evangelist.*

TEST OF EMPLOYMENTS.—It is related of a celebrated play actor, that he had retired from the stage amidst his popularity, and thereby occasioned great dissatisfaction to those to whose pleasure he had administered. A friend remonstrated with him; nay, it is believed, a deputation waited upon him to request him to return again to the stage. Mark his striking reply: "I feel there must be a gap between the stage and death."

This reply furnishes a convenient means of testing the suitableness of any employment for men who are hastening to eternity. Is our employment one in which we may safely die? And if there must be a gap between it and the grave, we cannot be too early in commencing the gap.—*Puritan.*

A WORD TO PROFESSORS.—Professors of godliness, it should not now be a subject of enquiry in my own mind or your own, whether you are a true believer or not.—But they are not all Israel, who are of Israel. Not every one that says Lord, Lord, will enter into the kingdom of heaven. Let me improve this solemn occasion, therefore, by pressing home this question to your soul:—Are you a real believer, a friend of God, a new creature? Your name is on the records of the church, but is it in the Lamb's book of life? Your vows are recorded in the book of God's remembrance; are they also engraven upon your heart? In fine, did you when you took on you the covenant of God, know him as your God and Redeemer, and give yourself to him as alive from the dead? Have you ever known in your own heart, that great moral change, without which no son of Adam can dwell with God? Have old things passed away and all things become new? Did you flee to the atoning sacrifice of the Lamb when you drew near to God in his sacred ordinance? Did you rejoice to concentrate yourself and all your powers to his holy service, or did you keep back any thing from Christ? Did you devote yourself in godly sincerity, or did you swear falsely in lifting up your hand unto the Lord in your dedication prayer? O settle this question now.—It will be too late, when the Judge has risen up and closed the door. Should you find you have deceived yourself and mocked God, in vain will you urge your plea; we have eaten and drunken at thy table, and had a name and a place among thy friends. I adjure you in the name of the Master whom I serve, that you flatter not yourselves in an evil way, that you go not to his bar with a lie in your right hand. RHO.

SCRIPTURE KNOWLEDGE.—The New Testament is the best commentary on the Old. By a diligent comparison of both, together with all the parallel passages marked only in the margin of our common Bibles, an infinitely greater knowledge of Scripture will generally be acquired, than is commonly either thought of or believed. The truth is there is so great a unity in all the parts of the Bible—such an intimate connexion in its matter—phraseology, doctrines, facts, and the like—so many allusions made from one passage to another; that there is scarcely a question connected with biblical interpretation that may not, by this means only, be very safely & satisfactorily determined. —*Professor Lee.*

From the Southern Churchman.

SIGNS OF SPIRITUAL SLEEP.

Every Christian knows the meaning of spiritual sleep. He knows that it consists in a general relaxation of affections and efforts; in an unusual degree of indifference to the cause of his Savior, to the prosperity of his own soul, and to the salvation of others. He knows that it is a state in which he is much disturbed with dreams of worldly greatness, and in which his eyes are closed to the reality of eternity—a state in which his conscience and reason exercise little or no control over him, while his fancy and his passions range abroad free and unfettered. It is a state in which the christian and the worldling, the saint and the sinner most strikingly resemble each other.

The earliest and most dreaded symptom consists in *a general and somewhat indefinite backwardness in engaging in the cause of religion.* We are not now alluding to any particular action or course of action, but to some all-pervading and indefinable reluctance to think, talk, or act in reference to that subject which should be uppermost in the Christian's heart. It is a kind of stupor, or deadness, or indifference, which most generally constitutes a fatal index to the state of things within. It is not the hesitation of a mind deliberating on the most judicious and prudent plan of doing good. But it is a hesitation manifested on all occasions, no matter how important the object or how excellent the scheme—a hesitation often followed by complaints respecting adverse circumstances, the pressure of worldly duties, the want of time, of health, and a great variety of other causes. All these things taken together constitute infallible evidence of a cold state of the heart. Whenever we meet with Christians who are constantly making excuses for not acting promptly and readily in a case of known duty, we may set them down either as indolent Christians or as Christians asleep.

There is another mark of spiritual sleep, which consists *in a habit of conversing much about the forms of religion, without much regard for its spirit.* Religion was never intended to be a theatre for disputation and angry controversy. It is pacific in its character, and it makes all those so who possess it in any degree. When, therefore, we meet with men who are accustomed to spend their time in traducing the principles of those of their fellow-christians who differ from themselves in some unessential points; and who imagine that they are doing God's service by trying to bring down the sentiments of others to the level of their own, we may safely draw the inference that such Christians have not the true spirit of their Master—that they are sinking into a state of spiritual lethargy and coldness. We are told that out of the abundance of the heart the mouth speaketh. If, then, Christians are not actually asleep, they will delight to converse much about the love of Christ in dying for them and in calling them from nature's darkness to his marvelous light. It is natural for men of the world to discourse upon things of the world, those topics which engross the affections of their hearts. So should it be with Christians. If they are awake, they will delight to talk of their Savior, by the wayside and by the fireside. They will be ready to say to all, 'Come, see a man who has told me all things that ever I did, is not this the Christ?"

A man who seeks after truth, should above all things avoid a wrangling humor; he should examine his subjects with calmness and temper, like one who is afraid of nothing so much as of error; he should place the true point of honor in a candid acknowledgement of his mistakes whenever he perceives them.—*Fenelon.*

It is said that there are in Hindostan 75,000,000, of women who can neither read nor write, and 30,000,000 of these are British subjects.

FOR THE SINNER.

From the Christian Intelligencer.

INFATUATION OF SINNERS.

If you saw a blind man laying himself down to take his rest for the night within the precincts of an old tottered tenement, which was hourly expected to fall, and bury him in its ruins; and if no argument or entreaty on the part of the bystanders could convince him of his folly, or induce him to escape from his perilous resting-place; and merely *because he himself could not see his danger*, would you not pity his stubbornness, and feel for his helpless case? Were you introduced into the chamber of a sick friend lying in the last stage of some powerful disease, which was fast withering his vitals and drying up the fountain of life, but who resolutely persisted in refusing the application of an infallible remedy, which already had been completely successful in the experience of thousands who once were in the same state; and were his refusal of the remedy grounded only upon the fact, that he imagined it to be somewhat bitter at its first application, would you not be astonished at his obstinacy?

Sinner! "*thou art the man.*" Therefore, pity your own stubbornness—feel for your own deplorable blindness, and be confounded at your own hardness of heart! Your state is worse, by all the difference between the infinite height of heaven to earth, and the duration of eternity contrasted with time. You lay yourselves down to rest in great composure, night after night, with the impending storm of God's wrath pending over your heads; and though it may burst and overwhelm you before morning, still you continue careless and unconcerned about your danger, in spite of every warning to the contrary. Your souls are infected with the disease of sin, which, if not removed, will infallibly cut you off, and in your sad experience, make you to feel the tremendous woes of the second death, and yet you pertinaciously refuse to allow the balm of Gilead to be applied to your conscience, and the blood of Jesus Christ to be sprinkled upon your soul—balm which heals every wound, and blood which cleanseth from all sin; causing even the heart itself to sing aloud for joy. What strange infatuation! What deep delusion! To love one's disease—to hug our chains—to sleep in profound slumber upon the very edge of the precipice over the bottomless pit!

Sinner! if you continue to sleep, and will not be awakened—if neither providences, nor sermons, nor sickness can arouse you, then it may be, that the hour of death will awaken you not to hope, but to despair! Or if it should happen that the unholy slumber in which you are plunged, is so deadly that even death itself cannot disturb it, then let but that anticipated mighty trump, whose loud blast will pierce the grave and summon the dead to judgment, and in a moment all the dread reality of your guilt and condemned state will burst upon your view. Though your dreaming delusions be powerful enough to withstand all the appeals of the gospel, and all the visits of affliction, and all the thunders of providence, and even the fell stroke of death itself, they will vanish like the cobweb before the blast of the hurricane, leaving you helpless and hopeless, and desperate, before the bar of your sin-hating Judge; for your being awakened in the future world will be of no avail; condemnation then will be sealed upon your guilty heads, and the wrath of God will be your portion for ever.

But you are yet in the land of grace, and in the world of hope! In this day of your merciful visitation, accept that mercy and pardon which is now freely offered to you in the Gospel. Apply unto the great physician that he may heal your leprosy of sin! Be it your immediate concern to insure for yourself a saving-interest in Christ. Seek your security forthwith within the ark of the covenant of grace: then, when once safely lodged within its walls, the winds may blow, the floods may rise, and the storm may rage, but they cannot come nigh unto you—for "there is no condemnation to them who are in Christ Jesus.

DUNTOCHER.

WARNING WORDS.—Sinner, where are you? Did you ever realize the circumstances of awful solemnity and responsibility in which God has placed you? Do you understand the relation which the gospel ministry sustains to you? Do you not tremble when you see your minister, and know that God has unalterably ordained that he shall be unto you the "savor of life unto life, or of death unto death?" Do you know that he is the messenger of God to your soul?—and that you can no more prevent his being to you a savor of life or death, than you can prevent your own existence. Sinner, Christ has not died in vain. The Holy Spirit does not strive in vain. Hell from beneath does not warn in vain. God's mercies are not in vain. All these influences are acting upon you. They will act, they must act. They must be to you the "savor of life unto life, or of death unto death." How infinitely solemn and awful are your circumstances! How dreadful your responsibility! How short your life! How near your death! Are you prepared for solemn judgment? Sinner, will you go down instantly on your knees, and lift up your whole being to God, "before wrath come upon you to the uttermost."
—*Rev. C. G. Finney.*

FOR THE MINISTER.

THE THREE CLERGYMEN.

The following anecdote was related by Whitefield in a sermon on the duty of a Gospel minister.

"Before I dismiss this subject, it may not be improper to relate a story a good man gives an account of. There was a presbytery of ministers met together; and one of their number preached. In his sermon he made a supposition that the last judgment was come, and that Jesus Christ was now upon the throne of judgment, and called his ministers to an account. He asked one of them,—'What did you preach for?' Says he, 'Lord there was a patronage in the family of an hundred and fifty pounds a year. I therefore took orders to get the presentation.' 'Stand thou by,' says he, 'verily thou hast thy reward.' He asked another,—'What did you preach for?' And he said, 'I preached that I might be reckoned a fine orator, and to have applause of men.' Says he, 'stand thou by, verily thou hast thy reward.' A third comes and he said unto him,—'And what did you preach for?' Says he, 'Lord thou knowest my heart, that I did not seek to please men; and though many infirmities have passed in my ministry, I did it with an upright design to promote thy glory.' Jesus Christ immediately cries out, 'Make room angels, for this my dear servant: thou hast honored me on earth; sit here by me on the throne.' O! that this story may have the same effect on ministers now, as it had when preached; for we hear they went away affected, and said they would preach Jesus Christ more than ever."

CONQUESTS OF THE REDEEMER.

"Nor was the manner of his conquests less distinguished than their splendor was illustrious. In his own person he had mysteriously vanquished by suffering and death. It was when he fell that he triumphed.—And in the persons of his followers he continued to display the same indestructible power, which was ever greatest when it seemed to be overborne—and broke, like the day, more brightly, for the depth of that pavilion which enshrouded its approach. "He shall not strive nor cry, neither shall any man hear his voice in the street; a bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory." Such was the prophetic description of his progress; and the same principles have added still new lustre to every period in the history of his cause. Such events are without a parallel amongst mankind. The Parthians conquered by flight; and the heroes of Lacedemon, by an inexhaustible patriotism, and a love of martial glory; which taught them to welcome death as the prize of valor, and to account no couch so easy as the shield on which they should be carried to the tomb. But it is the church only, that, through every age, has yielded, in uncompromising weakness, before the fury of the persecutor, and the pride of power; then, most victorious, when covered with the dishonors of an apparent overthrow: rising, in renovated vigor, from the stroke which menaced its destruction; as if the gory arm of murder had endued it with fresh life; or like the springing of the tender herb, that spreads in lovlier verdure, and exhales a sweeter fragrance, from the pressure of the very foot that crushed it to the ground.

"Such is the glory of Jesus. His successes commenced on the cross; where he spoiled the spoiler, humbled the conquerer, and turned into mockery those principalities that rioted in his defeat. He died: thus only could death be abolised. He was numbered with transgressors: thus only could sin be forgiven. He stood accursed, as an exile and an outcast: thus alone could he open the way of reconciliation and peace.

"When 'the beauty of Israel was slain upon his high places,' David took up his lamentation for the departed Saul, though an enemy and an apostate, forsaken of God and man, in strains of inimitable pathos, and unequaled tenderness: 'Ye mountains of Gilboa! let there be no dews, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, as though he had not been anointed with oil. How are the mighty fallen, and the weopans of war perished!' But far different the fates of Calvary and Gilboa! The shield of a greater than Saul was there cast into the earth; not to scathe it with barrenness, or smite it with a curse, but to diffuse around an influence as benignant as it is wonderful; inviting, not the thunder, but the dews of heaven. For the touch of that shield has hallowed it; and the scene of slaughter has become the abode of renovation and of gladness. There vital airs are breathed, and holier light is shed; and spirits of mercy linger —to recall the mysterious conflict—and the mortal strife—and the triumph, not of the exulting, but the falling warrior—and blessings of that victory, the theme of endless celebration, and the source of inexhaustible delights.'—*Dr. M'All.*

HEAVEN AND EARTH.

Conceive a man to be standing on the margin of this green world; and that when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it. Would he leave its peopled dwelling-places and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it, abandon the home-bred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would he not cling to the regions of sense, and of life, and of society? and shrink away from the desolation that was beyond it; would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silvery canopy that was stretched over it?

But, if during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there a peace, and a piety, and a benevolence which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all. Could he further see that pain and mortality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.—*Chalmers.*

SACRED MEDITATIONS.

"Deny thyself, take up thy cross, and follow me, for whosoever will save his life shall lose it." "I am crucified with Christ, nevertheless I live, yet not I, Christ liveth in me."

At the point where we lose ourselves, or crucify self, we find our life, we find Jesus. In self-crucifixion, carried out to a full extent of our Savior's meaning, we find the blessedness of being nothing ourselves, because Christ is all in all in the soul. It is then we *glory* in the cross, for by the cross, we have gained the life of Jesus.—*The life of Jesus in the soul.*—What tongue can express the blessedness of such a state?—Weary pilgrim, tossed and driven upon the sea of thine own stormy passions, and carnal reasonings, submit to the cross, study the cross, and learn what it is to be crucified with Christ, that the life also of Jesus may be made manifest in thy soul.

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

There is a spiritual training of the understanding and heart, which is gained only in the school of Christ. Sitting down at the feet of Jesus, with the desire to know his will *in order to do it*, the mind is enlightened, and the heart is cultivated in the knowledge of spiritual things. It is then we see light in his light. An ancient proverb says, "shut the windows that the house may be light." When we shut up our souls to God's teachings, renounce our own wisdom as folly, it is then we *see* and *hear* and *feel God.* Thus discerning God, coming in contact with Him, the soul increases in wisdom and spiritual understanding; light and more light, and still increasing light, as the soul is expanded to receive it, shines in and God is studied and God is known. This increase in the knowledge of God, is the only bliss of the soul, and it is the everlasting bliss of heaven. To know God, still knowing, and yet never known, is the lesson of eternity.

"Thy will, O God! not mine, be done."

Why, O Christian! is thy soul disquieted? when the storm threatens and the sea swells, why art thou so fearful? Hast thou committed all, submitted *all* to God? Then is not he my Father, and does not his own hand govern all for thy best good? O, wert thou his *unreservedly*, his will thy will, the storm would soon become a calm, and the shaft rebound. It is thy unsubdued will that causes so many thorns to spring up in thy pathway. When thou canst say, not of necessity, but heartily loving his will best, *Thy will be done*, then thou wilt indeed have submitted all to Christ, and will find rest to thy soul. O sacrifice thy will, a perpetual offering to thy God, then in prosperity or adversity, in light or in darkness, all will be well with thee. In the depths of extreme anguish, of which no human heart can conceive, when the heavy load of a world of sinners was laid upon the Son of God, He prayed, submissively, Thy will, not mine, be done.

"The kingdom of God is within you."

As the sun rising scatters the shades of night, and makes the objects of nature visible, so when Jesus shines into the soul, the darkness of the mind is dispelled, and the soul clearly discerns spiritual things. Hasten, O hasten the meridian light, the noonday splendor of the reign of righteousness on earth! Art thou looking within, O Christian! to find the dawning of this glorious Day? One soul and one only, hast thou the entire dominion over. Is the kingdom of God come there?—In you, by you, is his will done, even as by the angels in heaven? Look not here, look not there, saying is the Gentile and the Jew brought in, but turn thine eye inward, and ask, is the kingdom of God come in my own soul? It is not meat and drink, external rites and observances, but it is "*righteousness & peace* and *joy in the Holy Ghost.*" This is the reign of Christ on earth, his reign in thy heart. His kingdom cometh not with observation, it is meekly set up in the heart; all is bowed to his will. *His will what is His will?* Ah wherefore, for what did he die? Not alone to rescue thy soul from sin's dominion; to break down Satan's kingdom here, and establish his own. His *will*, it is thy *sanctification*, soul, body and spirit. Read it, believe it, and the kingdom of God is within you.

THE END OF THE WORLD.

It would appear that some of the early Christians in Thessolonica had been troubled in mind upon this point, that the Apostle wrote to them partly to correct their mistake. 2 Thess. ii. The Scriptures unquestionably speak of several senses in which the coming of Christ is to be understood, only one of which directly relates to his coming to judge the world. In the 10th century an opinion prevailed extensively that the end of the world was approaching, insomuch that charters frequently commenced with the words—"As the world is now drawing to a close," &c. Eclipses and northern lights have been regarded as tokens of the event; and an unusually *dark day*, viz. May 19, 1780 was viewed with much alarm. The remarkable revival that occurred in New England in the 18th century, was regarded by many, among others by President Edwards, as the commencement of the Millenium and as preparatory to the final consummation.

In Germany at the beginning of the reformation, great excesses were committed by many, under the notion that the Millenium had arrived and that the saints were now to rule over the earth. Some of the French Protestants fell into a similar error.

The fifth monarchy men, in the days of Cromwell, seemed to have been possessed of a similar error. One Beverly, a minister of piety and talents, undertook to fix the precise year of the commencement of the Millenium in 1697.

Several individuals have written recently upon the same subject. It is probable that "of that day and hour knoweth no man, not even the angels in Heaven."

Anger.—He that keeps anger long in his bosom, giveth place to the devil. And why should we make room for him, who will crowd in too fast of himself? Heat of passion makes our souls to chap, and the devil creeps in at the crannies; yea, a furious man, in his fits, may seem possessed with a devil; he foams, fumes, tears himself, is deaf and dumb, in effect, to hear reason: sometimes swallows, stares, stamps, with fiery eyes and flaming cheeks. Had Narcissus himself seen his own face when he had been angry, he could never have fallen in love with himself.—*Fuller.*

Man is fallen into a deplorable state of blindness, impotence and corruption; will not believe it in good earnest; prides himself in his own abilities; will stand or fall by the light of what he calls his reason, and rejects his only remedy, which is dying to his state and nature, his own works, will, and wisdom, that Christ may live in him, and be all in all to him, wisdom, righteousness and sanctification, and, by these, redemption.—*Rev. T. Adam.*

The only way to peace and truth, is genuine humility.

THE REGISTER.

De Ruyter, September 29, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

"Can there any good thing come out of Nazareth."

The obscure origin—the humble birth of Jesus caused him to be despised of the Jews. The demonstrations of his divinity in his miracles and holy life, were met by inquiry, "Is not this the carpenter's son?" If his birth had been noble, if the insignia of royalty had attended him, at once he would have been crowned, and a loyal nation would have rallied around his standard, obedient to his nod. More ample demonstrations of his benevolent designs could not be given than he gave, and a more certain way to obtain every desirable advantage could not be presented, than the one marked out by the Savior. But they were despised as being degrading to the dignity of such a people. Happy would the Jews have been in the sundering of the Roman yoke, in the reign of Messiah—and in the possession of the favor of God. Could valor have purchased these—if they had been the reward of mighty works, then would the Jews have enjoyed them. But as they were rewards of obedience, of holiness and humility, they were neither sought for nor enjoyed.

The same aristocratic pride, and false ideas of greatness, now keep thousands from Christ. The weakness of the means ordained for the spread of the Gospel.---The simple and self-denying duties of religion, and the unostentatious, yet triumphant progress of the Redeemer's kingdom, will be the principal causes of the everlasting destruction of myriads of souls. False ideas of true greatness, were perhaps never more in vogue than now. The frailties of Christians are made the subjects of ridicule, and a worldly standard erected by which to try all measures and conduct, and every deviation from this standard is considered evidence of imbecility or fanaticism. The wise and prudent, however, will not condemn a system whose principles are pure, even though many of its advocates are imbecile and blame-worthy. Infidelity has used its mightiest efforts to drive a pure and undefiled religion from the earth, without effect. If religion has stood the test of the greatest efforts to overthrow it, then they who oppose it and criticise its advocates, and ridicule its sacred rites, exhibit great ignorance connected with reprehensible depravity of heart.

Nearly allied to this, is a disposition to attend to the administration of the truth, to criticise, or as a matter of curiosity. A majority of religious congregations can notice, doubtless, every uncouth gesture of the speaker, and all inaccuracies in speech, while few, comparatively, profit from truth exhibited in an awkard manner, or from a stammering tongue. The wise can be instructed in some things by the foolish, and the learned from the ignorant. They will profit most who adopt the poet's sentiment,

"Grudge not
To pluck treasures from an earthen pot. [sense,
The weakest say something good. When all lack
God takes a text and preaches patience."

PRESBYTERIANS AND SLAVERY.

The signs of the times indicate much difficulty, and perhaps an ultimate division in the Presbyterian Church, upon the subject of Slavery. The Ripley Presbytery, of Ohio, have re-passed their former resolutions, in which they refuse to receive as a candidate for the ministry, license or ordain any person known to hold slaves, or favor the system—to suspend slave-holders from communion—and to hold no fellowship with any presbytery, synod, or other ecclesiastical body, as a church court, while it is known that they tolerate the sin of slave-holding under their jurisdiction.

The Angelica Presbytery have passed the following resolutions upon the subject:

"1st, Resolved, That this Presbytery regard the system of American Slavery as one of the most high-handed abominations practiced among the children of men.

2d. Resolved, That we do feel solemnly bound to protest against this enormity; and to withdraw the hand of Christian fellowship from all who practice or apologise for this sin."

These resolutions coming from such judicatories of the church must have an important bearing on the question. If they are persisted in (as they doubtless will be) southern Presbyterians must emancipate their slaves, or lose the fellowship of their northern brethren.

TEMPERANCE HOTEL IN NEW-YORK.

It affords us much pleasure to be able to announce to the friends of Temperance, that the Tremont House, No. 108 & 110, Broadway, contiguous to the centre of business, and nearly opposite the City Hotel, is now conducted on the principle of total abstinence from all that can intoxicate.—The present proprietor, Mr. Churchill, who has been long and favorably known as the conductor of the Hudson-st. Temperance House, Albany, commenced business at the above stand early in the present month under favorable circumstances, and we doubt not he will receive, as he justly merits, a liberal share of patronage from the traveling public, and particularly from the friends of the Temperance cause. The House is spacious and pleasant, servants faithful and obliging, host kind and affable, and charges as reasonable as at any respectable house we have visited in New-York. The Hudson-st. Temperance House, Albany, is continued, as usual.

REVIVAL

We are happy to learn that an interesting revival of religion is in progress, in the second Seventh-Day Baptist Church in Hopkinton, R. I. A protracted meeting was held there a few weeks since, (in which Br. A. Campbell was the principal laborer,) which was attended with happy results.

Brother W. B. Gillett, and others, have preached there since the meeting closed. (Brother Green's health being too poor to admit of pastoral labors,) and some fifteen or twenty have made a public profession of faith in Christ, and united with the church. The First Day Baptist church has also received some additions.

Ordination.—Brother Lucius Crandall, of Plainfield, N. J., was ordained to the work of the ministry, at the Conference.

☞ The Minutes of the General Conference are received, and will be printed next week.

FOR THE CHILDREN.

For the Register

DIALOGUE MOTHER AND SON

Mother. George, my son, come read some scripture to me.

George. O yes, mother. Where shall I read?

Mo. Second Kings, 4th chapter.

G. The *whole* chapter! Mother! it has 44 verses.

Mo. You may commence at the 15th verse and may read to the 38th.

G. And when the child was grown, it fell on a day, &c.

(George reads to the 38th.)

Mo. What have you read?

G. I have read about a little boy, his parents' only child, who was taken sick, suddenly died, and was raised to life again.

Mo. I wish to ask you a few questions about the sickness and death of the child. Some other time, if the Lord spare us both, I will talk with you about his being raised to life. George, where did the child go one day?

G. He went out to his father to the reaper?

Mo. What did he say to his father?

G. My head, my head!

Mo. What do you suppose ailed him?

G. I suppose he had a dreadful pain in his head.

Mo. What direction did his father give to a lad?

G. Carry him to his mother.

Mo. Until what time of the day did he sit in his mother's lap?

G. Till noon.

Mo. What then became of him?

G. Then he died.

Mo. Where did his mother lay him?

G. She went up stairs and laid him on the bed of the man of God.

Mo. Who was this man of God?

G. Elisha, the *good* Elisha.

Mo. What then did she do?

G. She shut the door, and went out.

Mo. My son, do you like to go out and see your father and the hired men work?

G. Yes, mother; nothing can suit me better. I can help some too. This morning I took a basket, and ———

Mo. At another time I will hear you tell what you can do. I have more questions to ask you. Do you not know that you are liable to be taken sick at any time, when you are in the house with me, or out in the fields with your father?

G. I think of it sometimes.

Mo. If you would die happy, in whom must you trust?

G. In the Lord Jesus Christ.

Mo. Can you repeat something from Dr. Watts that is applicable to this last answer which you have given?

G. Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

Mo. When you feel sick, with whom do you wish to be?

G. With *you*, my dear mother. Last week when I felt unwell, I could scarcely wait till you could come home.

Mo. But your father was here, and aunt Mary, and your sisters, and our family physician was only across the way; all of them were ready to do their best for you.

G. I know it; but all of them cannot do for me when I am sick what *mother* can.

Mo. How then should we feel for those children who have no mother?

G. We should pity them, pray for them, and do them all the good we can.

Mo. Now you may turn to Proverbs, 23d chapter, and read the 22d verse.

G. (Reads.) "Hearken unto thy father that begat thee, *and despise not thy* MOTHER *when she is old.*" J. R. J.

De Ruyter, Sept. 25th.

INTELLIGENCE.

FOREIGN.

From the N. Y. Spectator.

LATER FROM EUROPE.—ARRIVAL OF THE BRITANNIA.

THE EASTERN QUESTION.

Nothing had transpired, or [illegible] could well be expected to transpire, in the two days that elapsed after the sailing of the British Queen, tending to throw much light upon the great question of peace or war. The tone of the Paris journals—the latest advices thence being of the 1st inst.—was not more warlike than before, nor more pacific. The *Debats* suggests that the Pacha of Egypt might not consider as [illegible] such a resort to force as would [illegible] the fulfilment of his threat, to [illegible], and that such a construction of his [illegible] be a guarantee for peace. The [illegible] sumes that the first measure resolved [illegible] the four powers will be a [illegible] of the ports of Syria.

But in truth there is very little to be learned from a study of the French papers, for there are as many minds among them as men; whatever assertion or opinion one advances, another is sure to deny, and amid their conflicting statements it is impossible to arrive at the certainty of any thing.

The London Globe [illegible] a rumor that King Leopold was about proceeding to Vienna, and the *Revue* [illegible] says that a note has been sent by the British Government to that of France to the effect that the great question will be adjourned for the present, and a congress be held at Vienna for its adjustment.

Meantime active preparations are made by the Turkish Government for war. Eight thousand troops had left Constantinople to join a camp formed at Kutaya—some forty vessels had been chartered for the conveyance of troops to Syria—and two ships of the line and three frigates, the [illegible] of the Sultan's fleet, were to proceed in the same direction, under command of an English naval officer.

The following is from a [illegible] Chronicle, dated Constantinople, August 12.

To add to the difficulties Turkey is already involved in to meet the contingency of a fresh war, and ere the [illegible] of the capital are hardly quieted, another affair has now occurred to call for exertion on the part of the Porte, viz. a revolt in the [illegible] provinces. The cause assigned for the outbreak is the [illegible] discontent of the Turks of the [illegible] at the new measures lately introduced, which place them on a footing with [illegible] subjects; and, determined to resist to the utmost of their power, they [illegible] en masse, strangled the Governor, and committed excesses of every kind. The accounts received of the spreading of disaffection have been considered by the government to be so alarming, that the Austrian steamer was instantly chartered and dispatched yesterday to Sampsoun, with 1500 Albanian troops, and another steamer with the same number will leave to-night for that port. This promptness and energy on the part of government, unparalleled in former instances, will doubtless be followed by the desired result; and, in addition to the quelling of the present disturbances, the more solid advantage will likewise be obtained of inspiring the people with a wholesome terror, and teaching them for the future to respect the laws.

The Paris papers of the 1st announce the departure of M. Casimer Perrier for St. Petersburg, to act as charge in the room of M. Barante, the ambassador, recalled.

The *Presse* denies the alledged warlike disposition of the Court, and the harsh language said to have been addressed by the King to the Austrian and Prussian ambassadors.

The English and Austrian fleets in the Mediterranean had sailed for the coast of Syria.

The capital of Spain was tranquil at the latest dates, but an idea seems to prevail that a storm was brewing there, which would explode upon the return of the Queen Regent.

Horrible accounts are given of the execution of 120 Carlists and a woman' who formed part of the Carlist garrison of the fort del Collado. The butchery began on the 12th of August, with the shooting of 27 officers and the woman, who had served as a spy.

But the great attraction of this horrible scene was the famous Peinado, who to the last moment preserved a coolness and resolution almost superhuman. When the priest approached to prepare him for death he repulsed him with rudeness, saying, 'It was such as you that have caused the loss of Spain. Had there been no monks, I should not have been here.' He then called for a bottle of brandy, and having drunk two or three glasses, he threw the rest at the heads of those around him, saying, 'Now I am ready. Let them take care they do not miss me.' He delivered to a soldier the handkerchief he held, and knelt down, uttering to the last moment maledictions against those who were the cause of his death. One of his brothers, and about sixty more soldiers were shot the day after.—The Diario of Valencia announces that Don Manos Bancos, Governor of the fort, three corporals and twenty-seven soldiers, part of the prisoners taken at Collado, were shot at Chelva on the 13th and 14th inst.

The only plea in justification of this cruelty is that the prisoners had been guilty of great excesses, plundering travelers and acting more like brigands than soldiers.

A terrible commotion was raised at Windsor on Sunday the 30th of August, by the loss of a splendid diamond pin, which the Queen had presented to her husband on his birth day. The Prince had it in his shirt when he went to church, but when he came back it was gone. The chapel was searched "with candles and lanterns," three or four times, but to no purpose; and it was feared that some of the swell mob in the crowd about the door had laid sacrilegious hands upon the trinket of his Royal Highness. At long and last, however, the pin was found on the floor of the painting room, and "upon its being brought to the Queen, her Majesty placed it, with her own hands (not the hands of any body else) in the bosom of the Prince." So says the London Herald.

The papers announce the death of the celebrated Professor Muller, of Gottingen. He died at Athens, of an illness brought on by too long exposure to the Sun while copying an inscription.

Egypt.—The London Times of Sept. 1st announces as a positive fact that Mehemet Ali had refused to acquiesce in the ultimatum of the four powers. The Times says:

We have received by an extraordinary express the Paris papers of Sunday night, August 31st, with a letter from our correspondent dated 1 o'clock, P. M.

The Moniteur Parisien, the official paper of the French government, contains the following articles:

"Intelligence from Alexandria received by Government states that the Viceroy of Egypt has replied by refusal to the summations which Rifaat Bey was charged to convey to him. He declared that he would repel force by force, but that he would commit no act of aggression."

This news was brought by the Tartare, which left Alexandria on the 15th of August and arrived at Toulon on the 26th. The arrival of the steamer at Marseilles with the overland mail from India has not yet been announced.

A letter from Warsaw, dated August 21st, professes to detail the plan of the four powers for executing the treaty of London and forcing Mehemet Ali to accept the propositions made him. It says:

"Warlike preparations are making with considerable activity in Warsaw, and extensive magazines were being established in the southern provinces of the empire. The Russian troops collected between Kiew and the Black Sea amount to [illegible] men.—This corps is to take the name of "Army of the South" to distinguish it from that of the East, which occupied the Transcaucasian provinces, and was estimated at [illegible] men. These two corps are to be shortly reinforced by 50,000 men each.—War is accordingly deemed inevitable in Warsaw, where a general belief prevailed that France would confine herself to mere demonstrations. The Powers will begin by blockading Syria and taking possession of the Gulf of Scanderoon, in order to menace Ibrahim Pasha's flanks and intercept his communications with Syria. Should [illegible] these measures, Syria and Arabia are to be invaded by English and Austrian troops, whilst a Russian and Ottoman force will march through Asia Minor and seize on St. Jean d'Acre. In the event of the advance of Ibrahim on Constantinople, Mehemet Ali is to be attacked in Egypt by an English army, sent from Bombay and landed at Suez, at the same time that the Russian fleet from Sebastopol will land on the banks of the Bosphorus a force sufficient to check the progress of Ibrahim. The Emperor Nicholas, accompanied by the Grand Duke his son, was supposed to have arrived at Kiew, where General Paskewitsch had established his head quarters. The report of the death of Gen. Witt, who had been appointed the chief of his staff is confirmed."

From a letter in the National Intelligencer, dated Paris, Aug. 27.

As we may believe Louis Philippe is still intent on the preservation of peace, the loss of his life at this crisis would prove a calamity for all Europe. I can give you testimony concerning his health, quite fresh.

He invited us both, with a familiar cordiality, to pay him a neighborly visit at St. Cloud. It is my intention to avail myself of the General's invitation to accompany him thither this week, in the evening; and you shall have some record of the court of that beautiful summer perch of royalty.—But my main purpose, at present, is to report that the health and spirits of Louis Philippe seem unimpaired; he stoops, tho' not much: his countenance indicates generally a sound constitution of body and mind; his cheeks are fresh, though tanned; his looks are remarkably acute without the least severity; his limbs yet full and sturdy; his movements quick and firm. His English was spoken with emphasis and a strong voice. No foreigner speaks our language better.

Arrival of the Britannia.—The Britannia arrived at Boston early on Friday morning of last week, having made her passage from Liverpool in thirteen and a half days. She was detained eleven hours at Halifax, and brought eithy-six passengers to Halifax and seventy-six to Boston. We have received by her, London papers to the evening of the 3d September.

There is no additional intelligence of importance. The question of peace or war is still unsettled; but upon the whole, affairs wear a more pacific aspect. The tone of the French press is becoming more reasonable.

The Austrian Observer of the 28th of August, announces the sailing of the combined English and Austrian fleets for the coast of Syria.

The Great Western, steamer, arrived at Bristol from New York, on Monday night, Aug. 31, carrying back answers to the President and Acadia, which had sailed from England on the 1st and 4th. She left New York on the 18th, and made her passage in thirteen days and a half.

A letter from St. Helena, dated July 11, mentions that the British schooner Dolphin had arrived there, having passed the French frigate Artemise, with the Prince de Joinville on board, bound thither for the purpose of receiving the remains of Napoleon.

DESTRUCTIVE FIRE AT NEW ORLEANS.

A letter from our correspondents of the New Orleans Bulletin, dated Sept. 11, 9 3-4 o'clock, A. M., says,—"At 9 A. M., the Exchange Hotel was found to be on fire in the roof in many places. The flames are bursting out, and this immense pile seems doomed to destruction." A letter of similar tenor, has been received from the Assistant Post Master at New Orleans, by the Post Master in this city. It is as follows.

New Orleans, Sept. 11., 10 o'clock, A. M.

St. Charles Hotel is on fire.

11 o'clock, North West side all in a blaze; no hopes of saving the building; wind blowing a gale from the North; fifth story on the north side gone. Can't say more. Mail just going."

The Exchange, or St Charles Hotel, was far the largest building of the kind in the United States, and a very tall and splendid edifice. It was built of brick, and covered with white stucco, belonged to the N. O. Exchange and Banking Co., and cost between 4 and $500,000, besides the ground. It is now insured for $260,000, of which $65,000 is in this city, $10,000 in Hartford, and the rest at New Orleans and other places South. Heretofore it had been kept in an unsatisfactory manner, and a contract was made some months ago by Messrs. Mudge & Watriss, of the Astor House, to keep it hereafter. Much was expected from this change. They had engaged more than an hundred servants here, who were to go in a packet soon to sail. The destruction of this magnificent building will cause great inconvenience, as, since the loss of the great St. Louis Hotel, it was more than ever necessary for the throng of merchants who migrate to that great city for business during the winter. The Verandah, another important hotel, stands across the street from the St. Charles to the leward, in a position quite dangerous. The expressions of regret at this news are universal among all the gentlemen who have visited New Orleans.

The Perils of the Sea.—It is computed (says the Philadelphia North American,) that for *sixteen* sailors who die of all diseases, *eleven* die by drowning or in wrecks—that the number of British ships which are lost is about *one* to *twenty-five*—that nearly *two thousand* perish annually in the mighty deep, chiefly from shipwreck, by which property to the amount of *three millions* annually is absolutely lost to the nation, and hundreds of widows and thousands of orphans are thrown upon the cold and precarious charity of the public—that the more frequent cause of these shipwrecks is intemperance—and that in the case of those who are saved from such sudden death and a watery grave, so severe is the labor and exposure of the seaman, that *forty five* is the average limit of life.

Wesleyan Conference.—The Wesleyan Conference has commenced its sittings, according to appointment in Brunswick chapel, Newcastle upon Tyne. The Rev. Robert Newton, lately returned from his visit to America, where he went as a delegate from the British conference to the American, was elected as president by a large majority. The place of secretary was filled up by the election of the Rev. Dr. Hannah to that office. The Wesleyan connexion so far as reports have been made is in a state of great peace in all its departments, and it is expected that the annual increase of members to the society, during the last year will not be less than 20,000 including about 6000 reported as the increase on the Misson stations.

Sperm and Whale Oil.—From a statement in the Nantucket Inquirer, it appears that the quantity of oil brought into the United States during the month of August was 692,412 gallons—sperm, 324,450; whale, 368,062.

An Awful Scene.—On the night of the 28th of August, the house of John Robinson, of Logan co. Illinois, was struck by lightning while the neighbors were attending the dying bed of Mrs. Robinson. John Robinson, jr. was killed at the bedside of his dying mother. His sister was dangerously hurt, and all in the house were more or less injured.—*Philad. Ledger.*

From Texas.—An arrival at New Orleans brings intelligence from Texas as late as the 29th of August. The Daily Courier of that date, mentions the arrival of a sloop from Campeachy, with Commodore Rebeau of the Federal Mexican Navy, on board. The Texan fleet was at Campeachy, and amicable intercourse existed between the officers of the fleet and those of the Federal Mexican government. According to the report of Commodore Rebeau, Urrea had been driven out of the city, but was fortifying himself outside, to make a determined resistance. This contradicts the last advices, which stated that a treaty had been concluded between the two parties, in virtue of which the Federalists had evacuated the capital, and that Urrea had resigned the command and had withdrawn to some distance.—*Eve. Post.*

The Fortunate Brothers.—"An extraordinary rencontre, worthy," says the Journal de l'Arrondissement du Havre, which relates it, "of figuring in the Arabian Nights Tales, has just occurred at an hotel in Havre. Amongst the travellers who had arrived on the same day, and who were dining at the table d'hote, were three who were relating to each other their adventurers. One had arrived, after an absence of twenty years, from the United States, where he had been to improve his fortune, and had succeeded.

"Another, who left France at the same time, had gone to Egypt and entered into the military service of the Pacha, who had rewarded him with fortune and honors; and the third had been for twenty years attached to various voyages of discovery as an artist, and now returned with a competence and a pension from the state. These three persons are brothers, and were born at Rouen in the same house. At the death of their parents they set out on the same day, after an absence of twenty years, during which they had never heard of each other!"

The Many Headed Wheat.—The many headed wheat is an indigenous plant of California, six heads of which was procured by Major Spencer from a man in the Osage nation of Indians, who had been trading in the Pacific Ocean. The six heads produced six hundred grains, which were planted by Mr. Alpheus Baker, of Abbeville, S. C., the production of which was ten thousand heads. The ground on which the wheat grew was measured by an accurate surveyor—the heads counted—and one head shelled out, and the grain weighed; a calculation was then made, the result of which was, the wheat produced at the rate of two hundred and thirty bushels to the acre. It was planted about the last of January, and cut on the 29th of June. The land on which it grew is poor and sandy, and was unassisted by manure.—*Wilkes County* (*Geo.*) *News.*

Steam.—Lieutenant Janvier, of the French Navy is said to have discovered the means of getting up the steam of engines with such rapidity, that in ten minutes from the first lighting of fire, and although the water in the boiler be quite cold, a vessel may be set in motion. This is, it is added, to be accomplished without any additional apparatus, and very little expense.

The Plague.—A gentleman of this city, who came passengers in the Britannia, informs us that he had proceeded as far as Florence on his way to Rome, but hearing that the plauge was raging severely in Rome, and that it would be extremely dangerous to proceed thither, he turned back and took passage for Boston in the Britannia.—*Boston Transcript.*

From the West Indies.—Jamaica papers to the 15th of August inclusive have been received at the Exchange reading room. The first article that meets the eye in the Gazette of that date is entitled "Proposals for a colonial union of the colored classes," which was read in the House of Assembly of Barbados on the 21st of July, having been sent down, with other documents, by the Governor. It asserts that although political equality is declared to exist, and does exist by law, in the Briish West India colonies, its existence is more nominal than real, inasmuch as all offices of trust, honor and emolument, except a few of very subordinate character, are claimed and held by the white majority of one-tenth, to the exclusion of the other nine-tenths of the population, although many among the latter are well qualified by education, respectability, property and moral and intellectual worth, whose number is daily increasing. This state of things is protested against as unjust and preposterous; and to do it away, it is proposed to have a conference of delegates from all the colonies, to be held at Barbados, for the purpose of forming a general colonial association, having for its object the civil and political advancement of the colored classes to a *practical* equality with the whites. Local associations also are to be formed, with the same object.

In short, the aim of the proposed "colonial union" is precisely similar to that of the associations got up in Ireland by Mr. O'Connell, on the model of which it is evidently framed.

This proposition has, naturally enough, caused a tremendous sensation among the whites. As soon as the "proposals" were read in the House of Assembly, a member, Mr. Sealey, rose and denounced it with extreme virulence, as revolutionary, unprincipled, factions and pregnant with unheard-of mischief; he concluded by moving the appointment of a select committee to report upon it, which motion was seconded by Mr. Taylor, in a speech of equal fervor.

The paders seem to be divided in opinion concerning the paper above referred to. The Barbadian calls it an "arrogant, insolent, lying and mischievous document," whereas the New Times and the Liberal, defend it as containing nothing but what is just and equitable. These two journals, we presume, are edited by colored men.

The Gazette announces the death of the Hon. John Alleyne Beckles, president of the Council of Barbados, and judge of Vice Admiralty. He died of peralysis, with which he was seized at the breakfast table. —*N. Y. Spectator.*

Movements of Troops.—The 8th regiment of infantry (Col. North) stationed at Jefferson barracks, St. Louis, have been ordered to Praira du Chien, in consequence of some difference with the Winnebagoes.

Trinidad.—A meeting of the Agricultural and Immigration Society was held on the 6th of July, at which the report was read, showing that 2102 immigrants from the United Sates and elsewhere had arrived since the 5th of April, 1839. The immigrants from the United States are highly spoken of, as distinguished for moral conduct, great intelligence and persevering industry.—*N. Y. Spectator.*

German Immigrants.—We are informed by the agent of the German Society, that since the 2d March last, upwards of 14,000 German immigrants have arrived at this port, almost all of whom, without delay, removed to the west, to settle down on the lands purchased by and for them, in the new states and territories of our country.—*N. Y. Sun.*

Curious Fact.—Dr. Smith the celebrated oculist of Troy, New York, performed the following successful operation, in the above city: Wilbert, son of James Moreland, aged ten years, born blind at Pama, New Jersey, underwent the successful operation for cataract, at Troy, N. Y., October 9, 1839. Ten days after the operation, the boy could see objects the size of a pin's head, but could not call the most common article of daily use by name, without having first associated the sight with the sensation of touch; for instance, a knife, fork, or spoon, being presented to his view, he must feel the article before giving it a name, but the moment he touched the article, he could call it the proper name.

Indian Relics.—While some laborers were engagad, on Saturday, in making an excavation for the foundation of a building, near the shore on South Water st., north of Walnut, the remains of a human body were discovered about three feet below the surface of the earth. The form was lying in a north-east and south-west direction, and the remnants of a blanket or other woolen cloth, partially decayed, in which it was probably enveloped at the time of burial, was still observable. The skull was accidentally broken by a stroke of the spade, otherwise it had been perfect. The femoral bones were undecayed, excepting the more porous portions near the articulations, as indeed were many other parts of the frame. The hair about the head was of a dark color, quite brilliant, and possessing considerable firmness. A copper kettle, partially decayed, and a tomahawk, the blade of which was nearly perfect, doubtless inhumed with the body, after the custom of the Indian tribes, sufficiently marked the remains as those of an aborigince.—*New Bedford Register.*

Canal Steam Boat.—Mr. Mellen Batel, an ingenious mechanic of this city, has succeeded, after many experiments and much study, in perfecting machinery for propelling boats on the canal by steam, as tow-boats or independent packet or freight boats. We have seen the model and we make no hesitation in speaking of it as an important invention, seemingly practicable, and if it prove to be so, destined no doubt, under the modifications and improvements which experience always suggests in such matters, to work an entire change in the mode of navigating canals. It is in fact an application to canals of the principle of locomotives upon common roads—the wheel being so constructed as to run directly upon the bed of the canal under the boat, adapting itself by its own or an increased weight to the inequalities of the bottom, and acting in deep water as a common water wheel, with revolving paddles. The engine, which works horizontally, and all the machinery, occupy only a part of the boat, leaving a clean sweep on deck, save where the large wheel revolves in the centre.—*Alb. Argus.*

Loss by Lightning.—During the unusual Thunder Storm of the evening of the 11th inst., the barn of Daniel Moshell of Clay, was struck by lightning and consumed with its contents. These consisted of about 300 bushels of Wheat; 150 do. of Oats; 100 do. of Peas; 20 tons of Hay, &c. &c. Insured.

The premises known as Ham's Tavern stand, on this side of the Seneca river, at Baldwinsville, was struck the same evening, but not materially injured.

The barn belonging to Spencer's tavern stand, at Preble, was also struck, and with the House, entirely consumed.

A gentleman who staid at Log City, Madison Co., during the storm, informed us, that in the course of the night, burning buildings were visible in two directions. There was a heavy fall of hail at the same place.—*W. State Journal.*

Escape of Louis Philippe and his family from Shipwreck.—On the 16th ult the king embarked with his family at, Eu, at 12 o'clock at night, in the Veloce steamer, his intention being to touch at Boulogne, but the weather became very stormy, and the steamer was obliged to make for Calais. In threading the channel, the vessel was driven by the violence of the wind and waves on the works of a new jetty, where she grounded in a situation of imminent peril to all on board. As soon as it was possible to effect a debarkation, the king ordered every person to be landed, and was himself the last person who left the ship. Thousands of the inhabitants of Boulogne crowded the shore to receive their sovereign, after which the king, with his family, left the town for Boulogne.

The new exchange, in Wall-street, New-York, is a splendid edifice, probably not excelled in America. It occupies a square —198 feet on Wall by 144 on Hanover-st. Its front portico is supported by 16 granite columns, each a single shaft, each measuring 33 tons, and costing $3,000. The building is composed of mason work, outside and in—the outer walls are Quincy granite; the floors are marble, supported by arches, and all the partition walls are stone or brick work. It contains 164 splendid rooms, besides the magnificent rotunda, which is about 50 feet in diameter, and 81 feet to the top of the dome— capable of containing 3,000 persons. The building and ground cost about $3,000,000. It was commenced in 1836; as soon as the basement stores were finished, they were entered and occupied; and so of other apartments as they were completed; and now, although the roof is not yet on, the tenants are perfectly protected from the inclemencies of the weather—and in no danger of fire's being communicated from an adjoining apartment.

We would again caution our readers against fraudulent and counterfeit money with which the country is flooded. Some persons in this city are deeply engaged in putting forth notes purporting to be issued by a bank in Maine which in all probability will never be redeemed. The banks and brokers in New York refuse to receive them on any terms.

Large quantities of counterfeit 3s on the Farmers' Bank of Orwell are afloat in this city.—*Sylvester's Reporter.*

Ferry Accident.—The Mayor was on Saturday engaged the most of the day in the investigation of the charge of murder, against Archibald Thurman, pilot of the Icelander ferry boat. The circumstances of the case are about these: The ferry boat, in crossing, run down a skiff which was anchored out in the river, in which were three boys fixing their fishing lines. The skiff was in full view, and as the ferry boat approached, the boys made signs to the boat to keep off or stop, and attempted to get up their anchor, but without success. When within a few feet of the skiff the bell was rung, but the engineer not being immediately at the engine some delay occurred before the engine was stopped, and not until the skiff was run down. Two of the boys were picked up, the third and youngest the son of a Frenchman, Mr. Polosk, living in the lower end of the city was drowned. The Mayor, on a full investigation of the conduct of Thurman, thought it a case of wilful murder, and committed him accordingly, refusing to receive bail for his appearance before the Criminal Court.—Thurman is the same pilot who lately run the Icelander into the steamboat Fort Pitt, as the latter was leaving port.—*St. Louis Republican.*

Another Vessel Burned.—The Mobile Register of Aug. 26th, states that the schr. Black Hawk, C. A. McNear, master, left New York on the 6th of July, with lime. On the 19th of August, at 12 o'clock, P. M., 175 miles to the northward and westward of Tortugas, smoke was discovered issuing through the bulkhead into the cabin. The Captain secured a few articles of clothing, half a barrel of bread, and a few pounds of beef, when the smoke drove them on deck; the cabin windows and doors were secured and fastened down at 16 minutes after the fire was first discovered; the next morning the fire had burned through the deck in three places; planks were nailed over the holes, and on the 22d she made Mobile Point, came over the bar and proceeded immediately to town. She was stripped and moored on the shore opposite the city, and scuttled. On opening the hatches the fire burst out fore and aft, and was still burning at the time the account was written. The vessel and cargo it was presumed would be a total loss. The cargo consisted of 685 casks of lime, 500 kegs, and 10 cases of paints, and 43 pieces of granite.

MARRIED.

In Lincklaen, on the 24th inst., by Rev. S. M. Burdick, Mr. AVERY C. STILLMAN and Miss DIANA M. NICHOLS, all of the same place.

In Lincklaen, on the 16th inst, by Rev. Norman Bentley, Mr. MADISON STILLSON, of West Meredith, Delaware Co, and Miss HARRIET L. BEACH, of the former place.

On the 13th inst., by Rev. J. W. Taggart, Mr. HEROD NEWTON, and Miss NANCY VEDDER, both of Truxton.

DIED,

In Lincklaen, 22d inst., of infamation on the brain, GEORGE W. HAYES, aged one year and nine months, only child of Mr. Harry Hayes.

The Shunammite experienced great joy when her son, her only child, was restored to life. Suppose bereaved parents about to depart from the house of worship, to follow the corpse of a loved one to the grave; at that moment the cold clay is reanimated, and they bear their child home healthy and active as ever. Their bosoms would thrill with inexpressible joy. All would exclaim, What a blessing God has conferred upon them! But a greater blessing than this may be shared by all bereaved parents—that of having their afflictions sanctified to the everlasting good of their souls.

If our prayers were to exert any influence in procuring the restoration to life of a deceased child, we should pray earnestly. This cannot be; but our prayers may avail in procuring the greater blessing for the bereaved parents—the sanctification of the affliction to their spiritual good. Surely, here is great inducement to pray for the afflicted; no less for the afflicted to pray for themselves.

J. R. J.

LIST OF LETTERS,

Received at this office for the week ending September 29th,

E Chamberlain, (it is done.) R T Green, (alteration made.) E Maxson, (your request is reasonable. it shall be attended to in due time.) G P Maxson, Rev. Jabez Chadwick, (we will answer it soon.)

LIST OF RECEIPTS,

For the Register for the week ending September 29.

R T Green, $2, cr. Dea. M Maxson. Ransom Lewis $2, Rev. S M Burdick $2, cr. Erastus P Clark. A J Smith $2, J. Greene $26,66, cr. J A Potter, W Williams, N H Satterlee, H N Berry, H Potter, J B Wells, T W & J Potter, S Kinyon, J B Cottrell, $2 each, P M Barber, N Saunders, D Brooks, $1,50 each, Sally Rogers, T R Green, $1,58 each. G P Maxson $3, cr. P Babcock $2, P Rogers $1. R G Carpenter $1,12 1-2. E Maxson $5,75, cr. S Crandall, B Coon, J Maxson, Jr., J S Coon, $1 each. E Whitford $1,75, J S Culver $1. G P Maxson $5, cr. T P Lanphear, A Stillman, $2 each, J H Burdick $1. Rev. A Campbell $30,25, cr. Dea. D Lewis, Dea. J Langworthy, Benj. Green, B F Chester, Benj. Potter, A Saunders, Amos Langworthy, S Allen, T Langworthy, A Hiscox, C C Stillman, Rev. W Satterlee, $2 each, H J Williams $2,25, J D Langworthy, Lucinda Barber, $1,50 each, C Saunders $1.

ADVERTISEMENTS.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in this vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and plums.— Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer fall, or winter. The farm is well watered with a small [illegible] and several never failing springs [illegible] and peaceable neighborhood [illegible] mile west of the [illegible] ton, Chenango county [illegible] side of the [illegible] of Oxford, [illegible] south east [illegible] village to N[illegible] west to east [illegible] about six m[illegible] about eighty [illegible] meeting-house [illegible] gational meeting [illegible] the Free-will B[illegible] and two [illegible] meeting house [illegible] the premises [illegible] gious, social and [illegible] cannot hardly [illegible] One quarter [illegible] ey may remain [illegible]
29w4
Preston, Sept. [illegible]

Election Notice.

State of New York, [illegible]
Secretary's Office, Albany, [illegible] 184[illegible]
To the Sheriff of Madison County:

NOTICE is hereby given you, that at the next General Election in this State, to be held on the Second, Third and Fourth days of November next, (except in the city and county of New York, in the city of Brooklyn, and the town of Bushwick, in the county of Kings, where the elections are to be held on Wednesday the fourth day of November next,) the following officers are to be elected:—

A Governor and a Lieutenant Governor. Forty-two Electors of President and Vice President of the United States. You will also take notice, that the term of service of David Wager, a Senator for the fifth district, to which the county of Madison belongs, will expire on the last day of December next, and that a Senator for the said district is to be chosen in his place, at the said next General Election.

You will also take notice that two Representatives in the 27th Congress of the United States, for the 23d Congressional district, consisting of the counties of Onondaga and Madison, are to be chosen at the said next general election.

At the same General Election the following officers are to be chosen in your county: three Members of Assembly; a Sheriff of the county in the place of John M. Messinger, whose term expires on the last day of December next; a county Clerk in the place of Alexander D[illegible], whose term expires on the last day of December next; [illegible] Coroners in place of James Pett[illegible], Zebus B[illegible] and James C[illegible], whose terms expire on the last day of December next.

Yours respectfully,
JOHN C. SPENCER, Sec'y of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.— Dated Sept. [illegible], 1840.
JOHN M. MESSINGER, Sheriff.

Fall & Winter Fashions

JUST received by J. M. LETTS
Sept. 8, 1840

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. The Prices to correspond with the times.
De Ruyter, August 4, 1840. 22tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 25tf
Sept. 1.

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,
at the STONE STORE.
12tf DE RUYTER, N. Y.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.— Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.
Cazenovia, Sept. 1840. 25w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.
ELISHA FOOTE, General Agent.
August 24th, 1840. 25tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	——
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
[illegible] Bk. Hillsboro	broke
[illegible], Wolfsboro	broke
[illegible] Concord	broke
[illegible]	
[illegible] Bk. Troy	fraud
Bennington	2
[illegible] Bk. Poultney	fraud
[illegible]	broke
[illegible] Montpelier	2
[illegible]	1
[illegible]	3
[illegible]USETTS:	
[illegible] Bank, Chelsea	broke
[illegible]wealth Bk. Boston	broke
[illegible] & Mech. Adams S. V.	broke
[illegible] Ins. Belchertown	broke
[illegible] Boston	broke
[illegible] Boston	broke
Lafayette do.	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do.	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk. Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Glocester	broke
Farm & Mec. Bk. Pawtuxet	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 5a1
Red Back Money	3 7-8a1
Millers Bank, Clyde	25
Farm Bank, Seneca co	25
Tonewanda Bank	10
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm. & Mec. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-2
[illegible] Bank	broke
Towanda Bank	1 1-4
Honesdale Bank	1 1-4
Susquehanna co	1 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	——
MISSOURI	
Bank of State of Missouri	5
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	——
CANADA	5a7

PRICE CURRENT.

ASHES.—Pot, per cwt.	4,88
Pearl	5,25
FISH.—Mackerel No 1. bbl	13,75
" No 2.	11,25
" No 3.	6,00
Shad	9,50
FLOUR.—N. Y. super. canal	5,00
Ohio	4,88
Rye Flour	3,00
Indian Meal	3,00
GRAIN.—Wheat, Northern	1,10
" Western	—
Rye	,65
Corn 56lbs.	,60
Barley do.	,65
Oats	,40
Beans, per tierce	13,00
MOLASSES gal.	,30
OILS.—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS.—Beef, Mess	14,75
" Prime	10,00
Pork, Mess	15,75
" Prime	13,50
" Fresh, per cwt.	6,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840. 1tf

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

POETRY.

MY CLOSET.

My closet, my dwelling, my sacred retreat,
Where I with my Jesus in concert may meet;
How many the objects inviting me there,
To pour out my soul in the ardor of prayer.

How sweet is the morning, how bright is the view!
The fields and the woodlands are dripping with dew;
The fragrance of blossoms perfuming the air,
Invites to the lone grove where I go to prayer.

When temptests are rising and stormy winds blow,
And all the dim future is darkness and wo;
I have a pavilion to which I repair,
And rest in my closet—my temple of prayer.

How oft when grey twilight is spread o'er the lawn;
When day is retiring, and evening comes on,
The voice of the songsters that flit through the air,
Invite to the closet where I go to prayer.

When shades of thick darkness spread over my heart,
And fears that my Savior's about to depart;
I come to my closet and find Him still there;
His hands filled with blessings to answer my prayer.

My Savior is found in all places below;
His blessings abound and his grace o'erflow;
A temple, a closet, I find every where,
And Jesus there waiting as I come to prayer.

I'll bless the glad day when his grace I first felt;
His mercy then saved me and canceled my guilt;
My closet I'll visit and never despair,
'Tis there my dear Savior first answered my prayer.

From the Saturday Magazine.

ALL TELLS OF GOD.

There is no God—the fool in secret said;
There is no God that rules on earth or sky:
Tear off the band that folds the wretched head,
That God may burst upon his faithless eye.

Is there no God?—the stars in myriads spread,
If he look up, the blasphemy deny,
Whilst his own features, in the mirror read,
Reflect the image of Divinity!

Is there no God!—the silver stream that flows,
The air he breathes, the ground he treads, the trees,
The flowers, the grass, the sands, the wind that blows,
All speak of God; throughout one voice agrees,
And eloquent His dread existence shows;
Blind to thyself, ah! see him, fool, in these!

MISCELLANEOUS.

From the Christian World.

RELIGIOUS LITERATURE.

The social economy was the last natural institution that God established. Every thing else preceded it in the order of creation. It is this, apart from all its excellencies, that invests it with peculiar dignity. If it were here that Divine wisdom made its final exhibition, and Divine power its final display, there is propriety in the conclusion that they thereby consummated the glory which previous manifestations had brought to them.

The distinguishing feature of our social constitution—that which gives it all its pre-eminence—is the dominion of mind over the inferior attributes of human nature. It is not mere impulse that regulates it. Passion has not been ordained to have the mastery over it. By its agency are its restless elements governed—its harmony maintained—its adaptions secured—its destruction prevented. If it did not give law to our social sentiments, direct the play of our feelings, and control our intercourse, society, though it had an Eden-world, would present nothing but violence and misery.

Society owes its strength to mind. Why has the social constitution been preserved and perpetuated? Revolutions have swept over it; infuriated zeal has attempted to overthrow its foundations. Why has it stood the shock and borne the blast, but because intellect upheld it?

The condition of mind is the condition of society; the aspect of the world interprets the state of intellect; Why is civilization the most perfect form of society? because of the development of mind. Why is Christianity the best agent that can operate on a community? Because it is suited to the expansion and proper direction of intellect. Improve the one and you improve the other. All the means that advance the progress of civilization, and promote the welfare of man as a social being, do so by their effect upon the mind. Enlighten this noble part of our nature—noble in its degradation—free it from the fetters that bind it to the dust—restore its elasticity by removing the pressure of physical circumstances—lead it forth to communion with whatever is grand and glorious, and every feature of society will brighten—every interest thereof will thrive, and every thing show that a new leaven has begun to work within its bosom.

If, then, mind control society, nothing can be plainer than that all its operations and exhibitions must have had an immediate effect upon social character and condition. Let this point be briefly illustrated.

Mind turns its mighty energies to mechanical objects. Important inventions—new applications of power—the complete subjection of matter is the result. Are not the interests of society thereby promoted or injured? Philosophy is cultivated—science pursued—truth unfolded. Is there no effect upon society? Literature engages attention. Votaries crowd her beautiful walks and gather her valuable treasures. All her branches are studied. History raises the veil which time had spread over his path; reveals the characters and objects of the past; enables us to wander among its monuments and converse with its scenes. Poetry collects whatever is fair and beautiful, brings the material and spiritual worlds together, and presents all the glory of nature to the inward eye. The various forms of literature are produced. Is there not an impression thereby made upon sentiment and passion—is not imagination awakened—is not the heart captivated? Is not the character of society effected?

Of all the exhibitions of mind, none operates so deeply, thoroughly, and universally, as literature. It has made a greater and more durable impression upon society than any other form that intellect has ever taken. Antiquity had its arts and sciences, but they have had comparatively no influence; its literature has remained from age to age, mingling itself with the opinions of men, and constantly modifying character and conduct.

It is literature that addresses us through the tenderest, strongest and noblest part of our nature. It calls into exercise all our emotional power. It becomes our companion and friend. It instructs and charms us. It reaches the character through the avenue of the imagination. It goes into the hands of youth before the world is known, and often gives the first bias to thought, and opens the first channel for feeling. Every charm is thrown around it, and every opportunity afforded it that can make it answer its ends.

If such be the power of literature, it must be apparent that it can be rendered highly serviceable to the moral welfare of the world. It may be employed in the cause of Christ. Formed upon the spirit of the Bible—breathing the purity of Heaven—unfolding the beauty, excellence, and glory of Christianity, and thus coming in contact with the human consciences and hearts, it may be used by the blessed Spirit "to convince of sin," and turn thousands into the path that leads to the Cross, and from the Cross to the Throne.

Truth is power—the power of the Omnipotent. Truth is the glory of the intellect; it is purity; it is the foundation of virtue; it is the enemy of vice. It is the sunshine that brightens, and the lightning that scathes. It is the heavenly instrument introduced by God himself among men, and maintained by the Holy Ghost, to regenerate the corrupt race of Adam. It is the salt that is to purify; the leaven that is to leaven the whole lump.

It is through religious literature that truth may be diffused and brought to bear upon the character and condition of men. It presents a medium through which vice may be exposed and virtue honored—through which minds may be illuminated and hearts impressed. Imagination may here aid the truth by clothing it with all proper beauty and interest: fiction, so far as it can be lawfully employed, may throw its powerful charms around it; poetry, an art above all others belonging to religion, may embody its glorious revelations, and thus be restored to its ancient alliance with virtue and wisdom.

To be useful, such a literature must be formed upon the philosophy of religion. It must take it as it is; it must set forth its excellencies and claims just as the Bible does; it must not modify; it must not destroy the edge of truth: bold in its announcements; pungent in its appeals, and direct in its application to the conscience, it must lean upon the authority of the written word, and speak in the name of God. Philosophy and religion never could be harmonized so as to operate together. The former is "foolishness"—the latter "is the word of God in a mystery." We must preserve truth in its own distinctness and heavenly nature. Whenever we use it, and wherever we apply it, we must apply it as the truth of God—as an instrument formed and polished in Heaven, and sent to us to accomplish purposes in accordance with its own purity and glory. Religious literature can only be effective so far as it maintains the true and unchanging spirit of revelation. It must also be based on the philosophy of the mind. Truth must be simplified. Abstractions should form no part of it; speculations should be avoided, and private theories unobtruded. Where corruption is to be met and overcome, the plainest and most practical exhibition of truth is the best adapted to accomplish it. It must be designed for all classes of society. Its character should recommend it to the inmate of the cottage, and make it the welcome companion of his quiet hours. Though unable to master the mysteries of science, and become learned in the wisdom of the world, he should here find intellectual employment and gratification, and at the same time have a warmer glow of devotion kindled upon his heart. It should speak a language that the young could understand. It should have a universal adaptation. Does not the sunshine equally promote the growth of flower and tree? Does not the dew water the most insignificant spires of grass? So should religious literature improve and bless society in all its diversities and divisions.

Sufficient has already been done in religious literature to demonstrate its great usefulness. Though such an instrument must necessarially operate more secretly and quietly than others, yet its fruits have been apparent and extensive. Did Hannah More do nothing for her country and the world? Was the genius of Leigh Richmond foolishly employed when it wrote "The Dairyman's Daughter?" Has "Pilgrim's Progress" had no effect upon society? Who has most advanced the welfare of the world, Cowper or Byron? Who would not rather have the fame that has followed the pious literary labors of those whose pens have been guided and governed by Christianity, than all the false glory that has gathered around the names of those who have had the energies of intellect enlisted in a warfare against morality, religion and truth?

Infidelity has always endeavored to extend its doctrines through the medium of literature. Its most boasted triumphs have been hereby achieved. Had not the sophistry of Hume, the licentiousness of Gibbon, the wit of Voltaire, the elegance of Rosseau, and the ribaldry of Paine, been embodied in this form, the word would have been spared from experiencing the curse of their talents. It is not the volcano that burns, but the volcano that pours its fiery current over village and city, that desolates and destroys. It is the infidel holding the pen—it is the infidel using the power of the press, and breathing his spirit into the hearts of thousands, that weakens the foundations of the faith, and stamps the seal of perdition upon the melancholy wrecks of hope and character.

Look at the popular literature of the age! It abounds with infidelity. It advocates crime; it honors vice; it is the servant of Satan. Poetry throws its flowers in the path that leads to destruction, and fiction lends its seducing charms to error and iniquity.

We must meet infidelity on its own ground and with its own weapons. We must redeem our literature from this unholy spirit, and make the pen and the press the instruments of honoring God, and promoting the spread of virtue and religion.

The last monument of infidelity ought now to be overthrown. It is time for Christianity to have undisputed possession of the world of intellect; it is time for her to be fixed upon the loftiest altitude of the earth; it is time that the millions of our race were encircling her Cross, and swelling the song of universal triumph.

We have already driven infidelity from some of its firmest and oldest citadels. It has been banished from the seats of worldly power; it can no more look to kings and legislators for patronage and support. It has had its social influence destroyed; its dark shadows no longer rest upon the family hearth; domestic virtue has ceased to wither under its agency. It has retired to literature as its final entrenchment. Here is its last hope. "*In the name of God we will*" HERE "*set up our banners.*" Victory shall be our reward, for ours is purity against impurity, virtue against vice, and happiness against misery. Ours is the cause of Heaven against Hell.

A. A. L.

THE THUNDER STORM.

The Portland Transcript says these lines by Montgomery always occur to us when we view the approaching thunder storm. They are true to nature.

"A thunder storm—the eloquence of Heaven,
When every cloud is from its slumber riven,
Who hath not paused beneath its hollow groan,
And felt Omnipotence around him thrown!
With what a gloom the ushering scene appears!
The leaves all fluttering with instinctive fears
The waters curling with a fellow dread.
A breezeless fervor round creation spread,
And last, the heavy rain's reluctant shower,
With big drops pattering on the tree and bower;
While wizard shapes the howling sky deform—
All mark the coming of the thunder storm!"

MAHOMEDAN PERUSAL OF THE CHRISTIAN SCRIPTURES.

The Bible is by no means a stranger in the hands of Mussulmen, for though those possessed by Christians are supposed to be corrupt, they are, on the whole, respected as the Word of God. Their connection with Mahomedanism, and the frequent allusions to them in the Koran, render them an object of curiosity, especially to the learned Mussulmen. They are frequently sought after from no other motive than to learn the nature of the doctrines which they teach. Several instances have come to my knowledge, in which men in authority have sent requests for copies to Christians whom they knew to possess them. The parts which they choose and read with the greatest pleasure, are the narrative portions, in which they often become intensely interested.

About nine miles distant from Broussa, is a village inhabited by a mixed population of Greeks and Turks. On a certain occasion, the latter requested the priest of the village to read the Gospel to them. He consented and sat down with most of the Mussulmen in the village around him, and a copy of the New Testament, procured from an American missionary in Broussa, in his hand. He began and read on amidst almost breathless silence, until the hour of meal had come. His hearers, however, had become so deeply interested in the narrative, that they would not permit him to suspend the reading. He continued, therefore, uninterrupted until he came to the closing scenes of the death of Christ. Here they stopped, for it is a doctrine of the Mahomedans that it was not Jesus who was crucified, but some one in his appearance and likeness.

The lives of the patriarchs and prophets are also a favorite portion of Scripture to the Mussulmen. Their own books are full of stories concerning them. They speak of them with the deepest reverence. They regard them all as veritable Mussulmen, as, in the literal sense of the word, they were. They adopt their names. They respect the places of their birth, and they perform pilgrimages to their sepulchres.

To other portions of the sacred writings which Mussulmen read with the highest admiration, are those which abound in moral sentiments and precepts. Such are the Psalms of David and the Proverbs of Solomon. The former are replete with these expressions of adoration and trust in God which are most congenial to a devout Mussulman, and with allusions and resemblances most familiar to the mind of an Oriental. The latter is, throughout, an Eastern book. Its apothegmetical and sententious style is that to which the minds of Mussulmen are most accustomed in their own books on moral truth and duty.

The Sermon on the Mount is another portion of scripture which I have heard Mussulmen read and expatiate upon with evident delight.

WORDS OF A CHILDLESS WIDOW ON THE BENEFIT OF AFFLICTION.

My husband died and then disease seized on my children, and they were taken one by one. In the course of a few years I had lain those in whom my heart was bound up, in the grave. Oh! they were many bitter tears that I shed. The world was dark. The very voice of consolation was a pain. I could sit by the side of my friend, but could not hear him speak of my departed ones. My affliction was too deep to be shared. It seemed as if God himself had deserted me. I was alone. The places at the table and the fireside remained—but they who filled them were gone. Oh the loneliness, as it had been a tomb of my chamber. How blessed was sleep! For then the dead lived again. They were all around me. My youngest child and last, sat on my knee—she leaped up in my arms—she uttered my name with infant joyousness; and that sweet tone was as if an angel had spoken to my sad soul. But the dream vanished, and the dreary morning broke, and I waked and prayed—and I sought forgiveness even while I uttered it for my unholy prayer—prayed that God would let me lie down in the grave, side by side with my children and husband.

But better thoughts came. In my grief I remembered that though my loved ones were separated from me, the same Father—the same Infinite Love, watched over them as when they were by my fireside. We were divided, but only for a season.—And by degrees my grief grew calmer. But since then, my thoughts have been more in that world, where they have gone, than in this. I do not remember less, but I look forward and upward more. I learned the worth of prayer and reliance. Would that I could express to every mourner how the sting is taken away from the grief of one, who, with a true and full heart puts her trust in God. I can never agin go into the gay world. The pleasures of this world are no longer pleasures to me. But I have trust and hope and confidence. I know that my Redeemer liveth. I know that God ever watches over his children. And in my desolation, this faith of the heart has long enabled me to feel a different kind of pleasure indeed, but a far deeper, though more sober joy, than the pleasures of this world ever gave me when youth and health, and friends all conspired to give them their keenest relish.

'You have learned in your own heart,' I said, 'that all trials are not evils.'

It was with eyes up-turned to heaven, and gushing over with tears, not tears of sorrow, but gratitude, and with a radiant countenance, that she answered, in a tone so mild, so rapt, as if her heart were speaking to her God,—'It has been good for me that I have been afflicted.'

E. P.

BONAPARTE'S WOUNDS.—Napoleon showed me the marks of two wounds—one a very deep cicatrice above the left knee, which he said he received in his first campaign of Italy, and it was of so serious a nature, that the surgeons were in doubt whether it might not be ultimately necessary to amputate. He observed, that when he was wounded, it was always kept a secret in order not to discourage the soldiers. The other was on the toe, and had been received at Eckmuhl. "At the siege of Acre," continued he, "a shell thrown by Sydney Smith, fell at my feet. Two soldiers, who were close by, seized and closely embraced me, one in front and the other on one side, and made a rampart of their bodies for me against the effect of the shell, which exploded and overwhelmed us with sand. We sunk into the hole formed by its bursting; one of them was wounded. I made them both officers. One has since lost a leg at Moscow, and commanded at Vincennes when I left Paris. When he was summoned by the Russians, he replied, that as soon as they had sent him back the leg he had lost at Moscow, he would surrender the fortress. "Many times in my life," continued he, "have I been saved by soldiers and officers throwing themselves before me when I was in the most imminent danger. At Arcola, when I was advancing, Colonel Meuran, my aid-de-camp, threw himself before me, covered me with his body, and received the wound which was destined for me. He fell at my feet, and his blood spouted in my face. He gave his life to preserve min. Never yet, I believe, has there been such devotion shown by soldiers as mine have manifested for me. In all my misfortunes, never has the soldier, even when expiring, been wanting to me—never has man been served more faithfully by his troops. With the last drop of blood gushing out of their veins, they exclaimed, 'Vive l'Empereur!'"—*A voice from St. Helena.*

"WHAT IS HAPPINESS?"—Let a man have all the world can give him, he is still miserable if he has a grovelling, unlettered, undevoted mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament and gratification; while at the same time God is not in all his thoughts. And let another have neither field, nor garden; let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works—can consider them as demonstrations of his power, his wisdom, his goodness, and his truth;—this man is greater, as well as happier, in his poverty, than the other in his riches. The one is a little higher than a beast—the other a little lower than an angel.—*Jones, of Nayland.*

PROFANE LANGUAGE.—Avoid those who are profane and obscene in their language. By long associating with such youth, you will by degrees habituate yourself to their language, and thus be shunned by the virtuous and the good. When you hear the name of God irreverently spoken by a companion, set him down as an unsafe friend; and unless he break away from the habit, in future have but little to do with him.—*Boston Patriot.*

Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace.—*Cowper.*

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretentions from Maine to Georgia.

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The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

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Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalities, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled entitled Cruising in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches in 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of 'Old Ironsides on a Lee Shore,' will give the first of a number of Sketches in the July number. We count upon his prolific and graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our 'Sylvan Letters,' the first of which appears in the June number as introductory, will interest and add worth to its pages. They are from no unpractised pen.

FASHIONS.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old, worn out plates are retouched and then published as the latest fashions.—The truth of our designs may be tested by comparing them with the latest descriptions of dresses from London and Paris. They are universally admitted to be the finest specimen of engraving and coloring afforded by any Magazine in the country.

The expense of getting them up is great. But we shall in no wise abate the quantity! Remember.—The readers of the Casket are furnished with these fashion plates as an extra. They do not interfere with the regular and choice engravings which always accompany the work.

TIME OF PUBLICATION.

The Casket is published on the first of the month in every quarter of the Union. The most distant subscriber consequently receives it on that day, as well as those who reside in Philadelphia. In all the principal cities agents have been established by which means subscribers in the vicinity can obtain their copies free of postage.

TERMS.—Three Dollars per annum. Or Two Copies yearly for Five Dollars, invariably in advance, post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked with ink, addressed to the Saturday Evening Post (which will save postage on newspapers) shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent more than once, that no mistake or delay may occur.—Editors are served with the Magazine from the time the advertisement is inserted. We mention this, as many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.

Published by GEO. R. GRAHAM,
36 Carter's Alley, Philadelphia.

DE RUYTER INSTITUTE.

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GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D. Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
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Tuition in advance.

Sept. 29, 1840. 20tf

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De Ruyter, March 10, 1840. 1tf

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De Ruyter, June 16, 1840. 15m6

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New York, March, 1840.

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Preston—Rev. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Burdick, Hiram Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lanphear.
Bolivar—Lewis G. Ballard, Nathan Truman.
Genesee—Asa A. Langworthy, H. Wilson P. M.
[illegible]—W. M. [illegible]

PENNSYLVANIA.

Hayfield—Dea. Lewis P. [illegible]
[illegible]—[illegible]
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
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NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
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Salem—Rev. David Clawson.

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Hopkinton—Joseph Spicer, jun.
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INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register

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Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

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C. Coleman

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, OCTOBER 6, 1840. NUMBER 31.

RELIGIOUS.

From the Watchman of the South.

RELIGIOUS EXPERIENCE.

SPIRITUAL CONFLICT.

In our last we spoke of the Christian enemies, in the general; it is now intended to enter into a more particular view of the conflict which is experienced by the pilgrim to Zion. Swarms of vain thoughts may be reckoned among the first and most constant enemies of the servant of God. The mind of man is like a fountain which is continually sending forth streams. There is not a moment of our waking time when the rational soul is entirely quiescent. How it may be in our sleeping hours, this is not the place to inquire—as we are not in that state engaged in this warfare. Perhaps this is saying too much. I believe that sin may be committed in sleep; for there is often a deliberate choice of evil after a struggle between a sense of duty and an inclination to sin. And often the same vain and impure thoughts which were too much indulged in waking hours, infest us when asleep, and may find much readier entertainment than when we have all our senses about us. It is difficult indeed, to say when moral agency is suspended, so as to render the person inculpable for his volitions; and many know that they consent to temptations in sleep, when they abhor the evil as soon as they are awake. And in other cases inclination is indulged, where there is not the least sense of the moral turpitude of the act. But in other cases, persons in sleep consent to sin with a clear apprehension of the evil of the thing to which they consent; here, there must be some guilt; for if there was not an evil nature, prone to iniquity, such volitions would not take place. Two things are in our power, and these we should do, first to avoid evil thoughts and such pampering of the body as have a tendency to pollute our dreams; and secondly, to pray to God to preserve us from evil thoughts even in sleep. Particularly we should pray to be delivered from the influence of Satan during our sleeping hours. Mr. Andrew Baxter, in his work on the soul, is of opinion, that dreams can in no way be acounted for, but by the agency of other spirits acting on ours. While I do not adopt this theory of dreaming, I am inclined to believe, that some how or other, both good and evil spirits have access to our minds in sleep. They actually seem to hold conversation with us, and suggest things of which we had never thought before. To return from this disgression—it may be safely asserted that no human mind, in this world, is free from the incursion of vain thoughts. The proportion of such thoughts depends on the circumstances of the individual, and the degree of spirituality and self-government to which he has attained. The question very naturally arises here, is the mere occurrence of vain or wicked thoughts sinful? This is a nice question in casuistry, and should not be answered inconsiderately. It is said in Scripture, "the thought of wickedness is sin;" but by thought, in this place, we should probably understand "intention." The wise man would teach that sin may be committed in the mind without any external act; a doctrine abundantly taught in other parts of Holy Writ. Or, we may understand it to mean that when thoughts of evil are entertained and cherished in the mind, there is sin. But as our thoughts are often entirely involuntary, arising from, we know not what causes, it can not be that every conception of a thing wrong, is itself sinful. If I conceive of another person stealing, or murdering, or committing adultery, if my mind abhors the deed, the mind is not thereby polluted. Thoughts may not in themselves be sinful, and yet may become so, if they fill and occupy the mind to the exclusion of better thoughts. Ideas of present scenes and passing transactions, are not in themselves sinful, because necessary, and often required by the duties which we have to perform; but if the current of these thoughts is so continuous that they leave no room for spiritual meditations, they become sinful by their excess. Again, as every Christian has set times for prayer and other devotional exercises, if the mind on such occasions, wanders off from the contemplation of those objects which occupy it, such forgetfulness of God's presence, and vain wandering of the thoughts, is evidently sinful. And here is an arena on which many a severe conflict has been undergone, and where, alas, many overthrows have been experienced by the sincere worshipper of God. How our perfectionists dispose of this matter, and what their professed experience is, I know not. I suppose however, that they are at best no more exempt from wandering thoughts than other Christians; and if so they must practice a double hypocrisy, first in persuading themselves that there is no sin in all this; and secondly in denying or concealing from others their real experience on this subject. But is it not true, that from the very laws of association of ideas, there will often be an involuntary wandering of the thoughts? This is admitted; and it is conceded also, that it may be impossible in all cases to determine with precision, which of our straying thoughts contracts guilt, and how much blame to us, when our thoughts suddenly start aside from the mark like a deceitful bow. There are, however, some plain principles which sound casuistry can establish. If when the thoughts thus start aside, they are not immediately recalled, then there is sin; for the mind has this power over its thoughts, and when it is not exercised it argues negligence, or something worse. Again, if this deviation of our thoughts would have been presented by a solemn sense of the divine presence and omniscience, then it is sinful; for such impressions should accompany us to the throne of grace. And finally, if the true reasons of these erratic trains of thought, at such seasons, is owing to a secret aversion to spiritual things, and a preference at the moment to some carnal or selfish indulgence, then indeed, there is not only sin, but sin of enormous guilt. It is the direct acting of enmity against God. There are many it is to be feared, who take little or no account of their thoughts; and who, if they run through the external round of duties, feel satisfied. Multitudes are willing to be religious, and even punctilious in duty, if no demand is made upon them for fixedness of attention, and fervency and elevation of affection. The carnal mind hates nothing so much as a spiritual approach to God, and the remainder of this enmity in the pious, is the very "law in their members which wars against the law of the mind." This is the very core of their inbred sin, from which all evil thoughts proceed, on account of which they need to be humbled in the dust, every day that they live. There is much reason to fear, however, that many who appear to be serious Christians are not at all in the habit of watching their thoughts, and ascertaining the evil that is in them. I knew a person, nearly half a century ago, who being greatly troubled with wandering thoughts in times of devotion, was solicitous to know whether any other person was troubled in the same way, and to the same degree, with such swarms of vain thoughts. He carefully wrote down what he experienced in this way, then took it to two serious professors, of whose piety he had a good opinion, and without intimating that it was his own experience, inquired whether they were acquainted with any thing like this. They both acknowledged that they were often interrupted with wandering thoughts in prayer; but in the degree described in the paper, they were not, and could not believe that any real Christian was. There may be, and no doubt is, a constitutional difference among men in regard to this matter. In some minds the links of association are so strong, that when a particular idea is suggested, the whole train must come along, and thus the object previously before the mind is lost sight of, and will not be recovered without a resolute effort.

An old writer says, "what busy flies were to the sacrifices on the altar, such are vain thoughts to our *holy services*; their continued buzzing disturbs the mind and distracts its devotion." St. Bernard complained much of these crowds of vain thoughts, he said—"Incunt et exeunt," they pass and repass, come in and go out, and will not be controlled. "Amovere volo, nec valeo," I would fain remove them, but can not. This is in perfect accordance with Paul's experience, "when I would do good evil is present with me. And Chrysostom says, "that nothing is more dreadful to the godly than sin." "*This is death—this is hell.*" Therefore, though nothing amiss be discerned by man, yet he is afflicted, deeply afflicted on account of his rebellious thoughts, which being in the secret closet of the heart, can only appear unto God.

The old writer, before mentioned, introduces a struggling soul, mourning on this account. "O the perplexing trouble of my distracting thoughts! How do they continually disturb the quiet of my mind, and make my holy duties become a weariness to my soul? They cool the heart, they damp the vigor, they deaden the comfort of my devotions. Even when I pray God to forgive my sins, I then sin whilst I am praying for forgiveness: yea, whether it be in the church or in the closet, so frequently and so violently do these thoughts withdraw my heart from God's service, that I cannot have confidence he hears my suit, because I know by experience. I do not hear myself: surely therefore God must need be far off from my prayer, whilst my heart is so far out of his presence, hurried away with a crowd of vain imagination." To whom he applies the following consolations. 1. "These vain thoughts being thy burden, shall not be thy ruin: and though they do take from the sweetness, they shall not take from the sincerity of thy devotions. 2. It is no little glory which we give to God in the acknowledgement of his omnipresence and omniscience, that we acknowledge him to be privy to, the first risings of our most inward thoughts. 3. It is much the experience of God's children, even the devoutest saints that their thoughts of God and of Christ, of heaven and holiness, are very unsteady and fleeting. Like the sight of a star through an optic glass, held by a palsy-hand, such is our view of divine objects.—4. Know thou hast the gracious meditation of an all-sufficient Savior to supply thy defects, and procure an acceptance of thy sincere, though imperfect devotions. 5. As thou hast the gracious mediation of an all-sufficient Savior to supply thy defects, so hast thou the strengthening power of his Holy Spirit to help their infirmities; which strength is made perfect in weakness. When thou art emptied, it shall fill thee; when thou art stumbled, it shall raise thee. The experience of God's saints will tell thee, that they have long languished under this cross of *vain thoughts*; yet, after long conflict have obtained a joyful conquest, and from mourning doves have become mounting eagles." A. A.

Some can read the word of God, who do not understand it; and some understand it who cannot read it.

From the New York Evangelist.

PASTORAL LETTER

To the Churches under the care of the Niagara Presbytery.

CHRISTIAN BRETHREN:—The desecration of the Holy Sabbath is a growing and alarming evil, most deeply to be deplored by all true *Christian* and *patriots*.

As *Christians*, we should be filled with a holy jealousy for the maintenance of those divine institutions with which are identified the prosperity and perpetuity of the true religion of Heaven. God said to the Israelites, "Surely my Sabbath ye shall keep, for it is a *sign* between me and you that ye may *know that I am the Lord*." In like manner, the Christian Sabbath is a sign occurring every week, that the religion with which it stands connected is revealed from heaven;—that it is identified with the knowledge of the true God and Redeemer. This is evident from the fact, that upon those lands where no Christian Sabbath dawns, no correct knowledge of a Triune God exists. Or, demolish the Sabbath where it does exist, and the true God will soon be forgotten, and society will soon be blasted under the cold, dark and cheerless influence of infidelity. Surrender the Sabbath, and the glory of the Lord will depart from our sanctuaries, our altars will be broken down, our hopes of immortal blessedness will expire, our social and domestic enjoyments will depart, and the flood-gates of iniquity will be thrown open, and a tide of moral death, wide and wasteful, will sweep over the land.

As *patriots*, we are compelled to believe, that if Christianity does not lend us her conservative influence, we are a ruined nation. Philosophy, learning, political science, have not saved other republics, and will not save us; Christianity exerting her influence through her own institutions, may do it. Here then, is our only hope. Heaven may help us, or we are lost beyond recovery. But we are not to look for any miraculous interposition. This help must come through the Sabbath, with its cognate institutions. So long as we can plant our feet upon the fourth commandment, we have a place to stand, and inculcate all those heaven-born truths that are designed to impart wisdom in the making of laws, and a disposition to obey them; and thus prepare men for the permanent and safe exercise of a voluntary self-government. Hence the constitution of almost every state in the Union has thrown its protection around the Sabbath, and given it every legal security against improper encroachments. Legislators have done this from a high sense of consistency as the rulers of a Christian people, and from a conviction of duty which they owe to the moral and intellectual welfare of the community. Said Washington in his farewell address, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these firmest props of the duties of men and citizens." Said Franklin, in the convention that formed our present constitution, "The longer I live, the more I see convincing proofs, that God governs in the affairs of men; and if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings, that except the Lord build the house, they labor in vain that build it! I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel:—our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages."

Thus the moral influence of God's revealed institutions, and the recognition of his government, was deemed by the fathers of our country, absolutely necessary to her prosperity—absolutely indispensable to a successful issue of the experiment about to be made, whether a free and popular government could be sustained. And it was in anticipation of the aid of the Christian Sabbath, in preparing the people for self-government, that they framed a popular constitution. But for the conservative interest of Christianity, shedding down her light upon the people, through the Sabbath, they never would have made the experiment. If it fails, the guilt attached to its failure, will much of it be upon those who lend their influence to break down the holy Sabbath. And yet the land is full of those who dare to tamper with this divine institution—others who hate its blessed light—and others who are mad against it, and dare to risk all the tremendous consequences, both to church and state, of demolishing it. But blot out the Sabbath, and remove from community the enlightening, restraining, humanizing influence of its instructions, and the laws of both divide and human government will "lie loose upon the neck of the nation." A systematized licentiousness will seize the reins, and ride over all law, all justice, all moral and religious restraint, until wild misrule and anarchy become the order of the day. Now, Presbytery are of the opinion, that the American Church, under God, has power to prevent these untold calamities;—that she is bound by the unspeakable importance of the institution itself—and by the bonds of her covenant, to rescue it from its open and flagrant desecrations. "No other institution, no other service, no other ordinance of religion has, or can have, the majesty blazing around it, which illumines the day of God." On this day it is, that the church is to receive her orders, recruit her ranks, renew her strength, gird herself for the conflict, and march triumphantly into the field. It is on this blessed day that our dear children are to be trained for the holy war. On this day are to be inculcated those good principles of Christian morality, so important to self-government, and a wise regulation of commerce among a free people. In short, it is the bulwark of the nation—the strongest defence of her liberties, for, "if the Son shall make us free, then shall we be free indeed." Hence, as a nation, *we cannot afford* to let go the Sabbath;—as a church, *we cannot live* without it.

In view of these truths, Presbytery would bear their united testimony against the sin of Sabbath-breaking in every form. We entreat you, dear brethren, to consider well this subject, and to wash your hands from all participation in the guilt of breaking down this sacred institution. We affectionately urge you to watch with great care against all encroachments upon its appriate duties in your own families—that the day be uniformly devoted to the worship of God in his sanctuary—to the study of God's word—to the cultivation of family religion—and to secret prayer and meditation. Accordingly, we urge you to conscientiously abstain from all those employments and recreations which would be lawful on other days, except such as are necessary works of mercy.

Particularly, would we bear our united and decided testimony against all participation, either directly or indirectly, in the breach of the Sabbath, by the investment of stocks in buildings, steam-boats, canal-boats, stages, rail-roads, &c., that are employed for secular purposes on that day. Furthermore, we hold it to be the sacred duty of the professor of religion, to withhold his patronage in the conveyance of freight from all transportation companies, and individuals, who permit their boats and cars to run on the Sabbath, and bestow it upon those who regard this sacred day. We also remonstrate solemnly against the violations of this day, in unnecessary journeyings, in riding or walking for pleasure; in exchanging social visits and worldly conversations, &c. In these, and many other ways, desecrated by the professed friends of God, to the disparagement of our holy religion, and the disgrace of the Christian profession.

Presbytery would, therefore, earnestly enjoin upon all those who are ordained to rule in God's house, to cleanse the sanctuary from this sin, by a prompt, judicious, and faithful discipline, according to the direction of the great Head of the Church.—Brethren, be faithful and fearless in the performance of your official duties. Remember, *they that rule well shall be counted worthy of double honor*. The vital interests of the church require, that speedy and efficient measures be adopted to wipe from her this reproach. She cannot rise in her strength, and diffuse her light, and reprove the world of sin, so long as she participates in the heaven-daring, soul-destroying practice of Sabbath-breaking. Again, we urge you by the love you bear to Christ, to souls, to the church, and to your country, to be faithful.

TRUMAN BALDWIN, *Moderator.*
H. HALSEY, *Clerk.*
August 25, 1840.

ROMANISM, THE NATURAL PRODUCT OF THE HEART

BY BISHOP M'ILVAINE.

"The spirit of Romanism is substantially the spirit of human nature. Its errors will be found to be the natural and spontaneous growth of the human heart; not so much the effect, as the cause of the Romish system of religion. No one accordingly can point out any precise person at which this 'mystery of iniquity' first began, or specify any person who first introduced it.—The corruptions crept in one by one, and gradually changed her bridal purity for the accumulated defilements of the mother of harlots." They grew out of that universal disposition of mankind which leads them "*to go about establishing their own righteousness, not submitting themselves to the righteousness of God.*" Of that disposition, Romanism is just the direct and multiform consequence; the most systematic, gigantic and avowed developement. What we behold full grown and developed under the hideous proportions, the bold frontlet, and the 'scarlet' drapery of that predicted 'man of sin, who sitteth as God, in the temple of God,' was born into this world thousands of years before Christianity began. Justification by human merits was the device of Satan as soon as enmity was first put between the serpent and the woman, and his seed and her seed. It was the distinguishing feature of the sacrifice of Cain, and in him led to the first persecution and the first martyrdom for the faith. Under the form of the righteousness of the Scribes and Pharisees, it grew into a compacted system and made the commandment of God of none effect, by the traditions of the elders, under the Jewish dispensations, just as under the Christian, it has done the same, by the traditions of the Romanists, "teaching for doctrines, the commandment of men." It was this, among the Christians of Galatia, against which Paul was contending, when he asked: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Always has it been a chief ruler of the darkness of this world. It was not left to be confirmed within the folds of Romanism, because the reformed branded it with their solemn protest. It forsook not the hearts of the people when it was cancelled from the standards of their faith. It abode with them as a plague, because they carried with them the corruption of their fallen nature. Under divers shapes has it often since appeared in writings and ministry of Protestant divines. From the doctrine of Scripture, on this subject, which stands as a summit-level and dividing the ridge, like the ancient Church in Piedmont, between the opposite declivities that terminate in the two extremes of Atheism and Popery, the currents of pernicious error, headed in the same vicinity, have ever been flowing, under the guidance of adventitious circumstances, in opposite directions; some towards the *German Sea* of Universal Scepticism; others towards the *Italian Gulph* of Universal Superstition; both meeting at last in a common war against the truth, for the shipwreck of the Gospel. Thus it is, that according as circumstances have operated to give the one direction or the other to error, the doctrine of merit, whether by the *inherent grace* or the *external work* of righteousness, has appeared under such opposite forms; sometimes the shape of a dead and ice-bound Rationalism; at other times, in the monastic garb and fervent zeal of a solemn mysticism; now proceeding towards the rejection of all Mediation and Atonement, and to a proud dependence on its own foundation for peace with God; now tending to the multiplication of atonements and mediators, in voluntary penances and additional observances and prayers for saints; one while setting at nought all external things in the worship of God, as cardinal ordinances, fit only for the infancy of religion, and caring for nothing but a certain mystic in-dwelling of God, for *reconciliation*, as well as holiness; at another time rejecting all inward and spiritual grace, as enthusiasm, and resting in outward forms and observances as the fulfilment of all righteousness. Now, as ever, among all classes of Christians, is this essential spirit of Romanism—*self-righteousness*—the popery of the unconverted heart, the last enemy to be vanquished in bringing a sinner to accept the grace of God in Christ; the last plague to disturb the peace of the true disciples, and hinder his progress in holiness.

Suppose not that there is not very much of the operative spirit of popery among all communities and under all names of Protestants. No confessions of faith, no terms of communion; no tests of discipleship, can fence it out. The old soil of its birth remains. Satan can cast his devices over all our barriers. What if we go not to auricular confession; nor trust in a Priest's absolution; nor bow down to graven images; nor pray to angels and the virgin and all departed saints; nor draw upon a treasury of superfluous merits of the faithful, committed to the keys of the successor of St. Peter, for the supply of the deficiencies of the living and the dead? All these we may hate, as marks of anti-Christ. Purgatory, and transubstantiation, and Papal infallibility, and Romish claims of exclusive Catholicity, may kindle us into strong aversion at the bare naming of their names. But can there be no plague-spot of popery, where these are rejected? no poisonous fountain till it run over in all these streams? no head and heart of anti-Christ, without these its limbs? Yes, the very soul of Popery—that which alone hath "power to give life unto the image of the beast," and which alone does give value to its indulgences, and room to its purgatory, and need to its sacrament of penance, and motive to the employment of its numberless intercessors; that, into which all the rest of popery has struck its roots, and without which it could not possibly have subsisted,—*inherent righteousness and human merit as having any—the least part in the justification of a sinner before God*,—this may be in us; and this is the soul of Popery; and however alone it should be, at its first appearance among us, would need but a generation or two to do its work, and you should see it displaying its legitimate offspring under all the forms of a manifest Romanism; the names, perhaps, new; the shrines, protestant; the whole externalism, presented in a corrected edition; but from the same cause, the same substantial effects proceeding; genuine *popery*, though disguised, peradventure, as an angel of light. The grand security, under God, of any Church, against corruptions essentially the same as those of Romanism, is its being thoroughly indoctrinated and animated with the blessed truth that "*we are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings.*" Let this once be substituted for the doctrine of the Church of Rome, and how soon would the whole "maze in which she leads her followers" be disentangled! the whole babel confounded! This it was that did the glorious work in the sixteenth century, forasmuch as it spake to the conscience reached the heart, "liberty to the captive, and the opening of the prison doors to them that were bound."

From the United Secession Magazine.

ON PUBLIC PRAYER.

Of all the ordinances of divine appointment, none is of more importance than that of public prayer. One of the most endearing titles of Jehovah is "the hearer of prayer," and the place where his people meet to worship, is emphatically styled "the house of prayer."

Yet, while the importance of the ordinance will be readily admitted, much misapprehension prevails regarding the proper manner of attending to it. Many seem to suppose that its performance may be left wholly to the minister; and, provided he is rightly employed, it matters little how the people are occupied in the mean time. But surely, a little consideration might show the fallacy of such an idea.

It ought to be remembered, that the very nature of social worship, implies that all present should take a part in it. In the act of assembling together for this purpose, therefore, Christians virtually profess to unite in the devotional services. Public prayer is a means of grace which they are required to employ for their own improvement, and for obtaining blessings for themselves and others.

When we speak of the prayers of a church, we must mean the united prayers of the individual members of it, when met in their church capacity.

It is not more correct to say, that the prayers presented from the pulpit by the minister alone, are the prayers of the church, than it would be to say that a church celebrated the ordinance of the Lord's Supper, if none but the minister partook of the elements. He is the mouth of the people, as it were to the Lord; but it is their duty to appropriate his language to themselves, and use it as if it were their own.

It is true, it would be highly improper, indeed quite impracticable, for a number of people all at once to give audible utterance to their prayers. But, although they may not outwardly express them, they ought to adopt the sentiments, and inwardly to exercise adoration, thanksgiving, confession and desire; while they may not pray with the voice, it is their duty to do it with the heart. It is not the act of the bodily members, but the proper feeling of the mind, that constitutes the chief part of acceptable worship.

Now, if it is the duty of all to engage in this manner in the performance of public prayer, what must we think of the practice of many professed Christians?

I do not see how we can avoid the conclusion, that some congregations, as such, do not pray at all. Let any one who doubts this, cast his eye over one of our worshipping assemblies, during the service and judge for himself. A few here and there he may see, whose attitude and manner betoken that their hearts are in the work; while many more exhibit the most listless indifference, or have their attention attracted by every trifle that meets their observation.

We wonder and lament that amid all our exertions, religion appears so languid among ourselves, and makes so little progress throughout the earth; but may not the language of the apostle furnish us with a solution? "We have not, because we ask not." We talk with complacency of the pecuniary efforts that are made for the extension of the gospel, while we are apt to overlook that which is more efficacious than the wealth of kingdoms. When I speak of the efficacy of human agency, I have not forgotten that the conversion of sinners, and their subsequent sanctification, are the work of Divine power; but I also remember, that in the kingdom of grace, as in that of providence, God usually forwards his designs by the instrumentality of means, the right employment of which he has entrusted to us.

Accordingly, in Scripture, the success of prayer in obtaining desired blessings, is frequently mentioned. In the apostolic times, when the gospel made such rapid progress, we find, among the means employed by the early believers, that this ordinance occupied a prominent place. The disciples "*continued with one accord* in supplication and prayer." It may be noticed, too, that many of the injunctions to this duty, in the New Testament are addressed to the churches, and seem particularly to refer to it in their associated capacity. If, therefore, we would aim at great success, we must, along with all our efforts, individually and collectively, "continue instant in prayer." Truly, "the children of the world are wiser than the children of light." The mechanician, guided by certain known principles, lays down his plan, prepares his materials, and by persevering exertion, confidently reckons on the attainment of his wishes; and the result realizes his expectations. The husbandman prepares the soil, throws in the seed, and anticipates in due time the reward of his labor; and he is not disappointed. But Christians, although fully assured that the means confided to them are adequate for procuring the most important and valuable of all benefits, proceed with doubting hesitation; they sow sparingly, and reap also sparingly.

"*Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened* unto you." If the effectual, fervent prayer of *one* righteous man avails much, might we not hope for an incalculable amount of good, from the united, fervent prayers of many such men? When we see professed believers standing forth in their proper position as a separate people, followers of their Divine leader, when in all our worshipping assemblies they join together as members of the same body, in ardent, persevering supplications, passing onward, as it were, with holy resolution towards victory, yet trusting not in their own strength, but in the grace of the Omnipotent; then may we with joyful confidence look up, for the days of millennial glory will be drawing nigh.

J. R.

THE CHRISTIAN'S SUFFERINGS.

Every man looks fair in a time of prosperity; but the main trial of the Christian is in suffering. Any man may steer in a good gale and clear sea; but the mariner's skill will be seen in a tempest.

Herein the Christian goes beyond all other men. "We rejoice in tribulation," said the blessed apostle. Here is a point transcending all the affectation of heathenism. Perhaps some resolute spirit, whether from natural fortitude, or an ambition of fame or

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earthly glory, may set a face upon patient enduring of loss or pain; but never any of those heroic Gentiles durst pretend to joy in suffering. Hither can Christian courage reach; knowing "that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

Is he bereaved of his goods and worldly estate?—He comforts himself in the assurance of a better treasure that can never be lost. Is he afflicted with sickness? His comfort is, that the inward man is so much the more renewed daily, as the outward man perisheth. Is he slandered and unjustly disgraced? His comfort is, that there is a blessing which will more than make him amends. Is he banished? He knows that he is on the way homeward. Is he imprisoned? His spirit cannot be locked in.—God and his angels cannot be locked out. Is he dying? To him to live is Christ, and to die is gain. Is he dead? He rests from his labors and is crowned with glory.—Shortly, he is perfect gold, that comes more pure out of the fire than it went in; neither had he been so great a saint in heaven, if he had not passed through the flames of trial here on earth.—*Bishop Hall.*

FOR THE LADIES.

From the Young Ladies' Guide.

WHAT CAN ONE DO?

The amazing influence of one Christian, who lives out the spirit of Christ, is illustrated in a striking manner, in the life of a lady who died not long since, in one of the principal cities in the United States. I am not permitted to give her name, nor all the particulars of her life. But what I relate may be relied upon, not only as *facts*, but as far below the *whole truth*. She had been, for a long time, afflicted with a drunken husband. At length the sheriff came and swept off all their property, not excepting her household furniture, to discharge his *grog bills*. At this distressing crisis, she retired to an upper room, laid her babe on the bare floor, kneeled down over it, and offered the following petition: "O Lord, if thou wilt in any way remove from me this affliction, I will serve thee upon *bread and water* all the days of my life." The Lord took her at her word. Her besotted husband immediately disappeared, and was never heard of again till after her death. The church would now have maintained her but she would not consent to become a charge to others. Although in feeble health, and afflicted with the sick head-ache, she opened a small school, from which she obtained a bare subsistence; though it was often no more than what was contained in the condition of her prayer—litterally *bread and water*. She had also another motive for pursuing some regular employment. She wished to avoid the reproach which would have arisen to the cause of Christ, from her being maintained upon the bounty of the church, while engaged in the system of Christian activity which she adopted. She remembered the duty of being diligent in business, as well as fervent in spirit. She was a lady of pleasing address, and of a mild and gentle disposition. "In her lips was the law of kindness." Yet she possessed an energy of character and a spirit of perseverance, which the power of faith alone can impart. When she undertook any Christian enterprize, she was discouraged by no obstacles, and appalled by no difficulties. She resided in the most wicked and abandoned part of the city, which afforded a great field for labor.—Her benevolent heart was pained at seeing the grog-shops open upon the holy Sabbath. She undertook the difficult and almost hopeless task of closing these sinks of moral pollution upon the Lord's day, and succeeded. This was accomplished by the mild influence of persuasion, flowing from the lips of kindness, and clothed with that power which always accompanies the true spirit of the gospel. But she was not satisfied with seeing the front doors and windows of these moral pest-houses closed. She knew that little confidence could be placed in the promises of men whose consciences would permit them to traffic in human blood. She would, therefore, upon the morning of the Sabbath, pass round, and enter these shops through the dwellings occupied by the families of the keepers, where she often found them engaged secretly in this wickedness. She would then remonstrate with them, until she persuaded them to abandon it, and attend public worship. In this manner she abolished, almost entirely, the sale of liquors upon the Sabbath, in the worst part of the city.

She also looked to the poor, that the gospel might be preached to them. She carried with her the numbers of those pews in the church, which were unoccupied, and, upon Sabbath mornings, she made it her business to go out into the streets and lanes of the city, and persuade the poor to come in and fill up the vacant seats. By her perseverance and energy, she would remove every objection, until she had brought them to the house of God. She was incessant and untiring in every effort for doing good. She would establish a Sabbath school and superintend it until she saw it flourishing, and then deliver it into the hands of some suitable person, and go and establish another. She collected together a Bible class of apprentices which she taught, herself. Her pastor one day visited it, and found half of them in tears, under deep conviction. She was faithful to the church and to impenitent sinners. If she saw any member of the church going astray, she would, in a kind, meek, and gentle spirit, yet in a faithful manner reprove him. She was the first to discover any signs of declension in the church, and to sound the alarm personally to every conscience. It was her habitual practice to reprove sin, and to warn sinners wherever she found them. At the time of her death, she had under her care a number of young men preparing for the ministry. These she had looked after and brought out of obscurity. As soon as their piety had been sufficiently tested, she would bring them to the notice of her Christian friends. She persuaded pious teachers to give them gratuitous instruction and pious book-sellers to supply them with books. In the same way she procured their board in the families of wealthy Christians. And she formed little societies of ladies, to supply them with clothing. There was probably no person in the city whose death would have occasioned the shedding of more tears, or called forth more sincere and heartfelt grief. Her memory is still deeply cherished in the heart of her pastor. He has been heard to say, that he should not have felt as severely the loss of six of the most devoted men in his chruch.

Now, what hinders you to "go and do likewise?" It is amazing to see what has been accomplished by a single individual, by earnest effort and untiring perseverance, accompanied with a simple and hearty dependence upon God. If the individual members of the church would do what they can, what a tremendous shock would be felt in Satan's kingdom! What a glorious triumph would await the church! Therefore, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

In our active efforts, several cautions should be observed: 1. *Avoid every appearance of ostentation.* Suppress every rising of self-complacency, on account of what you do, and of the success which attends your efforts. Such feelings are abominable in the sight of God; and if indulged, will make you appear contemptible in the eyes of men. The Pharisees were active in many religious duties. They made long prayers, and were so particular in outward things, as to pay tithes of the most common herbs. They also gave to the poor. But all this they might have praise of men. They chose public places to pray; and when they were about to give any thing to the poor, they caused a trumpet to be sounded before them, to give notice of their approach. All this was done to feed the pride of the carnal heart; and, notwithstanding their loud professions, and apparent good deeds, the heaviest curses the Lord Jesus ever pronounced, were directed against them. Be modest, unobtrusive, and courteous in all you do and say. Let the love of Jesus animate your heart, and the glory of God be your object. Make as little noise as possible in every thing you do. Never speak of what you have done, unless you see that some good can be accomplished by it. "When thou doest thine alms, let not thy left hand know what thy right hand doeth." Keep yourself out of view, and give all the glory of your success to God.

2. *Great prudence and discretion are necessary in every thing.*—Do nothing rashly. When you have any enterprize in view, first sit down and consider the matter seriously. Pray over it. Look at it in all its bearings, and inquire what good will be likely to result from it. When you have satisfied yourself on this point, inquire whether you have reasonable ground to hope for success. Then summon all your wisdom to contrive a judicious plan of operations.—When this is done, proceed with energy and perseverance, till you have either accomplished your object, or become convinced that it is impracticable. Pay especial regard to the feelings and advice of those who act with you. Keep as much in the back ground as you can without embarrassing your efforts; and whenever you can do it, put others forward to execute the plans you have devised. This will save you from becoming the object of jealousy, and also serve to mortify your pride.

3. *Be resolute and persevering.*—When satisfied you are in the way of duty, do not be moved by the scoffs and sneers of the giddy multitude. If some good people disapprove your conduct, thinking that you attempt too much, let it lead you to a candid and impartial re-examination of your course. If by this you become convinced that you are wrong, in the particular matter in question, confess it, and change your conduct. But, if this review of the affair confirm you in the opinion that your course is right, pursue it with decision and firmness.—There are some well-meaning people with limited views, and excessive carefulness, who disapprove the best of measures, if they happen to be at variance with their long established custom; or, more frequently, if they were not consulted before the particular enterprize was undertaken.

4. BE MUCH IN PRAYER.—Upon this will greatly depend your success in all things. Feel that of yourself you can do nothing; but, that you can do all things through Christ strengthening you. Before undertaking any thing, pray that God would give you wisdom to direct, and strength to perform; and if it is any thing in which the efforts of others will be required, pray that he may incline their hearts to engage in the work. Before you go out on an errand of mercy, first visit your closet, and commit yourself to the direction of the Lord, pray that he would give you wisdom, courage, and discretion; and that he would keep down the pride of your heart, and enable you to do all things for his glory.

The lives of most are misspent for want of a certain end of their actions: wherein they do, as unwise archers, shoot away their arrows they know not at what mark. They live only out of the present, not directing themselves and their proceedings to one universal scope: whence they alter upon every change of occasions and never reach any perfection: neither can they do otherwise but continue in uncertainty and end in discomfort. Others aim at one certain mark, but a wrong one.

Those vices of all others are the most ensnaring which most resemble virtues; I pray you avoid them!

THE REGISTER.

De Ruyter, October 6, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

AMERICAN BOARD.

The thirty-first anniversary of this Board was held in Providence on the 11th ult. The Treasurers Report, shows the receipt of $241,619 04, being, $2,378 less than the preceding year. The expenditures are $246,601 37.

During the year six missionaries have died; 21 dismissed from various causes; 27 new ones appointed; 2 sent out to Turkey; 7 to Syria; 2 to the Nestorians; 1 to South Turkey; 1 to the Sandwich Islands; and 6 to the Indians. There are 25 missions under the control of the Board, embracing 80 stations at which there are 134 ordained missionaries, 10 of whom are physicians; 10 other physicians; 14 teachers; 10 printers; 10 other male, and 186 female assistant missionaries; making in all 365 missionaries from this country. Beside these, there are 15 native preachers, 107 other native helpers. There are 15 printing establishments belonging to the board, with 32 presses and 5 type-foundries. There are 24 boarding schools, 415 free schools, affording gratuitous instruction to more than 20,000 children. The number of books and tracts printed during the year, is 685,000 copies, containing 40 millions of pages, making 250 millions of pages since the commencement of missionary operations. The missions are generally in a prosperous condition, some of them extraordinarily so. In the years 1838, and '9, 51,698 were added to the churches on the Sandwich Islands.

A memorial was presented, signed by several members of the Board, relative to the reception of contributions from slaveholders. The following reasons were urged against receiving aid from such a source:

1. Slaves have been declared by the ecclesiastical bodies of S. Carolina and other states, to be virtually heathen. Consistency would therefore forbid the co-operation of those who keep in ignorance and sin, our native heathen.

2. Such a prohibition should be made to shield from temptation to wrong, those who are engaged in collecting funds.

3. Receiving contributions of slave-holding churches, has a tendency to perpetuate slavery.

4. The Board could not expect the smiles of God, while it derives its means from polluted sources. The wrong thus received, is the price of tears, of blood, heaviness of heart, oppression, and is the fruit of a system that presents more points of contrast and opposition to the Gospel, than any other sin. The committee to whom the memorial was referred, reported that so much practical difficulty would be experienced in the attempt to carry out the suggestions of the memorialists, that the Board cannot properly act upon them.

The importance of systematic and steady contribution was presented to the consideration of the Board. It was confidently believed that this would, with more certainty, secure $300,000 annually, and a constant increase, than one half that amount under the present system of collection.

Would not a systematic contribution by all the members of our churches soon relieve *our* Boards from embarrassment, and secure the services of efficient Missionaries, at home and abroad? Try and see.

UNION.

An effort has been made by the Free-Will and Free-Communion Baptists, to effect a union between the two denominations.—This effort is likely to prove successful. A committee appointed by the Free-Will Baptist General Conference, met with the Free-Communion Baptist General Conference, held at Columbia, Herkimer Co., to consider the matter. After duly considering the reasons for and against the union, the following preamble and resolution were passed with but *one* dissenting voice:

"Whereas several Yearly Meetings have sent up to this Conference, a request for the union of the connection represented by this Conference, in one denomination with the Free-Will Baptist connection; and whereas, on prayerful and mature deliberation on this subject, we are convinced that the interests of our common Zion would be promoted by such a union; therefore,

Resolved, That this Conference comply, so far as its authority and influence extend, with the request of said Yearly Meetings; recommending to our Yearly Meetings, Quarterly Meetings and churches, an immediate union with the Free-Will Baptist connection in one denomination; and that the churches, through their Quarterly and Yearly Meetings, forward to the next General Conference, their determination for, or against the proposed union."

The sentiments and usages of the two denominations are nearly, or quite the same. A union of the two will doubtless be of service to both. It certainly must have a happy influence for the cause of Christ. Every advancement towards the perfect union of Christians, will be joyfully hailed by all the lovers of truth. It affords pleasing anticipations of the time when all the professed followers of the Lamb shall be perfectly joined together; when there shall be one Lord, one faith, one baptism, and one church. Such a union as this we wish to see. But a union, with its endless lists of non-essentials—its sacrifices of revealed duties and conscientious scruples,—a union of discordant sentiments and feelings, we wish never to see in the church of Christ. A small church, pure in the sight of God, zealously affected for the whole truth, is more precious in the eyes of the Lord, and exerts a happier influence in the world, than a large, impure, and discordant one.

PRAYER.

There can not be a more solemn and sacred exercise than prayer. In this exercise, a mortal converses with an immortal God. He is brought into the presence of the Searcher of hearts, who knows perfectly the emotions of the mind, as well as the motives that influence the conduct. It is impossible to deceive God with well-set words or sanctimonious appearances. If any act should fill the soul with reverence and holy awe, it is this. If a man should be serious and honest any where, it should be at the Throne of Grace. It is no place there to ape humility or seek praise. It is no place to defame one or laud another. It is no place to plead sectarian views or give utterance to selfish feeling. Christians, how many of your prayers have you uttered, simple, honest, and from a devout heart, to God? How many times have you prayed to be heard of men? It is difficult to conceive of a more heinous and inexcusable sin than this. How must God look upon those who treat him with such base contempt, as those do, who, under the appearance of a sacred religious exercise, forget in whose presence they are, and defame some and laud others in their prayers.

It will be seen by our foreign intelligence that European affairs wear a warlike aspect. Should war be the result, it will involve nearly all Europe in the contest. We trust, however, that the result will be pacificatory. But little can be gained by such a war, while much would be lost.

ORIGINAL.

For the Register.

ST. PAUL'S BOOKS AND PARCHMENTS.

Since I wrote about St. Paul's cloke, I have been thinking about his books and parchments.

He says to Timothy, (ii. Tim. iv: 13.) "The cloak which I left at Troas with Carpus, when thou comest, bring with thee, *and the books, but especially the parchments.*"

The books and parchments contained some written notes, memoranda, or records, which the apostle highly valued. Dr. Scott remarks, "What books and parchments were meant, Timothy would know; but it is in vain for us to conjecture." I notice also that this same able commentator suggests, that "these directions favor the opinion, that the apostle had been hurried away by his persecutors, from those eastern regions; without being allowed leisure, either to accomplish his plans, or to take with him those things which he intended."

From Paul's direction about the books and parchments, we may learn:—

1. A lesson of economy.

Paul would not only take care of the little property which he had in clothing, but he would also secure the records which were his. "Gather up the fragments, that nothing be lost."

2. Paul did not make his great acquirements an excuse for relinquishing his studious habits. He was a learned man, but he would study more.

3. Paul was studious in his advanced life. The time of his departure was at hand, but he would not abandon his studies.

4. He was studious not only in old age, but also in very trying circumstances.

He was a prisoner at Rome; he had reason to expect death by the hand of cruel persecutors. But even thus circumstanced, he would study.

5. *We see that his being divinely inspired to write and to preach, did not furnish any reason why he should neglect to study.*

6. We see that Paul's direction to Timothy, "Give attendance to reading," was most powerfully enforced by his own example.

If Paul, learned, aged, and inspired, was so ardently attached to his books, surely young Timothy must be aroused to give increased attention to reading.

7. We who are *now* in the ministry may learn, that it is our duty to improve all the facilities which are afforded us for the prosecution of our studies. In the days of Paul and Timothy, the art of printing was not known. That art spreads before us books of great variety, and vast in number, ancient and modern, from which we may make a judicious selection. The laity may feel grieved if I apply all my inferences for the special benefit of the ministry, therefore I infer in conclusion—

8. That laymen should appreciate the results of the laborious studies of ministers; should not make such demands on their time as to leave them no opportunity for study; should so minister to their temporal wants, that they, being 'free from worldly cares and avocations,' may enjoy a state of mind conducive to studious habits, and may secure proper time to devote to study—being able without embarrassing themselves, *to procure such books as they need.* Then, if they are men of prayer, their profiting will appear unto all.

De Ruyter, Oct. 1st, 1840. J. R. J.

INTELLIGENCE.

FOREIGN.

From the N. Y. Evening Post.

ARRIVAL OF THE GREAT WESTERN.

Yesterday about two o'clock, P. M., the steamship Great Western came into port, bringing Bristol papers of the 12th inst., and London and Liverpool dates of the day previous. An overland mail from India, had brought a mass of intelligence relating to the condition of affairs in China, from which we make such extracts as will put our readers in possession of the present state of the question between England and China. It will be seen that the British fleet by this time is before Canton and that hostilities have probably commenced.

The eastern question is still the great topic of controversy. A messenger who arrived at Dover, September 9th, had with him despatches from the foreign office, giving an account of the ratification of the treaty of the four Powers by the Ottoman Porte. The French manifesto reached Constantinople on the 19th of Aug., and was delivered the next day to the Divan. It begins by declaring that it considers the Porte has offered an insult to the King and French nation, by entering into any convention with other powers, without the consent and concurrence of France; that if the Porte ratifies the convention, France declares herself its enemy, that she will assist the Pasha by all the means in her power, and oppose those who may be inclined to aid the Porte; that she will encourage the provinces of Asia Minor and Anatolia to rise against the Sultan, and that as soon as she receives the answers from Vienna and Berlin to propositions sent to these powers, she will carry her threats into execution.

At the latest advices from Paris, it was believed that Mehemet Ali would positively resist—that consequently the French government would feel itself bound to support him, and that the ministers were actually deliberating on the means to be resorted to with that view. In consequence, the 3 per. cents fell to 73,60, the 5 per. cents to 106, and Spanish to 23 3-4; Neapolitan to 96 50.

Warlike preparations were making on a large scale at the dock yards in England. Napier's machine in Woolwich dock yard, for making balls by compression, was ordered to be worked by steam. Great progress had been made in casting cannon.

The Augsburg Gazette states that letters from St. Petersburg announce that the Russian Admiralty had sent an order to Cronstadt to despatch eighteen ships of war forthwith to the Mediterranean. When they arrive the combined fleet under the command of Sir Robert Stopford, will be composed of forty-eight ships, of which twenty two will be English, eighteen Russian, four Austrian, and four Turkish. It is moreover understood that four more English three deckers, are ordered to reinforce the British squadron in the Levant.

Letters from Canstantinople of the 19th ult. state that M. Christides, the envoy of King Otho, had, on his reaching that capital, protested against the measures of reprisal enforced by the Ottoman government against Greek subjects. On the 17th he ordered the royal arms to be removed from the front of his hotel, and retired to a private house on the bank of the sea of Marmora, threatening, in case the Divan should not accede to his demand in the course of forty-eight hours, to take his passports and return to Greece.

Several of the French journals continue to urge upon the ministry the necessity of a war with England. Among the more recent of the pamphlets that have made their appearance in Paris is one dedicated to the English nation, and called "the Litany of every true Frenchman." The following is a specimen of its contents:

"By the massacre of Evreux, war with England.

By the battle of Poitiers, war with England.

By the treaty of Bretigny, war with England.

By the battle of Agincourt, war with England.

By the battle of Ramillies, war with England.

By the combat of Oudernarde, war with England.

By the affair of Malplaquet, war with England.

By the death of Louis XVI., war with England.

By the massacre of Quiberon, war with England.

By the fight of Aboukir, war with England.

By the battle of Trafalgar, war with England.

By the assassination of Kleber, war with England.

By the Pontoons of Cadiz, war with England.

By the invasion of 1814, war with England.

By Waterloo, war with England.

By the tortures and death of Napoleon, war with England.

By the outrage of the 15th July, 1840, war with England."

The following letter from our correspondent, dated Paris, Sept. 9th, gives the latest and most interesting intelligence on various public matters.

Paris, 9th Sept. 1840.

The working classes of this city have, during the last week, attracted very general and anxious attention—to such a degree indeed, that their attitude as reported by 'fame and her hundred tongues,' caused almost as much apprehension as political anticipations from abroad. Each successive day announced some new trade in coalition; and it became necessary to display a military force, sufficiently imposing to disperse the groups collected in every part. However, with one fatal exception, nothing serious has occurred. Workmen engaged in the strike went round to all the establishments in their line, calling on their brethren to quit their employ. In some cases, the summons was disregarded; and in a manufactory at the extremity of the Faubourg St. Antoine, a body of nearly 600 men attempted to force away those who were industriously inclined. Three police men endeavoring to defend the entrance, were seriously wounded: one is dead and the others were not expected to recover. A company of municipal guards was summoned from a neighboring post, but before their arrival the unfortunate police men had been stabbed and trodden under foot. Numerous arrests took place immediately, and in the evening and following day great hopes were entertained that the affair was over, but on Monday, 7th, soon after the opening of the Bourse, the drums beat to arms in every quarter—large bodies of troops of the line and cavalry took position in all the leading avenues—the military encamped at Fontainebleau came down the river in steamboats, and national guards were seen hurrying to the head quarters of their respective legions. Many shops were closed in consequence, and the money market already depressed with news from the Levant, was completely panic struck—the Rentes fell three francs. Rumor stated the Faubourg St. Antoine was in arms and barricaded. Those individuals, however, whose curiosity or anxiety led them in that direction, found as they approached the supposed scene of tumult, that the inhabitants were less alarmed than those of distant parts.—An omnibus had, in fact, been overturned in the morning, but it was righted almost immediately; three other attempts were made in the neighboring streets; and the presence of unemployed workmen, loitering about in groups, was magnified into an insurrection.

In the evening there was strong patrols on the Boulevards and in the chief streets, but without necessity as all was quiet.—Yesterday evening again there was a little disturbance in the Rue Mauconseil; but it was of no importance, and under other circumstances would not have been mentioned beyond its immediate vicinity.

It is ascertained that the late effervescence was not a spontaneous movement on the part of the workmen. Papers have been seized on the persons of individuals arrested, which give a clue to the instigators; distributions of money are proved; and a tavern near the Barriere Blanche is indicated as a rendezvous, where workmen of the coalition obtain refreshments on delivering tickets. Among others implicated as fomenters of the disturbance, is M. Audrey de Puyraceau, nephew of the deputy; he is in prison.

With the full expectation that some conspiracy was in activity, a strong excitement naturally attended the important intelligence announced by the *Moniteur* the same day. A letter from Alexandria stated that the English commodore Napier had summoned the Egyptian authorities to evacuate Syria; and it was added on the faith of private letters, that the message was followed up by the seizure of some Egyptian vessels, laden with provisions and amunition for the Pacha's troops. The state of affairs is becoming daily more and more complicated. M. Thiers finds fresh difficulties gathered around him, and he is now loudly called upon to convoke the Chambers. That of course would be the best method to be adopted, if his acts were in unison with public feeling, or circumstances permitted him to explain his negotiations without reserve; but entangled as he is with secret engagements, the interpellations of the tribune would only add to his embarrassments. It is evident that the ebullition of party feeling, to which the debates might lead, would render it almost impossible to avoid a collission between France and England.

Private letters from Alexandria, dated 26th August, still preserve a hope that Mehemet Ali will yield rather than risk his pachalick; but other accounts of the same date state that he is as obstinate as ever.—The possession of Constantinople by the Russians is commented upon as certain by the opponents of the late treaty, who forgot that the Turkish capital was occupied by Russians in 1833. Politics are now argued by Frenchmen with such acrimony, that they form conclusions without defining the subject in debate; nothing is therefore more common than to find them abound in violent invective about spoliation, &c., altogether laying aside the real object of the treaty, which is to assist an [illegible] in reducing a revolted functionary. The office of Pacha is revocable at the Sultan's pleasure; but as events have crippled his authority he solicits foreign aid. Strong mutual jealousy among the European powers has rendered it necessary that the alliance should be so extensive as to prevent any one from taking advantage of the occasion—hence the treaty of London concluded in July.

France being exhausted in establishing the complete independence of Egypt keeps aloof; still the representations of her ambassador have assured for Mehemet Ali, the office on certain conditions, previous to the adoption of coercive measures; and the terms agreed upon, have so far obtained the acquiescence of the French government, that notwithstanding the blustering which followed the first announcement of the treaty, there is not, neither is there likely to arise a *casus belli*.

But unfortunately the French nation is not identified with its government, and the public mind is inflamed by repeated allusions to bygone events; even the defeats sustained at Crecy, Poictiers and Agincourt are commented on as grievances and reasons of hostility to England. Affairs are now in such a position, that the dismissal of M. Thiers is impossible at present; but unless the treaty is executed before the meeting of the Chambers, a new phase may arise, the consequences of which cannot be foretold. The Doctrinaires will most probably appear in formidable array against the present cabinet—the radicals will insist on some demonstration to cover the national dignity, and Louis Phillip may be induced to consider war itself, as a preferable alternative to the risk of internal commotion.

The principal weapon on which the French rely for aiding their cause, is the *propogande*, or dissemination of democratic principles. The situation of Poland and Italy is notorious; and deserters from Russia frequently cross the northern frontier of France. Last week a squadron of Prussian lancers arrived at Thiouville with arms and baggage. This tendency to amalgamation must damp the ardor of the King of Prussia for a conflict; but at the same time the allied sovereigns are aware that Louis Phillip is no less averse than themselves to raise a commotion, which will necessarily change the entire map of Europe.

Our money market is weakened by the recent fluctuations in the funds. One *agent de change* has failed—others have required assistance. Small sales for money create an immediate depression, and news however absurd has an effect for a time.

The next advices from the Mediterranean are anxiously looked for. Another disturbance has taken place in Madrid—and letters from Algiers announce coming events in that colony.

Exciting Incident.—We saw a letter, within a few days, written by a young lady, who, not many weeks since, was journeying from this place to the West. It narrates a very exciting occurrence which took place on board the steamboat in which she was a passenger,—and of which she was an eye witness. In passing down the Mississippi river, our narrator was summoned from the cabin by alarming shrieks and great commotion upon deck. On going up, she found that a young lady had fallen overboard, and the boat in its progress was fast leaving her behind. A gentleman on board, immediately divested himself of part of his clothing, and sprang into the river. He reached the drowning person, and upheld her in the water until a small boat came to the rescue of both. The young lady, thus snatched from a sudden death, was the daughter of an elderly gentleman on board the boat,—foreigners, neither of whom could speak English. On reaching the deck and recovering from fright, she passionately embraced her deliverer & bestowed *kiss* after kiss upon him, as the only way she could express her gratitude and thankfulness; while the father, rushing from the cabin, eagerly proffered him a roll of bank bills. These being refused, he ran to his cabin and returned with a bag of gold, which he likewise pressed upon his acceptance; nor could either father or daughter be made to understand or feel satisfied, why the proffered reward would not be accepted.—*Salem Observer.*

Religion in an Army.—An officer of the British army, Major Armstrong, when not engaged in other duties has been in the habit of holding prayer-meetings and giving exhortations, for the benefit of the regiment he is connected with; he has also been in the habit of preaching publicly, and with great acceptance as opportunity offered, and is regarded as a holy man, and an excellent officer. He has enlisted three hundred men in the cause of temperance; and while *commanding* the regiment for a year, he had not occasion to flog a single soldier, but maintained a perfect discipline among them. Even the colonel declares he is the best officer in the regiment. And yet his religious zeal is deemed a disgrace to the army, and he is forbidden to preach or to hold religious meetings any where or any time! The intoxication, profanity and licentiousness of the officers of the army can be overlooked—theatres, races, and a hundred other follies may be patronised by them, and no reproof be administered to them; but if an officer endeavor to benefit the morals and souls of men, if he addresses a Sabbath School, holds a prayer-meeting, or discourses to his fellow-men on death, judgment, and eternity—it is disgraceful! it may not be tolerated! such is the religion of the British army.

Destructive Storm.—The Rome (Oneida county,) Sentinel gives a distressing account of damage done in that section of the country, by lightning, on the evening of Monday, the 14th ult.

One barn in Westmoreland, having in it about 30 tons of hay, owned by Mr. Spriggs.

A cow, owned by R. Gypson, in the same town, was killed.

A cow, owned by T. Allison, and three hogs, belonging to Col. Williams, of Rome, were all killed.

One barn, owned by Mr. Goodrich.

Two barns and shed, filled with hay, together with a wagon and harness, the property of William Sexton, of Lee. Loss estimated at nearly $1000; $250 insurance in the Saratoga Company.

Nine calves on the farm of Widow Converse, in Lee, were killed.

One barn in Marcy, well stored. One barn was stuck by lightning and fired, but by great exertion was saved.

One barn, near Constableville, full of hay and grain.

One barn in West Leyden.

One barn, in Williamstown, full and valuable, owned by David Rowell.

We have heard of several other fires, from the same cause on the same evening, but not sufficiently in detail to enable us to speak of them.

The Sentinel adds:—The dwelling house of Sebastian, of Lee, was also burnt on the afternoon of the same day. The origin of the fire we have not heard. Insurance in the Montgomery company between 2 and $300.

The Sleeping Phenomenon.—In consequence of its being reported that this unfortunate object of public curiosity was deceased, a friend of ours recently went to Deighton and made personal inquiries, and visited the house in which he still continues to vegetate. His name is Thomas Bradly, aged 22 years, and he has had two somniferous attacks previous to the present one. The first lasted but a few weeks, the second during a period of forty weeks! and the present sleep has now continued exactly fifty-two weeks yesterday (Friday.) He has had more nourishment administered to him within these last three months than previously, and his personal appearance seems improved. He has within the last mentioned period exhibited some scintillations of returning faculties, but has again relapsed. During his apparent approach to sensation, he is stated to have uttered some words; but so incoherently and indistinctly as to be unintelligible. He continues in the same posture as before, viz: reclining partly on his left side; with one leg straight and the other crossed over it at nearly a right angle from the knee. This uncommon object has baffled the skill of every medical gentleman who has as yet seen him. It is, however, the united opinion of the profession that if he returns to sensation, his existence will soon terminate.—*Halifax (Eng.) Guardian.*

Melancholy Accident and Loss of Life at Sea.—By the Arabian, Captain Bankier, arrived at Liverpool on the 5th September, from Launceston, New South Wales, we have the particulars of the following distressing accident which occurred at sea. She left Launceston in the latter end of April, and on the 13th of May, having been out a fortnight, she was about three hundred miles to the east of New Zealand, in lat. 48 south, long. 175 west. Just at break of day a sudden squall came on, and a tremendous sea swept over the ship, forcing in her bulwarks and carrying off the wheel, with the man at the helm, and the round-house on deck, in which the passengers and part of the crew slept. In one moment eleven human beings were swept into eternity! No arm could be stretched out to save them—no assistance, by any possibility, could be rendered. In an instant, in the twinkling of an eye, the whole were whelmed in the midst of the rolling billows, and nothing was heard but the hoarse roar of the remorseless waves as they swept past with their victims. Several others of the seamen had narrow escapes.

Of the passengers, Mrs. Younghusband and her three daughters, all young girls about six or seven years of age, and Mrs. Matthews and two children, were lost.—Mrs. Matthews had another child with her on board, an interesting, intelligent little boy about six years of age, who was providentially saved. The little fellow had been taken by one of the sailors into his berth, and thus escaped destruction. Mrs. Matthews was a widow lady, and was on her return to her friends in England. Her husband who was a coach builder in Launceston, died suddenly a short time before. All now left of the family is the poor little boy. Mrs. Younghusband and her three daughters were also on their return to their friends in this country.—friends they were doomed never more to see.

Brutal Murder at Dubuque.—The Galena Gazette of the 9th, gives an account of the brutal butchery of a negro man suspected of stealing. The victim was dragged from his house, tied to a post, and 300 lashes given him on his bare back. The poor creature was *made to confess* in such a manner as to contradict himself, which gave the fiends an opportunity to continue their merciless cruelties, until his back was *literally flayed.* After this the mob forced him to conduct them to a place where, in his endeavor to mitigate their cruelties, he had said the goods were concealed; but they not being found, thirty-nine additional lashes were laid on his fleshless back. He was then dragged up the stairs of his house, and another whipping laid upon his raw quivering back. They afterwards dragged him to a bluff, where he had said the goods were, and not finding them they continued their shocking cruelties until life was extinct, and the miserable and ill-fated creature was brought to his house a cold inanimate *corpse* with his *back broken, and his ribs and sides all stove in!* The *humanity* of the mob, after death had relieved their victim, may be inferred from the fact, that they brought him upon two poles to his house!

McLeod Caught.—The incendiary McLeod who was one of the murderous Canadian banditti that destroyed the CAROLINE and murdered part of her crew on the night of the 29th of December, 1837, was caught yesterday on the American side of Niagara falls, and conveyed in irons to the jail at Lockport.

This McLeod was formerly Sheriff of the Niagara District, U. C., and was one of the most violent persecutors of those who presumed to open their mouths against the tyranny that oppressed them. He, among several others who were known to be of the crew that destroyed the Caroline, was indicted at the Spring term of the Court of Niagara Co., in 1838.—*Buffalo Republican of Saturday evening.*

Officers, &c., of the British Queen.—1 captain, 3 mates, 1 gunner, 1 pilot, 2 quartermasters, 1 boatswain, 2 carpenters, 24 sailors. In engineer's room, 1 principal engineer, 6 second do., 12 coal trimmers, 4 boys, 1 lamp-lighter. Eating department, 1 head cook, 5 under do., 2 scullions, 1 baker and man, 1 confectioner, 1 butcher and man, 1 knife cleaner and man, 1 barber, 1 head steward, 6 saloon do., 4 bedroom do., (aft.) 8 pantry men, 1 cellar man, 2 storekeepers, 2 stewardesses, (aft,) 5 fore saloon stewards, 1 stewardess, 2 waiters, 4 mates and gunner boys, 1 surgeon—125 in all.

SUMMARY.

The proceeds of the Ladies' Bunker Hill Monument Fair, is *twenty five thousand dollars.* The Monument will now be completed.

Pittsburg.—The population of Pittsburg is estimated at 60,000. There are 20 places of worship, 100 schools, and 20 papers. The annual arrival and departure of steam boats, is 2,500. Amount of manufactures $12,000,000. Amount of freight on merchandise of non-resident owners $3,000,000.

A Swiss paper says that three men overcome by fatigue and cold, were frozen to death in August, in a place where the snow never melts.

Capt Wood of the ship L. C. Richmond, has discovered an inhabited Island in 15 deg. 39 min. S. Lat. 157 deg. 25 min. W. Long. He named it "Brinsmade's Island."

It is said trees on the coast of the Pacific, grow to the height of 300 feet, being 50 feet in circumference.

The amount received on the N. Y. State Canals, for the third week in September is, $74,367,53.

The small pox has desolated the city of Panama, S. America, the population having been reduced from 20,000 to less than one half.

A Cincinnati paper states, that four hundred miles of hogs were killed in that city the last year.

The body of Mrs. James Bates, one of the sufferers on board the Lexington, has been found at Smithtown L. I.

The steam boat Albany made the passage from New York to Albany, in 8 hours 33 minutes

Brooklyn contains 36,221 persons.

The owners of the steam ships British Queen and President have resolved not to include liquors hereafter in the price of passage.

Mr. Jaudon has brought 100,000 sovereigns in gold for the U. S. Bank. Several Banks have agreed to assist the Bank to the amount of upwards of $3,000,000 to enable it to resume specie payment.

The Boston Journal says, the brig Temperance, at this port, from Rotterdam, has on board 140 pipes of gin, and two chests of opium.

Eight children perished at Butrouth, in Bavaria, by setting fire to two contiguous buildings in which they were left by their parents.

Just Punishment.—At Brooklyn a day or two ago, a reprobate named Alfred Clark, was sentenced to hard work in the county jail for sixty days, for striking his mother, an offence for which he pleaded no better excuse than drunkenness.

Romantic Incident.—Major H. O. Watts, the husband of the Lady captured by the Camanches, at Limville, was not killed in the skirmish at the place. The person reported as killed and supposed to be him, was his brother Captain Watts. The Major was severely wounded, and in consequence was unable to protect his lady, who with a servant and little negro girl, was taken as far as the battle ground on Plumb Creek; where, after an ineffectual attempt made by the savages to take her life, she was recaptured, and probably ere this has been restored to the arms of her husband! It is pleasing to notice incidents like this beaming out through the clouds of misfortune.—*Houston (Texas) Telegraph.*

Melancholy.—A boat containing six boys was upset on Sunday, on the Schuykill, near Coates street wharf, and four of the six unfortunately drowned. The latest British papers tell of a similar accident, by which eleven youths perished.—*Philad. Nat. Gazette.*

Noble Act of Liberality.—We have seldom witnessed a sight which gave us more unfeigned pleasure than the one which came under our eyes yesterday, in Jefferson Avenue. We allude to the parting scene between an aged and pious couple, Mr. Mordecai Myers and lady, from distant Alabama, and several slaves whom they had journeyed with from a far southern home, and left among our Canadian neighbors,

"Free as the wind that blows."

The parting words of kind advice, and the sobs of the freedmen, at thus sundering the links which had so long bound them together, sunk deep into the hearts of every by-stander, and should elicit the warmest sympathies of the lovers of freedom, throughout the land.—*Detroit Daily Adv.*

NOTICES.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

A CARD.

The members of the Quæsitor Scientiæ Society of the De Ruyter Institute, take pleasure in acknowledging their indebtedness to Mr. F. W. Stillman, of New York, for a fine collection of marine productions. Among these are the Polypi Subiferi, a large and beautiful star-fish, and a shell of that wonderful tenant of the great deep, the Nautilus. All are adapted to fill the mind with wonder and astonishment, in contemplating how variously and how extensively the proofs of design are distributed throughout the works of God.

The De Ruyter Institute Quæsitor Scientiæ Society, will meet Fourth-day evening, 7th inst., at 6 o'clock.

A Lecture will be given by J. B. Wells on the subject of Daugereotype. Citizens are respectfully invited to attend.

By order of the Society,

H. BABCOCK, Pres't.

L. D. AYRES, Sec'y.

MARRIED,

In [illegible] the 27th ult. by the Rev. E. D. W[illegible], Mr GEORGE SPENCER and Miss CORNELIA, daughter of Oliver Pool, all of the above place.

LIST OF LETTERS,

Received at this office for the week ending October 6th.

J. Spicer, jr, P. M., Eld A Estee, G. P. Maxson, (G. Gavit is credited in no 24.) Miss S. Grimes, (too late for this week.)

LIST OF RECEIPTS,

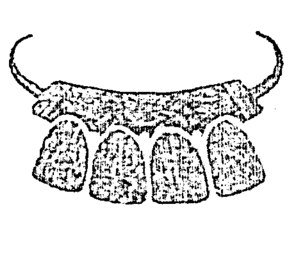
For the Register for the week ending October 6th.

J. Spicer, jr, $1, cr G H Perry, G P Maxson, $5, cr. L M Hastings, Wm. York, 2nd. B Babcock, Albert Langworthy, B W Beatly, $1, each. A Estee, $5, cr D Maxson, I. Clarke, $2, each. M Hall, $1. D Truman, $2, cr. E Robinson. H Crandall, (Pa.) $2.

ADVERTISEMENTS.

WOOD.—A few cords of good wood wanted immediately at this office.—Oct. 6.

THE TEETH! THE TEETH!!



JOSEPH W. T. RICE,

SURGEON DENTIST,

WOULD respectfully inform the Ladies and Gentlemen of De Ruyter, that he will remain in Town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of *Cleaning, Filling, Extracting,* and *Inserting* ARTIFICIAL TEETH, on *Pivot or Plate,* on scientific principles.

☞ All work will be done on reasonable terms, and warranted. Room at the office occupied by Spencer & Saunders, two doors east of the Presbyterian Church.

Reference—Spencer & Saunders.

De Ruyter, Sept. 29, 1840. 31tf

List of Letters

REMAINING in the Post Office at De Ruyter, October 1st, 1840.

Joseph C. Blye,	Timothy Helmon,
S. Ivanus Burden,	Elias Irish,
Artemas Blowers,	Asahel Luther,
Ephraim Benjamin,	Nath'l B. Matteson,
Perry Burdick,	Diana M. Nichols,
Wm. Crumb,	Diana Nichols,
David Cushman,	A. S. Pomeroy,
Orson Campbell,	Rosella Ryneck,
Wm. Crawford,	Betsey Stillman,
Thomas Carr,	Daniel Shaw,
Isaac De Lamater,	Sarah A Sornbergen
Charles Deuel,	Geo. A. Stocking,
H. S. Fairchild,	Benjamin Scrivin,
Samuel C. Gibson,	Mary D. Tripp,
Daniel Greenman,	Joseph Taber, 2
Amos Hall, 2	Tabitha Winegar,

GEORGE SEARS, P. M.

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf

De Ruyter, Aug. 18, 1840.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in the vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and plums.—Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer, fall or winter. The farm is well watered with a small brook and several never failing springs. It is situated in a good and peaceable neighborhood of wealthy farmers, one mile west of the local center of the town of Preston, Chenango county, N. Y. It lies on the west side of the road leading from Pharsalia to the village of Oxford, which is about 4 1-2 miles distant to the south east. The road leading from [illegible] village to Norwich, the county town, runs from west to east through the center of the farm. It is about six miles to Norwich. The farm is situated about eighty rods north of the Seventh-day Baptist meeting-house, and two miles west of the Congregational meeting-house, two and a half [illegible] of the Free-will Baptist & Universalist meeting-houses, and two and a half south west of the new Baptist meeting-house. The District School house adjoins the premises. For pleasantness of situation, religious, social and political privileges, we presume it cannot hardly be surpassed in the western country. One quarter or even one third of the purchase money may remain on bond and mortgage for years.

29w4 [illegible]

Preston, Sept. 12, 1840.

Election Notice.

STATE OF NEW YORK,

Secretary's Office, Aug. 17, 1840.

To the Sheriff of Madison County:

NOTICE is hereby given, that at the next General Election, [illegible] in the city of Brooklyn [illegible] in the county of Kings, where the questions are to be held on Wednesday [illegible] of November [illegible]

A [illegible] United States. You will also take notice, that the term of service of [illegible], a Senator for the [illegible] will expire on the last day of December next, [illegible]

You will also take notice [illegible] the 27th Congress of the United States, for the 23d Congressional district [illegible] of Onondaga and Madison [illegible] the said next general election.

At the same General Election, the following officers are to be chosen in your county, viz: three Members of Assembly, a Sheriff of the county in the place of John M. Messinger, whose term of service will expire on the last day of December next, a County Clerk in the place of [illegible], whose term of service will expire on the last day of December next, and three Coroners in place of [illegible] and James [illegible], whose terms of service will expire on the last day of December next.

Yours respectfully,

JOHN C. SPENCER, Secretary of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.— Dated Sept. 1, 1840. 29tf

JOHN M. MESSINGER, Sheriff.

Fall & Winter Fashions

JUST Received by J. M. LETTS

Sept. 8, 1840.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter and vicinity that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is equalled by few and surpassed by none, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 25tf

Sept. 1.

Elmore, Annas, & Ayer.

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 25w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Ag't.

August 24th, 1840. 26tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots or Shoes at the Sign of the Mammoth Boot. June 2.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,* except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Franklin, [illegible]	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebec Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk, Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk, Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk, Boston	broke
Farmers & Mech. Adams S. V.	broke
[illegible] Bk, Pittsfield	broke
[illegible]	broke
[illegible]	broke
[illegible]	broke
Middlesex, Cambridge	broke
Middling Interest Bk, Boston	broke
[illegible], Roxbury	broke
[illegible]	broke
[illegible] Bank, Nantucket	clos'd
Winnisimmet Bk, Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
[illegible]	failed
[illegible], Newport	fraud
Farmers' Ex. Bk, Glocester	broke
Farm. & Mec. Bk, Pawtuxet	broke
Mount Hope Bk, Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk, Scituate	failed
NEW-YORK:	
Safety Fund	[illegible]
Red Back Money	[illegible]
Millers Bank, Clyde	25
Farm. Bank, Seneca co.	25
Tonawanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Bank	3 1-2
Schuylkill Bank	broke
Towanda Bank	4 1-4
Honesdale Bank	4 1-4
Susquehanna co.	4 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

ASHES. Pot, per cwt.	4,88
Pearl	5,25
FISH.—Mackerel No 1. bbl.	13,75
" No 2.	11,25
" No 3.	6,00
Shad	9,50
FLOUR.—N. Y. super. canal	5,00
Ohio	4,88
Rye Flour	3,00
Indian Meal	3,00
GRAIN.—Wheat, Northern	1,10
" Western	—
Rye	,65
Corn 56lbs.	,60
Barley do.	,65
Oats	,40
Beans, per tierce	13,00
MOLASSES gal.	,30
OILS.—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS.—Beef, Mess	14,75
" Prime	10,00
Pork, Mess	15,75
" Prime	13,50
" Fresh, per cwt.	8,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the Christian Intelligencer.

TO MY SOUL.

Tell me my soul!—if thou dost know—
Where the pure springs of bliss do flow;
Or, Where Time's weary wanderer may
His thirst for rest, at least allay.

Is there no lone sequester'd spot
On earth, which yields some wild-wood cot—
Where woodbine's twine, and roses bloom,
And fragrant flow'rs shed their perfume?

Where rippling streams in bubbles play,
And mountain breezes flit the way;
Where songster-birds their voices raise
In notes of melody and praise?

Where pilgrim wanderers may dwell,
And nought but love their bosoms swell—
Where ev'ry pulse throbs high with joy,
And Time glides on without alloy?

Some quiet nook, some balmy glade,
Pencill'd by sunshine and by shade,
Where Man may rest in sweet repose,
Triumphant o'er Life's myriad woes?

Tell me my soul!—but hark—I hear
Thy warbling voice, wake soft and clear—
"Yes! 'tis thy soul now answers thee,
Pause ye, reflect, and list to me!

"The wild-wood cot is oft the throne
Where pride and envy reign alone—
Decay destroys the rose's bloom,
And wild winds sweep the flow'rs perfume.

"The mountain breezes moan and sigh,
The rippling streams sleep hush'd and dry—
The songster-birds withhold their strains,
And wing their way o'er distant plains.

"There is no rest for mortals here—
Earth is, at best, but lone and drear;
No nectar from its fountains flow—
Nor glittering rays in splendor glow.

"Man's shatter'd way-worn bark must glide
Along Life's stream, adown its tide;
Gazing with anxious glance on high,
For light and succor from the sky.

"'Tis there the springs of bliss do flow—
And there the gems of glory glow—
'Tis there the weary wand'rer will
Find founts of joy for every ill.

"'Tis there that all his pangs will cease,
His spirit knows of nought but peace,
'Tis there Omnipotence will wield
O'er the redeem'd his sov'reign shield!"

EFGEES.

MISCELLANEOUS.

GEN. WASHINGTON'S ESCAPE.

When the American army was stationed at West Point, during the revolutionary war, the British head quarters were not many miles distant, on the Hudson; and each were waiting, like the figures on a chess board, for some favorable movement, to disconcert and thwart the operations of the other. Scouting parties would engage in frequent skirmishes; and wagons of provisions, ammunition and clothing, would fall into the power of those superior in number and address. On one of these occasions, a quantity of English uniform was seized by an American detachment; and several notable advantages obtained by the latter, inspired by the enemy with a desire to retaliate. About this time, while at West Point, General Washington had an intimate acquaintance, not far resident from the army, in whose family he enjoyed the kindest hospitality, as well as relief from many of those sterner engagements which harrassed his weary mind. As every circumstance was food to either army a visit like this not many miles from their camp, could not long escape the cognizance of the English; and to possess a prisoner like General Washington, would tend, in their opinion to shorten the period of the war. But the undertaking was difficult: there were always advanced guards to cover the American Commander, and there was no mode of discovering his visits, except by winning over some one of the family. The friend whom the General visited was once thought to have espoused the interests of the British; but he had taken a decided stand in favor of America, and though a brave man, he professed the strictest neutrality, alleging as his reason—his years, and dependent family.

During the intimacy of the General, it was rumored in the American army, that his friend had been seen often returning from the British camp. Washington seemed to disregard the account; for he never ceased to visit the family, and apparently, mingled as cordially with the host, as if no suspicion had crossed his mind. At length, one day, as the General was taking his leave, his friend earnestly requested him to dine with him the following afternoon, emphatically named the hour of two, as the moment of expecting him. He reminded him of the uncommon delight which his intimacy conferred—begged him to lay aside every formality, and regard his house as his home; and hinted that he feared the General did not consider it in that light; as the guard that always accompanied him seemed to indicate he was not visiting a friend. "By no means, dear sir!" exlaimed the worthy patriot; "there is no man I esteem more than yourself; and as a proof of the confidence which I repose in you, I will visit you alone tomorrow, and I pledge my sacred word of honor, that not a soldier shall accompany me" "Pardon me, General," cried the host, "but why so serious on so trifling a subject? I merely jested." "I am aware of it," said the hero, smiling, "but what of that? I have long considered the planting of these outposts unnecessary, inasmuch as they may excite the suspicion of the enemy; and although it be a trifle, that trifle shall not sport with the friendship you indulge for me." "But then—the hour, General?" "Oh, yes, two o'clock you said." "Precisely!" returned the other.

At one o'clock on the following day, the General mounted his favorite horse, and proceeded alone, upon a bye-road which conducted him to the hospitable mansion. It was about half an hour before the time, and the bustling host received him with open arms, in addition to the greetings of the delighted family. "How punctual kind sir!" exclaimed the warm hearted friend. "Punctuality," replied Washington, "is an angel virtue, embracing minor as well as important concern. He that is unpunctual with a friend, may doubt his integrity." The host started: but recovering himself, he added,—"then yours is a proof that we enjoy your fullest confidence." Whashington proposed a promenade upon the piazza, previous to the dinner. It overlooked a rough country several miles in extent; fields of grain, here and there sweeping beneath the sides of bleak hills producing nothing but rocks and grass—shallow runnels of water flowing along the hollows of the uneven waste—then hidden by woodlands intercepting a prospect of the country beyond—spotted now and then with silver glimpses of the Hudson, stealing through the sloping grounds below, and chequered on both sides by the dim, purple Highlands, frowning sometimes into hoary battlements, and tapering again into gentle valleys, hardly illuminated by the sun. "This is fine, bold sceney?" exclaimed the General, apparently absorbed in the beauty of the prospect. "Yes, sir," replied his friend looking wishfully around, as if expecting some one's approach; but catching the piercing glance of Washington, his eyes were fastened confusedly on the General; "do you perceive yonder point, that boldly rises from the water, and suddenly is lost behind that hill which obstinately checks the view?" "I do," replied the absent listener, engaged apparently in something else than the subject of inquiry. "There," continued the hero, "my enemy lies encamped; and were it not for slight mist, I could almost fancy that I perceive his cavalry moving; but hark, that cannon! Do you not think it proceeds from the head-quarters of the enemy?"

While pointing out to his friend the profile of the country, the face of the latter was often turned the opposite way, seemingly engrossed in another object immediately behind the house. He was not mistaken; it was a troop seemingly, of British horse, that were descending a distant hill, winding through a labyrinth of numerous projections and trees, until they were seen galloping through the valley below—and then again they were hidden by a field of forest that swelled along the bosom of the landscape. "Would it not be strange," observed the General, apparently unconscious of the movements behind him, "that after all my toil, America should forfeit her liberty?"

"Heaven forbid!" said his friend becoming less reserved, and entering more warmly into the feelings of the other "But," resumed Washington, "I have heard of treachery in the heart of one's own camp; and, doubtless you konw that it is possible 'to be wounded even in the house of one's friend.'" "Sir;" demanded the downcast host, unable to meet the searching glance of his companion, "who can possibly intend so daring a crime?" "I only meant," replied the other, "that treachery was the most hideous of crimes: for, Judas like, it will even sell its Lord for money!" "Very true, dear sir," responded the anxious host, as he gazed upon a troop of British horse, winding round the hill, and riding with post haste towards the hospitable mansion. "Is it two o'clock yet?" demanded Washington; "for I have an engagement this afternoon at the army, and I regret that my visit must therefore, be shorter than intended." 'It lacks a full quarter yet!" said his friend, seeming doubtful of his watch, from the arrival of the horsemen. "But, bless me, sir, what cavalry are those that are so rapidly approaching the house?" "Oh, they may possibly be a party of light horse," returned his companion, coolly, "which mean no harm; and, if I mistake not, they have been sent for the purpose of protecting me." As he said this, the Captain of the troop was seen dismounting from his horse; and his example was followed by the rest of the party. "General!" returned the other, walking to him very familiarly, and tapping him on the shoulder, "General, you are my prisoner!" "I believe not," said Washington, looking calmly at the men who were approaching the steps; "but, friend," exclaimed he slapping him in return on the arm, "I know that you are mine! Here, officer, carry this treacherous hypocrite to the camp, and I will make him an example to the enemies of America."

The British general had secretly offered an immense sum to this man, to make an appointment with the hero, at two o'clock, at which time he was to send a troop of horse, to secure him in their possession. Suspecting his intentions, Washington had directed his own troop to habit themselves as English cavalry and arrive half an hour precisely before the time he was expected. They pursued their way to the camp triumphing at the sagacity of their Commander who had so astonishingly defeated the machinations of the British General. But the humanity of Washington prevailed over his sense of justice. Overcome by the tears and prayers of the family, he pardoned his treacherous friend on condition of his leaving the country forever; which he accordingly did; and his name was ever after sunk in oblivion.

PRIVATE HISTORY OF MR. OWEN.

Robert Owen is a native of Wales, and of very humble extraction. Early in life he made his way to Manchester, where he obtained employment in one of the cotton factories. Possessed of more than ordinary endowments of mind, he was not long in making himself master of the "craft and mystery" of cotton spining, and being of a very enthusiastic turn, and noted for some speculative ingenuity, he succeeded ere long in ingratiating himself in the good opinion of his employers, whose processes he was enabled, in some instances, to simplify in a mechanical point of view, and otherwise diminished their expensiveness. At last, he succeeded so well in the contest of life as to obtain charge of the factory.

About the commencement of the present century, the universally respected and beloved David Dale, one of the best men that Scotland ever produced; and the founder of that New Lanark of which so much has been heard, having lost his only son, the solace of his age, and being blessed with an abundance of the gifts of Providence, disposed of his establishment of New Lanark to a company of English merchants, who gladly availed themselves of Mr. Owen's services, and sent him down to New Lanark to superintend their establishment. Owen was here distinguished by the punctuality of his attendance at the Independent chapel of which Mr. Dale was pastor, and in his entire demeanor, he was religious, nay, even to all appearance, devout.

David Dale had a daughter, distinguished, like her father, for religious zeal, charity, and in short, every moral quality that can adorn either sex. It is quite plain, that no man, whose abstract opinions or conduct were at all at variance with religious convictions, could have the slightest chance of obtaining this lady's hand. Robert Owen was successful in his suit, and Miss Dale became his wife.

At the period to which we refer, the inhabitants of New Lanark were noted, even amongst the Scottish population, for their zeal in the cause of religion and morality. During the entire period of Mr. Dale's proprietorship, they had been taught to regard themselves as one great family; and mutual kindness and brotherly love was the lesson which he was never done inculcating. His instructions were not thrown away. The example which Mr. Dale individually set, he endeavored to multiply by the care which he employed in the selection of men of tried moral worth and religious principles, for his overseers and managers. An excellent school was established under the superintendence of the late Mr. Lyon, "who never forgot to impress upon his pupils the principles and practices of religion, or to invoke the blessings of the Almighty upon the commencement of his daily labors." The children, under their respective teachers, were regularly taken to church every Sabbath. Family worship was performed in almost every house once, and on Sabbath twice a-day; and the most beautiful morality, order, peace and harmony, prevailed for many years at New Lanark.

At the death of Mr. Dale, Mr. Owen came into the possession of his wife's fortune, amounting to nearly thirty thousand pounds; and then it was, that he avowed amongst his friends his direct hostility to the institutions, both social and religious, of this every day world. At first, he prudently shrouded his hatred of revealed religion, and applied himself solely, in appearance, to the melioration of the social condition of mankind. He speedily, however, manifested a desire to work out his real principles, by endeavoring to coerce the schoolmaster appointed by his deceased benefactor to discontinue the teaching of the scriptures; and because he would not consent, this poor man felt obliged to resign his situation.

The eyes of his doating wife were at length opened, and she remonstrated, but without the slightest effect, except in throwing over her husband's projects, for a time, a thin veil of hypocrisy. Prudential considerations rendered this desirable. Had he broached, at that period, the infamies of his "New Moral World," the bubble would have burst at the outset; and the co-operative, self-sustaining system, with its accompanying infidelity, kept in the back ground, imposed for a time, upon Mr. Wilberforce and other philanthropists. Upon a closer examination of Owen's doctrines, however, Mr. Wilberforce detected and repudiated their irreligious and scandalously immoral tendencies, as appears by a passage in the fifth volume of his interesting diary.

For a very long period, Mr. Owen kept the pseudophilanthropic portion of his scheme merely before the public, and it was not until he was fortified by the deep root which his system struck in the soil of the United States of America, and publicly professed, by the St. Simonians in France, that he laid aside the last shred of the mask which he had hitherto worn. Ever since that period his system has been undergoing modification after modification, until at last it came forth as "The Universal Community Association of Rational Religionists." Hundreds of thousands of pamphlets and other writings have been disseminated under Mr. Owen's immediate inspection, in which the notion of a Deity and the inspired word of God are alike scoffed at and reviled; the marriage tie has been described as a Satanic invention; lectures have been appointed to make plausible statements in all the principal cities and towns throughout England; brazen-fronted females have had the audacity to assail the gospels of God and the divine institution of marriage, in the metropolis, as well as in the provinces; professed lecturers upon physiology have been the covert and well paid advocates of Socialism; and, to facilitate the proposed "melioration of the condition of society," numerous works have been disseminated, some of unblushing obscenity, and all of the most demoralizing tendency.

If David Dale could but see to what uses his wealth has been applied, he would curse the day upon which his misled bounty conceded the means of setting the world in a flame, to minister to Mr. Owen's depraved appetite for distinction.

FOR THE FARMER.

PRESERVING WINTER APPLES.

MESSRS. GAYLORD & TUCKER.—Last April year, I visited a friend, when he made me a present of a large dish of fine flavored apples, and it being out of season to have apples in such a good state of preservation, I inquired his mode of keeping them. He informed me that in the fall he made a box six feet long and two feet deep, which he sunk into the ground to a level with the surface, then he filled the box with sound apples, and covered it with boards in the form of a roof, but leaving an opening at both ends. The roof he also covers with straw and earth to the usual thickness of an apple or potatoe hole. In this condition he leaves it till the apples are frozen, but as soon as a thaw comes, he makes it perfectly air tight, and in a few days the frost is altogether removed, and the apples are as fresh and perfect as when they were taken from the trees.

I am aware that this is an excellent plan, because I know that most of the apples and potatoes in holes, rot and decay, in consequence of the warm and foul air accumulating, having no opportunity to escape. I thought, however, to improve it. I consequently last fall buried my apples in the usual way; then I took four strips of one inch boards and nailed them together in the form of a chimney, leaving a vacancy in the middle, of one inch square; this I placed in the centre of the apple hole, the end resting on the apples inside, and the other end projecting two feet above the ground. This succeeded far beyond my expectations.—The vacancy in the chimney was barely sufficient to permit the warm and foul air to escape, and not so large as to let the frost in to affect the apples. My family, during the winter, whenever they wished to have apples for consumption, had only to remove the chimney and reach in with the hand to get a supply, and then to replace it again: and I can assure you that, of eight bushels which were thus buried, only three rotten and five or six slightly affected apples were discovered, whereas my neighbors, who buried their apples in the old fashioned way, lost a large quantity.

WHAT WILL YOU DO WITH YOUR APPLES? In support of the position taken in our last that sweet apples are worth more than potatoes for feeding swine and cattle, we give an extract from Mr. Coleman's report of 1839. In our next we will endeavor to give experiments still more decisive. The feeding of apples is still a matter of experiment, both as to kind, manner and animals to which they are best adapted. Mr. Coleman and Mr. Phinney, of Lexington, recommended for swine, and so they do in England. Mr. Johnson, of Farmingham, for milch cows. His experiments are very decisive of their value. Mr. Hunt recommends for horses and beeves, and so does Mr. Baldwin, and for mutton, also. Mr. Hunt says, the "fattest beef I ever saw was made so by sweet apples—that nothing will fatten mutton quicker, and hogs care nothing for corn, if they can get apples." When experiment shall have had its perfect work, we believe sweet apples will be found of more value than potatoes.—*Temperance Jour.*

ADVERTISEMENTS.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.
De Ruyter, July 10, 1840. 19tf.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
Sept. 1.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.
N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Cabinet Ware-House.
D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding conutry, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.
All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf.

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

PROSPECTUS
OF
THE CASKET,
AND PHILADELPHIA MONTHLY MAGAZINE.

THE great increase of the subscription list of the Casket, which has been nearly doubled since the commencement of the last volume, warrants the most extensive improvements on the first of July 1840, at which time a new volume will be commenced with increased vigour. Nothing need be said of the firm basis on which the Casket stands, it being already the oldest magazine in the country, and has maintained its popularity, in the face of all opposition. It is to be found upon the centre tables of families making literary pretentions from Maine to Georgia.

TYPE—EMBELLISHMENTS.

The Casket is printed with a clear and beautiful type, upon the finest white paper. The illustrations are not surpassed by those of any periodical, at home or abroad; and beside the monthly steel engravings, a quarterly plate of colored Fashions has lately been added. The style of these embellishments is unequaled, and they are always accompanied by an appropriate sketch. No wood cuts disgrace the work. Whatever appears in the Casket, is of the first order of art.

The volume will be with the first of a series of splendid mezzotint engravings, prepared expressly for the work, by the burin of Sartain, who deservedly stands as the best engraver of the kind in the United States.

LITERARY CHARACTER.

The literary character of the Casket is well known. It is wholly original, of the highest order, and sustained by writers of the first rank. Essays, Tales Sketches and Travels, compose its prominent prose articles; while the poetry is equalled by that of no other magazine of like character. The variety for which the Casket is celebrated, shall suffer no diminution; but on the contrary every exertion shall be made to increase its interest.

Several Romances of the Revolution have already appeared, and others shall follow in the course of the volume, presenting when finished, a complete picture of the manners, and a historical account of the great battles of that time. Thus, the Casket, instead of being filled with sickly sentimentalities, aims at a true delineation of human nature in every variety of passion.

The series of thrilling nautical sketches, entitled Cruizing in the Last War, and which are rated by the contemporary press, equal to the celebrated sketches from 'Tom Cringle's Log,' will be continued and the 'Leaves from a Lawyer's Port Folio,' which have attained a deserved celebrity, will still furnish attraction to the Magazine.

We shall furnish the readers of the Casket with some valuable papers from entirely new contributors. The author of 'Old Irons down a Lee Shore,' will give the first of a number of Sketches in the July number. We count upon his prolific and graceful pen to do much in maintaining the great popularity of the Magazine. In addition to the variety already embraced in the pages of the Magazine, our Syrian Letters,' the first of which appears in the June number as introductory, will interest and add worth to its pages. They are from no unpractised pen.

FASHIONS.

The Fashions are published in the Casket quarterly, or as often as any really new style arrives from Paris. The engravings are colored and executed from original designs. No old worn out plates are retouched and then published as the latest fashions.—The truth of our designs may be tested by comparing them with the latest description of dresses from London and Paris. They are universally admitted to be the finest specimen of engraving and coloring afforded by any Magazine in the country.

The expense of getting [illegible] shall in no wise [illegible] Readers [illegible]—The readers of the Casket [illegible] with these fashion plates as an extra [illegible] the regular and [illegible] engravings which always accompany the work.

TIME OF PUBLICATION.

The Casket is published [illegible] in every quarter of the Union. The most distant subscriber [illegible] as well as those who reside in Philadelphia. [illegible] principal cities agents have been established, by which means subscribers [illegible] copies free of postage.

TERMS.—Three Dollars per annum. Or Two Copies yearly for Five Dollars [illegible] post paid. No new subscriber received without the money, or the name of a responsible agent.

Editors who may copy this prospectus and will send a copy, marked with ink, addressed to the Saturday Evening Post (which will save postage on newspapers) shall be promptly furnished with the work. To be particular in this matter, we should like a copy of the paper marked, to be sent more than once, that no mistake or [illegible] may occur.—Editors are served with the Magazine from the time the advertisement is inserted. We cannot [illegible] as many inserted the advertisement at the close of the last volume, and expected all the back numbers.—This of course we could not be expected to grant.
Published by GEO. R. GRAHAM.
36 Carter's Alley, Philadelphia.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.
Ladies' Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, when both are studied at the same time, or during the term,	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS.

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Bellas's Store, Albany street, where they can be accommodated on the shortest notice.
☞Cutting done to order.
De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.
Press Makers and Machinists,
Nos. 29 & 31 Gold-Street-Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250; Super Royal, do price $240; Medium do, price $22[illegible]; The Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240; Medium $230; Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $[illegible]; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $225; Hoe's patent iron Copper-Plate Presses $135 to $350; Saddler's Presses $160; Book Binder's Presses and Ploughs $[illegible]; Plough Knives each $1; Patent Ruling Machines, to rule one side, $125, do to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Gallies $1 25 to $3 50.

Types.—Fourteen and ten lines Pica, per lb. 22 cts. Seven lines do 28, Six lines do 30, Five lines do 32, Four lines do 34, Canon 36, Double Paragon, do Great Primer, do English, and Double Pica, and Double Small Pica 38; Paragon, Great Primer, English and Pica 38; Pica on Small Pica body, 44; Small Pica 44; Long Primer 40, 42; Bourgeois 64; Brevier 64; Minion 46 54 66; Nonpareil 88; Pearl $1 40.

An extensive assortment of [illegible] type, Flowers, &c. &c. for sale at the establishment.
New York, March [illegible] 1840.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Fox, Ephraim Maxson, Isaac Burdick.—*Leonardsville*—Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph [illegible].
Newport—Daniel Truman.
Adams—Calvin Greene, Rev. William Greene, Hubert H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. [illegible] Whitford.
Alfred—Rev. James R. Irish, Maxson Green, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lanphear.
[illegible]—Lewis G. Babcock, Nathan Truman.
Genesee—Asa A. Langworthy, H. Whitford, P. M.
[illegible]—W. M. [illegible].

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
[illegible]—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'l Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorized Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers free of postage.

Rev A Camp

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, OCTOBER 13, 1840. NUMBER 32.

ORIGINAL.

For the Register.

THE PILGRIM FATHERS.

Perhaps there is no event in the history of our country, fraught with more interest, than the landing of the Pilgrim Fathers upon the shores of this Continent. Consequences of the greatest magnitude have arisen from it.—Nothing less than a powerful Republic, based upon the principles of virtue, and whose influence is felt throughout the world, and whose flag waves on the breeze of different climes. When our minds revert back a few centuries ago, and contemplate this fair and lovely land inhabited by savage tribes, and behold it now with its cultivated fields, and cities, and villages innumerable, rising in surpassing beauty and greatness, we are lost in admiration, and feel for a moment that the change has been wrought by enchantment! But a little reflection convinces us that it caused many struggles and much blood to be shed, to procure the blessings which we enjoy. It was the first principles of liberty implanted in the bosoms of the pilgrim sires, that induced them to seek a home in the "Western World," where they might enjoy that freedom in matters of religion which was denied them in their native land. Who does not admire their firm adherence to the cause of truth, and their fortitude which enabled them to brave the perils of the stormy deep, and the ills they would have to encounter in a country vast in extent, and where it would be difficult to procure the necessaries of life? But they desired to plant a colony where they might form churches that would be more holy, and uncontaminated with the pollutions of the world.

Such were the men that led the way for others to establish a government under which civil and religious liberty might be enjoyed. Although they have long since gone to receive their reward; yet their lives may teach lessons of virtue to future generations.

While perusing their histories, our minds are filled with feelings of sadness. Landed by treachery upon a most bleak and barren coast, at that season of the year when the face of nature wears its most gloomy aspect! No sound of revelry or martial music greeted their ears; no human footsteps drew near to welcome them as they approached our desolate shores. All was still, save the roaring of the tumultuous waves and the howling of beasts of prey as they roamed over their wide-spread domain! The novelty of the scene was past, and stern realities broke upon them. The chill winds of November, as they sighed mournfully through the sere leaves, would remind them that their heads were shelterless, and fill their minds with bitter thoughts respecting the future. No comfortable habitations were made ready to receive them, where they might rest their weary bodies after their long and perilous voyage and be better fitted for future toil.—And the low thatched roof cottages which they would be able to construct, would illy protect them from the inclemencies of the season. And when sickness, with all its attendant train of evils, came upon them, at the first glance we are led to think that Providence frowned upon their designs.—But the issue of the event proved otherwise, and shows that all great undertakings are attended with dangers and difficulties, which, to human perceptions, appear insurmountable.

When Spring returned and revived the decayed face of nature, and these pilgrim adventurers looked upon the green hillocks under which rested the remains of their kindred, how it must have dampened the ardor of their feelings, and almost caused them to look back to that lovely land, from whence they came, with regret, and where many other kindred spirits still remained! And when the long-wished-for period arrived, and they came safely into port, borne on the swelling bosom of the mighty ocean, how joyous, yet sad, was their meeting!—Perhaps there were parents who had parted with their children with the hope of soon meeting them again; but they would no more gladden their hearts, for they had passed away like all of the treasures of earth. There were brothers and sisters forever separated by the icy hand of death. And the light-hearted maiden, too, was there,—she was betrothed to one whom she tenderly loved ere they parted, and the hope of meeting him again buoyed up her spirits during the fatigues of her dangerous voyage, and she now anxiously waited to receive his fond welcome; but she waited in vain! They pointed out to her a new-made grave, under the wide-spreading branches of an aged oak, which designated the spot where his manly form was reposing!—After they had recounted their toils and sufferings, their minds were moved to more firmness to perform the duties which devolved upon them.

The consideration that the pilgrims sought an asylum in the newly-discovered World, clearly evinces that they were enterprising, and well calculated to endure severe trials with calmness; and that their minds were not confined to one narrow spot of earth; but wherever the sun shed his mild, effulgent beams to cheer this otherwise dark world, and the healthful influence of the balmy breeze was felt, to invigorate their bodies; and the changing seasons rolled round in their wonted order, *there* they were at home. And there they could with confidence thank their Heavenly Father, for mercies past, and crave blessings for the future.

Exposed as they were to dangers on every side, perhaps there were none to be feared more formidable than those which they might expect from the native Indian tribes who inhabited the country. They had held undisputed sway over this vast territory from time immemorial. They inhabited it by a natural right, bequeathed to them by the "Great Spirit," and it had never been infringed upon by the pale white man. They were happy in wandering over their native wilds, and fancied that their bliss in their future world would consist in wide-extended hunting-grounds, abounding in game; and tradition says, their bows and arrows were buried by their side.

For a time the fears of the Pilgrims of Plymouth were not aroused by the appearance of the Indians. And when the tall, straight son of the forest entered their dwellings, it was with words of "peace." How unexceptionable was their conduct towards the natives! It exhibits much wisdom and prudence. They used mild persuasive means in order to gain their friendship. Well might their example be imitated; and then, perhaps, we should not hear of such horrible massacres, the bare recital of which almost chills the blood in our veins while seated around the peaceful fire-side. Then would not the peace of whole communities be destroyed, and flourishing fields laid waste, and once happy families become houseless wanderers. But at this distant period of time, their deeds are almost forgotten; yet, there still lingers around their names a halo of glory.

What nation can boast of such noble ancestors? And whose bosom does not swell with emotions of pride and love of country, when he remembers their virtues?

S. G.

Gibson-Ville, Sept, 28th, 1840.

RELIGIOUS.

From the Episcopal Recorder.

"HE THAT WINNETH SOULS IS WISE."

The great object of our life, as Christians, being the conversion of our fellow men, we should seek *earnestly* for the most successful means of accomplishing this great purpose. No little wisdom is required on the part of the believer, in order that he may meet the opposition and overcome the prejudice against the gospel, excited in the hearts of his fellow men. It is not every moment that you can obtain access to them, and that time is to be chosen when pride is the most silent, and of course, conscience the most active. There is much, also, in the *manner*; so far from producing a good impression in favor of Christianity, upon the irreligious, some professors, by their stern, unfeeling manner of address, and uninviting appearance, rather add to the contempt with which religion is regarded.

The best *subject* for the Christian to introduce at such times, is his own personal experience. If you attack the prejudices or opinions of a man openly, he may worst you in argument, and strengthen his own infidelity; but if you speak of that, which relates to your own consciousness; of the practical results of the gospel upon yourself; of your *present* enjoyment, and positive assurance of future bliss, he cannot call your statements into question, but must allow, in your case at least, the efficacy of religion. We have seen the infidel weep at the simple relation of a Christian's triumphant death, who would have scorned religion in the abstract.

Much may be learned from the following incident in the life of that exemplary missionary, Henry Martyn. It would be well for all Christians to imitate his manner of overcoming prejudice; their influence upon their unconverted friends would be the more increased.

By taking an interest in the worldly affairs of the irreligious, we may, oftentimes, win their attention to their eternal destinies; by always rebuking sin, yet doing it in private, and with so much meekness that it cannot be resented, we obtain an advantage over them, that they can but acknowledge, and by affability and Christian deportment, we shall eventually overcome the most bitter prejudices, and obtain the confidence of those, who before despised the gospel and its supporters.

"Not long since, Mr. G., riding in a coach in England, fell in with a British officer, who had spent many years in the East Indies, where, in the course of conversation, the name of Martyn was introduced. The officer said he had heard much of him while in the East, and was particularly interested in his conduct toward the commander of the regiment to which he was to act as chaplain. Mr. Martyn's name had gone before him to Calcutta, and as soon as the commander heard whom he was to have for a chaplain, he declared with an oath that as for himself he would never give his attentions to a Methodist. The chaplain, immediately after his arrival, was informed of the prejudices of the officer under whom he was to act, and determined at once to remove, if possible, what would necessarily be a great hindrance in the way of his doing good to the soldiers. Finding that the commander would not call on him, nor show him any respect, he resolved at once to make the first advance. He was received formally, and kept at a distance.—But without noticing the incivility, he began in a most respectful manner to speak of the fine state of discipline in which he found the troops under the officer's command. The officer replied that it had been his endeavor to put his soldiers in the best condition. Mr. M. remarked it was very gratifying to himself to see the efficiency of the command, and that he hoped the fine state of the army would tend to preserve the peace of the country, by proving to the natives the superiority of British power. The officer said he took pride in the discipline and appearance of his men, and was happy to find that his effort struck the eye of a stranger. Mr. M. then remarked that he had called to make his acquaintance, because in the course of his duties as chaplain, it might often be necessary to refer to the commanding officer for advice and assistance, and he hoped to have the privilege of consulting him when it should be necessary. After the interview the officer was met by another, to whom he said, 'I have had a visit from our chaplain.' 'Well, did he annoy you with his religion?' 'I was disappointed in the man; he is well educated and polite, and he pleased me much by the notice he took of my troops. I had not intended to notice him, but now I think I shall call on him.' He did so, and having his agreeable impressions strengthened by farther conversation, which was continued on the subject of the army and the political state of India, &c., determined to invite him to dinner in company with the officers of the army. Mr. M. did not say much at the dinner, but treated all with politeness. The commander was very profane, and whenever he swore Mr. M. looked grieved, but was silent. After dinner, while the commander stood alone near a window, he went to him and entered into conversation, and after a time, remarked with the utmost meekness that he trusted he might be allowed to say that profane swearing was a bad habit. The officer was a little confused, but at once replied that the habit was one which military men were apt to fall into, but that it was certainly very improper to indulge it, especially in the presence of a clergyman. Mr. Martyn pointed upward and replied, 'The sin is not against me. The account is to be rendered to one higher.' 'Certainly,' said the officer, the thing is not to be defended.' After this he acknowledged to a friend his interest in Mr. M., 'for,' said he, 'he altogether disappointed me. I thought him a harsh, rough man, but he is gentle and polite, and very interesting in conversation. He reproved me for swearing, but he did it with such kindness and meekness that I could not resent it.' He admitted Mr. M. into his confidence, and enjoyed the benefit of his instructions and example, and after a time gave proof of being a converted man, and made a profession of Christ before the world. When he heard of the death of Mr. Martyn he wept like a father mourning over his son."

Six trials of sincerity, such as no hypocrite can have:—1. To hate sin as sin; to hate it in its whole nature, in its first motions, not because it troubles the conscience or brings me to hell, but because it is sin. 2. No hypocrite can delight to be made nothing in his own eyes, and the eyes of others. He cannot endure to be outshone. A saint loves to be laid low before God. 3. No hypocrite can bless God, and love him from his heart, when God smites him in his dearest enjoyments. In such a case, a saint clings to Christ, and cannot but love him. 4. No hypocrite can love the person of Christ, nor a saint as a saint. He only loves to be pardoned by him, and to have some comfort from him. 5. No hypocrite can go on in any spiritual work or service for Christ with any contentment, without sensible comforts or outward respects: the wind of human applause fills his sails. 6. No hypocrite in the world can long to be like Christ, as to be respected by Christ: he cannot love the holiness of Christ, as the good things he gets by Christ. But a sincere heart, if he have never so much comfort, yet if he be not like Christ, is not pleased.—*Flavel.*

Think not that if you were in such a family, under such a ministry, or out of such a particular temptation, the devil would not assault you as he doth; for while Satan's old friend (corruption) is alive within, he will be knocking at the door without.

FOR PARENTS.

From the Philadelphia Pearl.

FAMILY WORSHIP.

The worship of God in our families ought to be instructive. And it should tend to enlighten and direct the minds of all under our care, to the things of God and religion. And, therefore, it should comprehend the reading of the sacred Scriptures. Thus God appointed of old. (See Deut. vi. 6—9.) In conformity to this rule of reason and religion, Timothy received his instructions in the family circle, and thus, from a child, knew the Holy Scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

The worship should be humble and penitent. The recollection of former sins, even when we are conscious of present pardon and acceptance with God, is sufficient to sink us into the deepest dust of self-abasement. But in addition to this consideration, every family will find, within the circle of its own experience, without the toil of a laborious investigation, ample reason to say, 'It is of the Lord's mercy that we are not consumed.' If, indeed, parents have no special cause arising from a consciousness of their own aberrations from the path of duty, yet the irregularities of their children—their omissions of duty or actual commission of crime, are sufficient reason why they should present unto God the sacrifice of a broken and a contrite heart; and sho'd say unto him, 'Lord, enter not into judgment with thy servant; for in thy sight shall no flesh be justified. But there is forgiveness with thee, that thou mayest be feared.' Such was the pious practice of the primitive saints of God, of which the history of Job affords a striking instance. (Job i. 4, 5.) How worthy the imitation of Christian parents was the practice of this ancient saint of God.

This worship ought to be grateful. Hymns of praise to God are strictly appropriate as a part of family worship. The recollection of past mercies, whether received in the form of an exemption from general calamities, or in the bestowment of positive good, call for a devout and grateful acknowledgment. The blessings of health, of food to eat, and raiment to put on, of home and all its endearments; the general operations of God's righteous providence, and the still more wonderful dispensation of his grace, all present reasons why the voice of rejoicing and salvation should be heard in the tabernacle of the righteous.

Family worship ought to be regular, and not merely occasional. It should not be the result of particular associations or circumstances, as a tribute of respect to some minister of Christ, or pious friend, who may visit your family. Neither let it be confined to times of general calamity, as when the divine judgments are abroad in the earth, or seasons of personal or family afflictions. Nor yet should it be peculiar to times of unusual excitement in the church of Christ. If the worship of God as performed in your family, depends on the existence of such causes, it will not only pass away like the morning cloud, and like the early dew, but will also exert a most pernicious influence on the minds and moral habits of your children. It will naturally tend to destroy their confidence in the genuineness of your piety, and strongly to alienate their hearts and minds from the fear and service of God. Let them see that your family worship is the result of conviction—that it springs from principles deeply implanted in your mind—that it is performed from a sense of duty to God, and a pious solicitude for the salvation of your own soul, as well as the souls of your family. Thus understood, it will be mighty to restrain them from evil—and to mature in their hearts the seeds of every virtue. And it will be on all your family arrangements like ointment poured forth; like the precious ointment upon the head, that ran upon the beard, even Aaron's beard; that went down to the skirts of his garments.

In order to be regular, *The worship of God must be a part of the family government.* It must be wrought into the domestic constitution, as one of the essential elements in its construction, and thus it will have its peculiar place, and its appropriate time; and, like every other rule of paramount importance to the family prosperity, it will be scrupulously observed.

Again, let it not be forgotten that it is *family* worship of which we speak, and therefore it is not merely to be attended to by a part, but by all the members of the household. "As for me and *my house*," said Joshua, "*we* will serve the Lord." Let this be your motto. A rule to which all shall submit under your control. Let your children always be present at the offering of the morning and evening sacrifice of praise and prayer; and if there be servants or domestics, let them also participate in this delightful privilege. For, certainly, we ought to regard it as a privilege of immense value to pray with and for our families.

Surely, if there is an interesting exhibition of human nature under Heaven—one on which the angels of God delight to gaze, and over which they exercise more than ordinary vigilance, it is such a scene as this. It is where a truly pious family are assembled to offer unto God the tribute of their heartfelt and grateful thanksgiving. Where the good man of the house gathers his family around him—wife, children and domestics—and reading to them out of the word of the Lord, directs their minds to the truths of salvation. O! how interesting, edifying and instructive, is the scene where a pious family elevate their voices in hymns of praise to God, and prostrating themselves at his feet, pour out their souls in humble prayer and supplication into his parental bosom. Who can behold, without profit, the man of God as he leads the feebler minds of his family to the throne of heavenly grace, and by the energy of his more ardent spirit, and the sympathy of his more active faith, carries them into the holiest of all by the blood of Jesus. Here, at his family altar, he humbles himself under the mighty hand of God. His family worship sanctifies and sweetens his family discipline. It blends the enjoyment of heaven with the afflictions of earth, and gives fortitude and stability under the burdens and tribulations of this life by the anticipated enjoyments of that which is to come.

FOR THE YOUNG.

From the Watchman and Wesleyan Observer.

LETTERS TO YOUTH.

"*Moral corruption of human nature.*"

DEAR YOUNG FRIENDS,—There are still other passages which clearly assert the corruption of human nature. St. Paul says, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; for by the offence of one, judgment came upon all to condemnation." Rom. v. 12. Before the flood the effects of the fall had become so terrible, that God declared "that the wickedness of man had become great in the earth, and, that every imagination of the thoughts of his heart, unregenerated by grace, "was only evil," without any good, "and that continually," without any cessation; insomuch, "that it repented the Lord, that he had made man, and it grieved him at his heart." Gen. vi. 5. The quotation from the 14th Ps., by St. Paul, Rom. iii. 10, &c., also, shows the moral corruption of man. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." How 'filthy' and corrupt they must have become, thus to abandon every thing that was good!

The moral disease of man's nature is thus described: "How much more abominable and filthy is man, who drinketh iniquity like water?" Job xv. 16. "Madness is in the hearts of the sons of men while they live." Eccl. ix. 3. "But they, like men, have transgressed the covenant." Hos. vi. 7. "If ye, *being evil*, know how to give good gifts unto your children." Matt. vii. 11. 'Thou savorest not the things that be of God, but the things that be of *men*.' Matt. xvi. 23. 'Are ye not carnal, and walk as *men*?' 1 Cor. iii. 3. 'That he no longer should live the rest of his time in the lusts of *men*, but to the will of God.' 1 Pet. iv. 2. 'We are of God, and the whole world lieth in wickedness.' 1 John v. 19. St. Paul, in speaking of an unrenewed man, says, 'I know, that in me, that is, in my flesh, in my unrenewed nature, dwelleth no good thing. I am carnal, sold under sin. O, wretched man that I am! who shall deliver me from the body of this death?' Rom. vii. 18, 24. Our Lord describes the wickedness of the human heart, when he says that 'out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies.' How corrupt must the heart be, from which proceed such abominations!

Again: St. Paul declares that the carnal mind, 'the disposition of every unregenerate man, is enmity against God,' the fountain of all excellence and goodness. The natural taste and disposition is irreconcilable and implacable hatred. 'The heart is deceitful above all things, and desperately wicked.' Jer. xvii. 9. What a description of corrupt, fallen nature! Our Lord declares, 'that men love darkness rather than light.' John iii. 19; and St. Paul says to Titus, that 'we ourselves, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.' Well may we abhor ourselves with Job, 'and repent in dust and ashes,' Job xlii. 6; and exclaim with Isaiah, 'Wo is me, for I am a man of unclean lips!' Isa. vi. 5.

Man's original corruption is variously designated in the holy Scriptures. The apostle of the Gentiles, calls it *sin*; 'the body of sin,' because it is a collection of all possible sins, a mass of corruption; 'the law of sin,' and 'the law in our members,' because it has a constraining influence over the whole man; 'the old man,' because we have received it from Adam; 'the flesh,' because opposed to the spirit. Other terms are also used, in which man's inherent depravity is clearly set forth.

The natural condition of man is represented in the following manner:—He is said to be in 'darkness;' 'asleep;' 'dead;' 'sick;' 'without strength;' 'deaf;' 'blind;' 'lame;' 'bound;' and 'helpless.' Why is a man thus represented, unless he possesses a sinful nature? And, is not this nature the cause of that state in which he is here represented! 'An evil man, out of the evil treasure of his heart, bringeth forth that which is evil!' 'Who can bring a clean thing out of an unclean one." Job xiv. 1, 4. Man has 'an evil heart of unbelief,' which causes him to 'depart from the living God.' Heb. iii. 12.

R. W. A.

Eastford, Conn., Sept. 4, 1840.

The gospel of peace is a great blessing, but the peace of the gospel is a greater blessing.

FOR THE MINISTER.

WHAT IS IT TO PREACH CHRIST!

What is it so to preach, that it may justly be said, in the sense of the apostle, that "*preach Christ crucified?*"

There are many ways of approaching this excellence without reaching it, and thus of failing in the fruits of an evangelical ministry without perceiving the cause. Some of these approximations I will endeavor to describe.

It is possible to preach a great deal of important truth having an essential relation to the gospel—truth unmingled with an erroneous statement or principle. One's discourses may be very solemn and impressive, kindling strong emotions and exciting deep apprehensions in intelligent congregations; and because the people are affected, it may be supposed that the preacher is faithful. Because the former perceive nothing positively wrong, and hear and feel much that is decidedly good, they not unfrequently regard it as unquestionable evidence of the gospel character of the instruction to which they listen. And yet, without any strained supposition, it may be destitute of some or all of the great distinguishing features of the gospel; or if it contain them, may almost entirely conceal them under the cumbersome frame-work in which they are set; and though it speak often of Christ, and pathetically describe his agony and death, may be so meagre and confused, so general and feeble as to all those vital doctrines which lead to him and spring from and depend on him, which lay the foundation of and bind together the whole structure of the Christian faith, as to be wholly unworthy the name of the preaching of Christ. Suppose that the minister select such subjects as the uncertainty of life, the trial of death, the terrors of judgment, the everlasting retribution of the ungodly. Let him depict the vanity of the world, the excellence of religion, the bliss of heaven. Give him the persecution of Christ, and the various scenes in the tragedy of the crucifixion. Here are subjects on which a lively and intelligent imagination, without any spirituality of mind or acquaintance with the operations of grace on the heart, may be strong and impressive; and yet how many imagine that to preach these forcibly is to preach the gospel!—How often is preaching *about* Christ confounded with preaching *Christ*—preaching from the imagination, with preaching from the heart! The minister may thus deceive himself, and the great majority of his people may thus be deceived; while some obscure, unlettered disciple, whose draughts of truth have been taken undiluted from the wells of salvation, will be sensible of some painful deficiency, and the anxious inquirer thirsting for the gospel, will listen and wait in vain to be taught what he must do to be saved. Let us remember the wide difference between being able to preach forcibly the importance of religion on the one hand; and, on the other to show clearly in what all spiritual, saving religion consists. It is one thing to prove that there is no salvation but in Christ; and quite another to direct a soul panting for mercy how he is to "win Christ and be found in him." On such a text as "*one thing is needful,*" almost any intelligent and serious mind might preach without mistake or manifest deficiency. It requires much more preparation than mere intelligence and seriousness to preach well, with truth, and clearness, and fulness, upon such a text as, "*If any man be in Christ, he is a new creature,*" &c.—*Bishop McIlvaine's Charge to the Clergy of Ohio.*

FOR THE CHRISTIAN.

From the New York Observer.

PREACHING BY EXAMPLE.

Yes! *by your example* you may preach the gospel, and preach it with mighty power. *Conduct* is a language that all can understand, that all will feel; and the conduct, the example of every one speaks, *for* God or *against* him. True as it is that "actions speak louder than words," so true it is that you may speak efficiently for Christ, however humble your sphere; that you may preach the Gospel in the distinct, and earnest and eloquent language of a holy life. You may plead for religion with *living* arguments. You may proclaim its excellence by conduct which is without reproach and above suspicion. And this is a kind of preaching that all will hear, and respect, and feel. Said an infidel, of an eminently pious man, "I never see that man without feeling my own unworthiness, he is a constant reproof to me." And Cotton Mather tells us of a poor weaver, of whom it was often said, "that it seemed as if Christ Jesus again lived and walked the earth in him." You can imagine what must have been the life of Christ, how powerful the language of his daily conduct, and how impressive it appeals to the conscience and the heart of every beholder. In that life, in that conduct you have a model for your own. And by ever keeping that model before you, in business, in the family, in social life, in every duty, and position, and event, *thus* you may preach the gospel. As a city set upon a hill which cannot be hid—as salt which diffuses its preserving and seasoning influence without noise—as the light which in silence spreads its cheering lustre—as the heavens which declare God's glory, while no speech or language, or voice is heard, so is the example of living godliness—the holy example of the devoted Christian. Though silent, it is of mighty power, whether to rebuke, or instruct, or persuade. A look may reprove or encourage. A single action may honor or dishonor the cause of Christ. The whole life may speak, yes, must speak for God or against him. The ordained minister, you admit and feel, ought to live for the extension of religion, for the salvation of men; and if he neglects these high duties, and lives inconsistently with the solemn views of his profession, you feel that he is a shame to himself, a disgrace to his office, and a traitor to his God! But not only the minister, but any Christian in *his* sphere, is also to be a preacher—one who proclaims and exemplifies divine truth. And if *you*, as such are chargeable with neglect, with inconsistency, upon *you* rests the same guilt, the same shame, as on the inconsistent minister of the cross! T. E.

Cheerfulness in duty.—God requires a cheerfulness in his service, especially under the gospel, where he sits upon a throne of grace; discovers himself in his amiableness and acts the covenant of grace, and the sweet relation of a father. The priests of old were not to sully themselves with any sorrow when they were in the exercise of their functions. God put a bar to the natural affections of Aaron and his sons, when Nadab and Abihu had been cut off by a severe hand of God. Lev. x. 6.—Every true Christian, in a higher order of priesthood, is a person dedicated to joy and peace, offering himself a lively sacrifice of praise and thanksgiving; and there is no Christian duty but is to be set off and seasoned with cheerfulness. He that loves a cheerful giver in acts of charity, requires no less a cheerful spirit in acts of worship. —*Charnocke.*

Overwhelming Argument.—Dr. Lathrop, in one of his sermons says, "If it were true that there is no God, what evidence can the Atheist have that he shall not exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than to run the hazard of a future existence; what hinders but he may be unhappy forever? The man, then, is a fool that wishes there were no God, hoping thus to be secure from future misery; for admitting there were no God, still he may exist hereafter as well as here; and if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

God seen through Christ.—"When you look through a red glass, the whole heavens seem bloody; but through pure uncolored glass you receive the clear light that is so refreshing and comfortable to behold. When sin unpardoned is betwixt, and we look on God through that, we can perceive nothing but anger and enmity in his countenance; but make Christ once the medium, our pure Redeemer, and through him, as clear transparent glass, the pure beams of God's favorable countenance shine in upon the soul. The Father cannot look upon his well-beloved Son but graciously and pleasingly. God looks on us out of Christ, sees us rebels, and fit to be condemned, and we look on God as being just and powerful to punish us: but when Christ is betwixt, God looks on us in him as justified, and we look on God in him as pacified, and see the smiles of his favorable countenance. Take Christ out, all is terrible; interpose him, all full of peace; therefore, set him always betwixt, and by him we shall believe in God."—*Leighton.*

The Christian's Hope.—Let us often remember what that hope of glory is, to which we are called, let us often think that we are the children of light, the heirs of God, and joint heirs with Christ; and let us act as becomes such. What have we to fear, to whom to die is the greatest advantage? What have we to desire on earth, who have a kingdom wherein dwells righteousness and peace, and love and glory? The expectation of an eternal kingdom should arm us with patience and spiritual warfare: "The night is far spent, and the day is eternal." Let us wait, let us watch, let us stand fast awhile, a little while, and the day will break in upon us, a day that will chase away all sorrow, and fill us with joy and glory; a day wherein we shall complain no more, either of the infirmities of the body, or defects of the mind; wherein we shall grapple and fight no more either with temptations or evil, but shall be equal to the angels of God, as in the perfection of holiness, so in the perfection of pleasure too: being made like them impeccable and incorruptible, and therefore entirely and consummately blessed.—*Rev. Richard Lucas.*

THE CONTRAST OF DEATH.

Such is the contrast of death! Such are the ends of the righteousness and the wicked! Forever the text hangs between them, like the pillar of cloud and fire between the Israelites and the Egyptians—its dark side toward the one, and its brightness and glory toward the other. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." So God's word assures us, and the death-bed scenes of earth confirm it. Go and visit those scenes, and you may see and feel for yourself that it is true. Here is Judas, rushing by suicide into eternity, and there an Elijah, wafted to glory in a chariot of fire; here a Julian, dashing his own blood on malignant hatred against the heavens, and crying out with gnashing teeth, "Thou hast conquered, O! Galiaen;" and there a Stephen, praying with his last breath for his murderers, and sweetly falling asleep in Jesus; here an Antiochus, dying like Herod, by horrible and putrefying disease, while impiously attempting to falsify the predictions of the Bible, and there an Ignatius, calm as a child while the lions are upon him, or a Polycarp, rejoicing in the flames that consume him; here a Hobbes by his own admission, "taking a fearful leap in the dark," and there an Augustine; saying, "I am fast going to a crown of glory;" here a Hume, passing from time to eternity in such dreadful horrors as to terrify his attendant, and there an Addison, calling, with a Christian a heavenly smile, his friends, to "come and see how a Christian can die;" here a Paine, dying in mingled agony and despair—now uttering fearful execrations, and now calling in anguish on the name of the Redeemer, and there a Baxter, speaking of his "wondrous peace," and saying when the very agonies of death are upon him, "I am almost well;" here a Spira, in the immensity of his anguish wishing himself in hell, that he may know the worst that is before him, and there a Scott, saying in his departing moments, "This is a heaven begun within me," or a Jenks, exclaiming, "Blessed dying! glorious dying! I have felt more happiness in two hours of dying than in a whole lifetime beside," or a Payson, crying out with transport, "The battle's fought—the victory 's won for ever! I am going to bathe in an ocean of purity, and peace, and blessedness—victory! victory! peace! peace!" Thus pass the righteous and the wicked from the world—the one with calmness, with joy, with triumph; the other with fear, and trembling, and doubt, or with the much more fearful certainty that they are passing only the world of despair: "the wicked driven away in his wickedness—the righteous with hope in his death!" Well might Balaam shrink in horror from the thought of dying along with the former! Well might he exclaim, "*Let me die the death of the righteous, and let my last end be like his.—Rev. Tyron Edwards.*

THE COMFORTER.

"God sends his Holy Spirit to be the Comforter of his church. He is the only comforter of the whole universal church. We shall never want nor wish for another. For he is of himself all-sufficient, possessing all knowledge and wisdom, all power and dominion, and is as full of love and mercy as the Godhead can contain. As the Father has committed the whole church to his Son for redemption, so the Son has committed the same to his Holy Spirit to sanctify, teach, and comfort them, to prepare them for the eternal rest, and to conduct them safely home.

"Verily we have the greatest need of this Comforter. Only look at the character and condition of the world through which we travel towards the heavenly home. It is an *apostate* world. The whole human race are fallen from their state of holiness and righteousness, into a state of guilt and pollution, of sin and death. The whole world has departed from the living and true God, and turned to idols. All by nature are gross idolaters, who love the creature more than the Creator. They are all gone out of the way; none followed after God, no not one; and very few have yet returned to the Lord. Though the Gospel of the kingdom has been proclaiming salvation for more than eighteen hundred years, yet few have embraced that salvation, and returned to God. Most of the kingdoms and nations upon earth continue idolaters to this very day, worshiping stocks and stones. The children of men have found out numberless ways of sinning against the Lord Jehovah. What countless myriads of all sorts of sins are committed against the Most High God every day and hour! This must fill all heaven with anger and vengeance, and fill the earth with guilt and danger. This world through which we go, is a world in rebellion against the God that made it. The men of this world will hear this with cool indifference and concern.—But not so the men of grace, who have eyes to see and hearts to feel. It is computed that there are in the world six hundred millions of gross idolaters, who worship dead gods, and have no knowledge of the living and true God. These have never heard of the Savior and salvation by grace. Christians, look at these myriads of human beings, passing through time in o eternity in the dark, and going in all their guilt to appear before the bar of God, to receive their tremendous sentence of banishment and endless misery! Such an awful sight penetrates believing souls with the deepest concern and sorrow, till their hearts are often overwhelmed with intolerable pain and anguish. This is one instance wherein the comforts of the Holy Ghost are wanted, to revive the spirits of those who bitterly weep and mourn over a lost world."

The Sun and Earth.—"He (the Lord) created the sun, which might be in the natural word as father, and the earth as mother; for the sun is like a common father, and the earth like a common mother, from whose marriage exist all the globe. From the influx of that celestial sphere into the natural world exist those wonderful progressions of vegetation, from seed to the fruit, and to new seeds. Thence, also, it is that there are so many kinds of shrubs, which, in the day time, turn, as it were, their faces to the sun, and turn them away, when the sun sets; then also it is that there are flowers, which, at the rising of the sun open themselves, and close themselves, at his setting: and thence also it is that the nightingales sing sweetly at the first dawn of the morning, and in like manner after they have been fed by their mother earth. Thus these honor their father and their mother. All these things are testimonies that the Lord, by means of the sun and the earth, in the natural world, provides all things necessary for animate and inanimate things. But ask now the beasts, and they shall teach thee, and fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? Job xii. 7. 8. 9."

THE REGISTER.

De Ruyter, October 13, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

TEMPERANCE.

It gives us unfeigned pleasure to be able to say, that accounts from various parts of the world furnish conclusive evidence that the cause of Temperance is advancing steadily and firmly, though not as rapidly as we could desire. It is now quite clear that the most glowing descriptions of its utility by its early advocates, have not exceeded the reality. The numerous instances in which its influence has been witnessed for good in the social circle—in the church of God—in drying up or lessening the rivers of wretchedness by which society has been devastated—the powerful check it has interposed to the commission of crime—and the array of motives to virtuous and useful living—together with the profusion of the varied blessings it has commanded upon society at large, have not only encouraged the hearts and strengthened the hands of its friends, but have extorted unwilling honors from its enemies. But mighty and astonishing as its former achievements are, the signs of the times are full of promise that all its mightiest works shall yet be outdone; not indeed in kind, but in grandeur and extent. It will give tone to the public feeling and taste; and stability and polish to national as well as social and individual character. It will contribute eminently to bridle and tame the passions of our species, and to promote "peace on earth and good will toward men." It will continue to extend its influence till war among nations shall become unpopular, and cease.—Till the military science shall be neglected and forgotten, and the funds expended in perpetuating a knowledge of the arts of war, shall be applied to the diffusion of Gospel light, and the establishment of the Kingdom of Emanuel.

It will be the companion of the statesman, to give clearness to his perception, truth, justness and solidity to his arguments, dignity to his deportment, and weight to his character—will attend him to the door of that secret retreat, where the bad are made good, and the good better—where the ignorant are made wise, and the wise wiser—where "senators are taught wisdom," and none upbraided or turned empty away.

It will gird up the legal profession, render lucid instead of intricate the statutes of our country, and speak loudly for clients when questions of emolument are to be settled.

It will perform wonders of mercy as an auxiliary in the practice of the healing art. Having the ascendancy in the empire of mind, it will hurl even titled quacks from the high seats they now occupy—banish the innumerable herd of misnamed "sovereign remedies," in the shape of nostrums, receipts, panaceas, &c. &c.,—restore the science of Medicine to its true and elevated position in society—will procure for nature "fair play," and by its very simplicity prevent or remove disease, and thus promote health, contentment and longevity.

It will extend its wand over the great thoroughfares of our country. The traveller who seeks repose instead of being annoyed by the stench of the bar-room, the fumes of tobacco, bacchanalian songs, and profane and obscene discourse, will be allowed the enjoyment of those accommodations for which he pays an equivalent, in quiet, and the journals of our country will cease to groan with records of the depredations of pick-pockets, and the punishments dispensed by our numerous police courts.

A most healthful influence will be exerted by temperance on commerce. Intoxication will not then influence the demands of the vender either to transcend the limits of righteousness, or, by beclouding his intellect to squander his property to his own or family's embarrassment. The buyer will not be led astray by unprofitable or untimely purchases. The whole family of mechanics, will, under the influence of Temperance, be blessed with a good degree of health, contentment and competence. When they shall no longer exhaust their means for that which can neither benefit themselves or others, they will fill an exalted and honorable rank in society. Dependence will then be mutual, and all comparatively happy. The farmer then, instead of wasting one part of the fruits of the earth to secure another, by feeding those unnatural fires which prostrate the human constitution, form and confirm vicious habits, and open the flood-gates of immorality upon community, and carry desolation and ruin in their train—will consult the simple and reasonable demands of nature—will conform his policy to her law, and pursuing that first and noblest of callings upon true principles, will fill an enviable sphere of usefulness and respectability.

Finally, when the wishes of the friends of temperance shall have been consummated, the Church will be relieved of many and perplexing difficulties. Many of the chains which bind her down to sensuality and darkness will be broken—her liberty will be asserted in one long, *long* and glorious jubilee—her ministers instead of employing much of their time and energies to check the ravages of intemperance, or sow the seeds of consolation in its burning track, or bind up as far as possible, the widowed and orphan hearts it has riven with anguish, will be able to address themselves immediately and without annoyance from this source to the great and good work of gathering souls into the fold of Christ, and to render sweeter, longer and louder the tones of the Gospel trumpet to allure aliens and strangers to a home in the House of God, and to the enjoyment of bliss in a consciousness of the divine favor. Temperance will then as now hold rank in the family of moral and benevolent institutions. It will also be conspicuous among the graces of individual christians, and a diadem of beauty to the church at large.

Blessed shall those be who see those days when truth and wisdom, peace, glory and beauty shall fill our land and triumph in every clime. But great as these results are, they are to be accomplished by individual and concentrated effort. And when all our readers shall leave the theatre of life and go to meet the retributions of eternity, may they be able to say with truth, in addition to whatever else they may have done of a praise-worthy character, "We have done what we could to accelerate the triumphs of temperance.

THE PROPOSED UNION.

Our readers will recollect that we adverted to the subject of the proposed union between the Free Communion and the Free Will Baptist denominations, in our last. We think the union will be consummated. It has frequently occurred to us, previous to our hearing of the above proposition, that such an arrangement might be effected without any sacrifice of feeling or interest to either, and to the mutual benefit and usefulness of both denominations. It is our impression that the chief obstacle which has prevented the union previously was the practice, in some of the Free Will Baptist churches formerly, of admitting Unitarians to their communion. The practice, we believe, has been discontinued some years.

It is but just to say that the Free Will Baptist connection has, in our opinion, been rapidly improving in doctrine, in piety, and in its activity as a tribe in our spiritual Israel for the last twenty years. Perhaps their apparent improvement is principally owing to their increased facilities for expressing their sentiments more fully than formerly. They have made very respectable progress in Literature within a few years; and the Morning Star, published under their patronage, sustains a fair reputation as s religious journal. The Spirit of Missions is cherished among them. They have several worthy laborers in the foreign field. The Free Communion Baptists have enjoyed fewer advantages, but are a respectable people and will doubtless be benefitted by the proposed connection. Indeed it would not be surprising if other members of the Baptist family should soon come into closer union than at present.

Fire in Homer.—On the evening of the 9th inst. a Fire occurred in Homer village, which destroyed the Oil Mill belonging to Mr. Wm. Sherman, containing about one thousand bushels of Flax-seed, and about one thousand gallons of Oil.—Also the Clothing Works of Pierce & Bradford, and also the Grist Mill of Mr. Noah R. Smith. Loss estimated at $10,000. Property insured to nearly its value.

REVIVAL RECORD.

Revival.—We are gratified to learn that an interesting revival is in progress in Pinckney, Lewis co., N. Y., within the bounds of the Seventh-day Baptist Church at Adams. The work is the result of the efficient labors of our beloved brother Eli S. Bailey, whose zealous efforts for the diffusion of truth, and the up-building of the cause of Christ, are much appreciated in that quarter. A number have made a profession of religion, and others are inquiring the way to Zion, with their faces thitherward.

We do sincerely hope the good work thus begun, may increase and spread extensively in that part of the country. There can be no reasonable doubt that it will continue, if Christians are diligent in the use of means. Let each of our christian friends there inquire, "Lord, what wilt thou have me to do?" and enter into the work with spirit; relying on the power of truth, and the succors of the Holy Spirit, and they have nothing to fear. The Lord will answer the prayers of his people which have been induced and prompted by his own Spirit. He will convert sinners.—He will enlarge Zion, while in each of his faithful children He will "fulfil all the good pleasure of his goodness, and the work of faith with power."

From the Christian Reflector.

On last Lord's day, we are happy to learn, *eight* persons were baptized in Worcester, four by Rev. Mr. Swaim (Baptist) and four by Rev. Mr. Scudder (Methodist,) at the same spot:—five in Grafton by Rev. Mr. Jennings, and four in Sterling by Rev. Mr. Waters. We had the pleasure of being present at the latter place, and of beholding the happy increase of that young church under the labors of Br. Waters. A state of much seriousness continues among the members of that society, and a number are inquiring how they may attain eternal life. Perhaps, few cases have occurred of more signal blessing on the labors of a little band of self-denying believers than has been experienced in Sterling. The church is three years old and has increased from *twenty nine* to nearly *one hundred* members.

A brother writes us under date, Paterson, N. J., Sept. 25, and says:—"Our church is enjoying a little season of revival.—Three have been baptized and several are expected to be baptized to-morrow by Rev. H. C. Coombs of Troy, Pa. who has supplied the church for several weeks past.—Five or six of our Sabbath School Scholars are hopefully converted—the youngest is about ten years of age."

INTELLIGENCE.

FOREIGN.

From the New York Express

SEVEN DAYS LATER FROM EUROPE.

The third ship of the British Royal Mail Line of Steamers for Boston, the Caledonia, Capt. Richard Cleland, arrived yesterday morning, (Oct. 3,) at Boston, a little before 7 o'clock, bringing London dates to the evening of the 18th, and Liverpool to the 19th—the day of sailing.

The Caledonia has been 13 days and 14 hours from dock to dock. She lost 8 hours at Halifax, and 12 hours below, on account of the fog.

The Steamer President arrived at Liverpool, from New York, on the 17th, having made the passage in 16 days. The Acadia arrived on the 15th. The President encountered tempestuous weather during the passage. She arrived just in season to enable Capt. Fayrer, by some exertion, to enter the flour at the custom house. She had 2500 barrels, on which the duty would have advanced next day at the rate of 4s per quarter.

The transactions in the Cotton market at Liverpool had been upon a small scale, but for the last few days there had been a more extensive demand, and prices of American descriptions had been well supported.

The harvest had been generally productive, and the grain had been gathered in most parts of the country in good order.

By the recent accounts from the South of Europe, we learn that the demand for Wheat for export had entirely subsided at the principal ports in the Mediterranean, and that but little had been done in the article for local consumption, whilst fair supplies having in the interim been received, prices had declined. At Trieste, on the 29th ult. the best Banato Wheat was procurable at f. 5 1-2 per staro, or 42s per qr free on board.

From the North of Europe we have also advices of falling prices, the certainty of the duty rising in this country having caused the export demand for Wheat to cease suddenly.

With the exception of the Northern Counties the harvest may now be considered as nearly brought to a conclusion in England; and even in Yorkshire, a large proportion of the crops is already saved.

Two British ships-of-the-line were then stationed at the entrance of the Dardanelles, waiting to escort a small Turkish squadron, carrying 4000 soldiers and proceeding to Cyprus. That squadron left Constantinople on the 26th.

The blockade of Alexandria commenced on the 1st inst. by Admiral Stopford. Several of the Pasha's vessels had been sequestered by the British naval authorities. The Pacha had refrained from acts of retaliation.

It was said that Admiral Stopford, on being informed of the expected arrival of a French vessel loaded with artillery and ammunition for the Pacha, had issued orders for its capture.

The Viceroy's fleet (Egyptian and Turkish) was drawn up in order of battle in the road of Alexandria.

The prospects of a general war had pretty much blown over. London Morning Herald of the 17th, gives, by an extraordinary express from Paris, the following statement which may be designated "important if true:"

We have received the following important communication from our Paris correspondent—"Letters from Malta of the 7th September contain the following important intelligence:—

Count Calewski has proposed to Mehemet Ali a project of arrangement, which the Viceroy has decided on accepting.—The count has set off in haste to Constantinople, in order to have the project presented to the divan through the French ambassador, M De Pontois. Among other clauses contained in this project, there is one, it is asserted, which is likely to facilitate the almost desperate arrangement of the eastern question, viz: Mehemet Ali consents to accede to the proposal of possessing Syria for his life only."

Notwithstanding the tardy and partial acquiescence of Mehemet Ali in the demands of the four powers, the Paris papers of the last dates talk quite as warlike as at any time since the commencement of the panic on the Eastern question; though, if Mehemet has yielded, we know not what they will make a war out of.

There had been a great rise in the funds in Paris, and every thing, except the tone of the press, indicated peace.

Galignani's Messenger says, that the French and English commissioners have brought to a close their negociations for a treaty of commerce between Great Britain and France, and that it contains several clauses highly favorable to British Manufacturers. The very few points which may be considered open are mere technicalities, of no importance whatever, and which cannot by possibility be made the subject of any discussion affecting either the principle or the details of the treaty. But for the unpleasant differences which have arisen on the Eastern question, the treaty would have already received the signature of M. Thiers. His motives for not signing it under such circumstances will be understood: but Mr. Porter remains in Paris, and there appears to be an understanding that the treaty will be signed the moment the political horizon shall have brightened up.—The announcement of the signature will then be regarded as a strong indication of the resumption of harmonious intercourse between the two nations.

The Messenger announces that the Court of Peers on Tuesday had declared itself competent to try Louis Bonaparte and his fellow prisoners.

The Courier de l'Herault states that the weavers at Lodove had combined and abandoned their looms *en masse*; they had not proceeded to any acts of violence, but perambulated the country in small bodies, and regaled themselves with grapes and other fruits.

The Chamber of Peers met on Tuesday at Paris and constituted itself into a court for the trial of Louis Napoleon and his followers. The sitting was private, but we understand that the report of M. Persil (the Procureur General) was read and received, as well as the evidence taken at Bologne, and Paris.

On the 15th of July between England, Turkey, Austria, Prussia and Russia, were exchanged at the Foreign Office.

No fewer than five of the Dublin Aldermen had announced themselves as repealers.

The Princess Augusta, was still alive, although there were no hopes of her recovery.

Joseph Bonaparte (Count Surveilliers) arrived at Rotterdam on the 15th, and was to depart the next day for London.

There had been a furious gale of wind on the North-east coast of Scotland, and many fishing vessels had been lost with all their crews.

An axle-tree of one of the cars of the North Midland Railway, on the 14th ult., broke, and threw seven cars off the rails, killing several persons, and wounding others, some mortally.

The British Lords of the Admiralty had a narrow escape from shipwreck on the 11th, in the Firebrand, man of war Steamer, on her way from Milford to Bristol.

A heavy gale occurred at Liverpool on the 16th, and many packets which had gone out were obliged to put back.

Lord Brougham, has been seriously ill, but was recovering, although he was still obliged to abstain from going into company.

Admiral Edwards, one of the oldest admirals in the English navy, his commission bearing date June 4, 1814, died on the 14th September, in the 95th year of his age. He was actively engaged throughout the American revolutionary war, and commanded the Atlante, when she was captured by the American frigate Alliance in 1781.

The warlike accounts from China, says the London Mercantile Journal, have caused an extensive demand for teas, both speculators and dealers have been on the alert, and prices have advanced for Free Trade and Company's Congou.

There had been no later advices from China, or the East Indies. The Liverpool Mail, mentions a rumor, stated to have been mentioned in a letter from Bombay, of the reception there by a steamer from China, of news of the destruction of Canton. The news, if true, would not be likely to come in so vague a shape.

The French fleet under Admiral Hugon was off Cerigo on the 30th August.

There was a rumor that a collision had taken place between the British and French squadrons, but no particulars are given, and it is, in all probability, utterly without foundation.

Seventeen of the political prisoners of Doullens had made their escape by a subterraneous passage communicating from the interior of the prison to the *chemin de ronde*. Eight of them were almost immediately recaptured in the environs of Amiens, and the police are in active persuit of the others.

SUMMARY.

The Amistad.—This famous schooner and her cargo, are to be sold at New London on the 15th inst., by order of the U. S. Circuit Court for the district of Connecticut. The cargo consists of dry goods, hardware, crockery, vermicelli, &c. selected for a Spanish market. Also a mill for grinding sugar cane. This last ought to be purchased for the colony of Liberia. The negroes of the Amistad are still at (Westville) New Haven, in Charge of Mr. Willcox the U. S. Marshal, and are very comfortably situated. Their case is now in the hands of the Supreme Court of the United States, who meet at Washington in January next. If this Court confirms the decision of the Court below, the Africans will be immediately set at liberty.

Gale.—A heavy and destructive gale has been raging here since midnight. It commenced blowing from the south, then veered to the southwest with increased fury, and swelling the waters to within six inches of the highest mark of 1835. The flats adjacent to the ship yards are inundated and considerable damage has been done to the shipping. We gather the following:—The steamboats Michigan and Vermillion drifted from their moorings and went ashore near the ship yard. The schr. Bancroft, with a full cargo of flour and wheat, was run afoul of in the creek, and every spar cut off even with the deck—cargo saved. Schooner Martha Freme came in during the gale this morning and on rounding the pier, ran against it and sprang aleak—she however reached the dock and is now still afloat—both pumps are kept going.

The brig North Carolina, schooners Chesapeake, Buffalo, Cambria, Lexington, and several others were overtaken on the Lake and experienced much difficulty in reaching port. The Cambria lost every inch of canvass and entered the harbor in dreadful plight. The schooners Lexington and James King, are stranded below the Lighthouse, but will sustain but little injury.

The brig Indiana drifted up the harbor during the night, carrying with her several scows which are now high and dry on the flats. The Erie is also away from her birth. The new schooner Emily has all her starboard railing carried away, and the following vessels are materially injured in spars and rigging: steamboat Fulton, brig North Carolina, schooners Commodore, Florida, Bucknor, Tippecanoe, Ruggles, Alps, Mitchell and others.

A lumber scow from Irving is sunk near Parsons and Co's warehouse, and three bridges are much damaged on Main street, Lloyd street, and Ohio street. A large warehouse owned by Mr. Dart, on the flats opposite the store house of Messrs. Gelston and Evans, fell in and is minus the roof. The canal boat Free Trader, was caught under Main street bridge, but not entirely sunk. There is also a fleet of scows driven up in various ports, but not otherwise injured. The schooner Navigator lost some spars and all her bulwarks on the larboard side.

We hear reports of two lives lost, but cannot trace them to any foundation in fact. There were, however, some serious accidents which occurred. A man belonging to the brig Indiana, by the name of Brown, got his foot entangled with the chain cable and suffered dreadfully. It was lacerated to such a degree, that amputation was necessary. Another man named Davidson, of the schr. Buffalo, had his leg broken, by being caught between the rolling casks. This we believe to be the most important personal injury done. As may be supposed, there was much loss of lumber, wood, swine, &c., by the inundation.—*Buffalo Journal.*

Naval Architecture.—The fact that the dimensions of Noah's Ark are the best which can be devised for *capacity of burden*, often has been noticed; but that they also should have been the most suitable for the purpose of *swift sailing* and *safety*, has not been suspected and ascertained, until very recently, even by Mechanics. The following statement from the Hampshire Telegraph, of England, is another as satisfactory and triumphant an overthrow of Infidelity as Christianity can desire, or that Science has lately furnished. 'The proportions of the British Queen steam ship, the last great effort of marine architecture that has interested the world, are exactly those of Noah's Ark, the first that was set afloat, proving that four thousand years of practical science has done nothing to improve the dimensions of floating boats, first given by the great builder of the universe: and if the critical character of these proportions be duly considered, it affords an evidence of the truth of the scripture narrative. The breadth of the ark was one-sixth of the length; the depth thereof one-tenth of the length. The British Queen is 40ft. 6in. wide; stem to stern-post 243 ft. aloft, while depth 29, making the square depth 24ft. 6in. The ark was twice as long as the British Queen."—*Christian Intelligencer.*

A Destructive Fire, caused by sparks from the steamer Lady Almer, occurred on the south side of Napoleon wharf, Lower Town Quebec, on Thursday last, passing over the same track as did the fire on the 10th of September, 1836, originating in the same spot, and from a similar cause, and destroying nearly the same number of buildings. It commenced in the store of Messrs. Joseph & Co., and destroyed three stores, 3 hotels, 3 taverns, 5 dwelling houses, and 1 office. The total loss is estimated at £30,000. Mr. M'Grott, who arrived from New Brunswick in the last trip of the Unicorn, fell from a roof on which he was engaged in throwing water, and no hopes were entertained of his recovery.

The brig *Margaret and Sarah*, of Newcastle, caught fire and lost her masts, rigging, &c. Five small craft were burned; the cargo of one of which was valued at £300. The Church was in great danger: the ornaments, furniture, &c., was removed to a place of safety.

Mysterious Affair.—Extract of a letter dated, Nassau (N. P.) 27th August, 1840, received in New Orleans via Havanna.

"A singular circumstance occurred a few days ago. A large French ship from Hamburg, bound to Havanna, was picked up by one of our little wreckers about a fortnight ago, quite deserted. She was afloat with no sail but a jib—not the least injured—having a very valuable cargo of wines, silks, fruits, &c., and all in good order, and her papers and every thing on board in their proper places. When sounded, three feet of water was found in her hold, which was immediately pumped out; and it was discovered that she had no leak. A few poultry and a cat only were found alive. There were a number of cages, with Canary birds, apparently starved to death. I have seen one of the persons who first went on board, and he says that the cabin and state rooms were elegantly furnished and had all the appearances of passengers having just stepped out of them—one in particular had a ladies toilet, combs, brushes, &c., on a settee lay a bonnet, shawl, work box, needles, thimbles, &c., as if that minute laid down. There are many cases on board addressed to different merchants in Havana, and the vessel by which I am now writing is despatched to gain some information on the subject. She is a large new ship, built this year, and is named the Rosalie."

Democracy in America.—The Langleys, in Chatham street, have just published "part second of Democracy in America, by M. De Tocqueville." The great popularity of the first part might well stimulate the author to put forth a second. This, like the other volume, is introduced by a preface from the Hon. John C. Spencer. The first volume was a book of great interest, and exhibited the author as a man of great fitness to contemplate his subject, and yet it proved that the true idea of liberty had not yet entered his mind. He looks on all government as a machinery; a contrivance by which communities are wielded and controlled, and he thinks of no such thing as personal government. Democracy he looks at merely as the government of the majority, and compares the majority in this country, with the King of the French. In reading his book, it seemed to us passing strange that a man who had so much political science, and so many bright thoughts, should make so many mistakes; that one who was constantly throwing his hatchet within a hair's breadth of the inherent principle of liberty, should, after all, never hit it.

The Royal Nursery.—Upwards of a hundred workmen are actively employed in the left wing of Buckingham Palace, preparing a suit of rooms for the royal nursery. The splendid drawing room, breakfast room, luncheon room, wardrobe of Prince Albert, are appropriated to this all important purpose. The suit of apartments of which the above form a part, were fitted up but a short time ago in a most costly and beautiful style for the reception of the prince; but the ruthless implements of the artizan, "who weighs not matters such as these," are crashing away through ornamented ceiling, gilded festoons, and papers of the most varied beauty and richness, for the accommodation of the expected little stranger. His royal highness personally inspected the alterations on Thursday last, and expressed himself to be highly gratified with the rapid progress already made in the furtherance of this desirable object.—Similar alterations are being carried on at Claremont.—*London paper.*

Harper's District School Library.—The Trustees of the Common Schools, and others on whom may devolve the duties of procuring *School District Libraries*, will do well, where Libraries may be required the coming winter, to have their orders left with the booksellers or agents of the publishers, immediately, so that there may be no disappointments from not obtaining them before the close of navigation. Last year the negligence of the proper officers induced not a little dissatisfaction in districts where Libraries were not received. *Country* journalists will do their readers essential service by calling attention to the subject. Two series, comprising one hundred volumes, have been already published, and a third, of fifty volumes will be ready in a few weeks. The selection of works for the Library is made under the direction of the Superintendent of Common Schools; they have uniformly received the strongest testimonials of approval from persons best qualified to judge of their excellence; and they are sold at a price below that of any similar publications ever printed.—*New Yorker.*

The Ten Tribes of Israel.—We have no doubt that the descendants of them who formed the kingdom which was founded by Jeroboam, and who were carried away captive by Shalmaneser the King of Assyria, ere long will be identified. According to prophecy, they are not to be the Pioneers in the return to Palestine, to occupy the land allotted by Joshua to their ancestors; but *they must go back, every one of them*, Amos ix. 9; for "not the least grain shall fall upon the earth." In preparation for that wondrous development of Divine compassion and faithfulness. Mr. Samuel, of Bombay, has recently published a narrative of his residence "during several months, among an hitherto undiscovered race, whom he pronounces to be a part of the ten tribes. They dwell on the southwest shore of the Caspian Sea, entirely circumscribed and secluded by mountains; adjacent to the region where they were originally settled. 2 Kings xvii. 6; and xviii. 11. He expressly maintains two most extraordinary facts—that they strictly conform to the observances of the ancient Israelites; while they are altogether ignorant of the traditions and ceremonies of the Jews, who are 'scattered among all people."

St. Augustine, Sept. 17.—*Indian Fight.* On Sunday last, Lieut. Hanson, 6th infantry, discovering numerous signs aromd the post at Wachoota, proceeded with 30 men in search of the trail. He had not advanced far before he received a heavy fire from the enemy who appeared in a large force. One of his men were killed and four wounded, whom he succeeded in taking back to the garrison. There were over a hundred Indians.

The Newark Daily Advertiser, the leading Whig paper of New Jersey, says:—

"We are desired to say that the Convention of Abolitionists, recently held in this State to consider the subject, decided not to make a political organization at this time, or form a ticket."

Venezuela.—A geographical survey of the entire territory of Venezuela has just been completed by Col. Codassi, who has been ten years engaged in the task. It is found that this Republic comprises no less than 35,000 square miles: the greater portion of which has been hitherto unknown. The results of this important survey are recorded in a map on a very extensive scale, and an atlas which are now being printed in Paris by an order of the Government of Venezuela, and which will complete the geographical knowledge of this portion of the continent of South America, remarkably alike by the value and variety of its natural productions, by its virgin forest, and its magnificent water courses, amounting to 2,000 in number, and almost all of them being absorbed by the immense Oronoko, which is navigable for a distance of more than 1,000 miles from its mouth.

Important Railway Invention.—Mr. Henry M. Naglee, a young but ingenious and accomplished engineer of this city, has just invented a mode of constructing the rail for curves in rail-roads, which we think, is of a very important character. It attains the great desideratum in civil engineering of enabling cars to turn upon the shortest necessary curves without difficulty or danger,—the usual inconveniences are escaped—friction is diminished, and the axles are exempt from injury, while the wheels of the car regulate themselves to the turn, avoiding the danger of running off. The invention is simple and upon the combination of two established mechanical principles. The committee of the Franklin Institute have, as we understand, awarded Mr. Naglee the Scott's Legacy premium for his important and useful improvement.

Missionaries' Daughters.—Great interest has been awakened on the subject of the children of missionaries, who must be sent from heathen countries to be educated. We perceive by a notice in the "Spirit of Missions," that an institution has been opened at Walthamstow, near London, for the *daughters* of missionaries, and that 18 have already been received under its care, and 10 more are soon to be added. It is supported by the Independents and Baptists. Rev. Mr. Meigs, at Ceylon, at the meeting of the American Board, expressed himself decidedly opposed to the education of the children in a seminary established for the purpose, but preferred that they should be taken into the families of pious and benevolent private individuals.—*New York Observer.*

Ravages of the Small Pox.—Mr. Grout, a missionary of the American Board, writes from Cape Town, South Africa, under the date of May 27th, that the small pox was raging dreadfully there. It was believed that ten thousand persons had already had it, of whom about two thousand had died.—*N. Y. Obs.*

Novel and Delicate Operation.—We are gratified to learn, from the Boston Medical and Surgical Journal, of the present week, that Dr. Dix has succeeded in an operation for the relief of squinting. It consists in a division of the muscles by which the eye is turned inward, and, we presume, is the same as those which have of late been mentioned in foreign journals. The operation was performed with but little pain to the patient—a young lady—yet with manifest utility, as her vison is much increased.

Unbounded Liberality.—On Friday, a young lad, son of Mr. Leonard, stabler in Leverett street, found a package of bills, amounting to about $20,000, near the Lowell Railroad Depot, and carried it to his father. Mr. L. immediately took it to the ticket office, on the supposition that the money had been dropped by some passenger in the cars. It turned out to be so, and the owner upon recovering it, promptly paid the boy *one dollar!*—*Boston Post.*

The Concord sloop of war sailed from this harbor yesterday, commanded by Wm. Boerum. It is understood that she will proceed to join the East India squadron at New York.—*Boston Journal.*

The Proclamation of the Union of the two Canadas is to be issued on the 1st of January, 1841, and the elections under the new Constitution will take place on the following month.

The Remains of Napoleon.—The brig Gilpin, which arrived at this port yesterday sailed from St. Helena on the 21st of Aug., just as the French frigate La belle Poulle made her appearance with the Prince de Joinville and his suite on board. Every preparation had been previously made by the English to have the bones of Napoleon disinterred and removed with little trouble.—*Eve. Post.*

The Methodists of Mississippi have resolved on establishing the Centenary College of the Mississippi Conference, at Clinton, in that state. It is expected that the institution will commence during the ensuing winter. Seven-tenths of the Mississippi Centenary fund is appropriated towards its accomplishment.

Genesee Valley Canal.—The first division of this canal, (36 miles in length,) was opened the first day of Sept., and the amount of tolls received up to the 1st of October, is $1,371 20.

The business of the canal is rapidly increasing, and the tolls for the present month will probably double those received during the month of September.

The number of lockages at the first lock out of Rochester, for the month of Sept., is 210.—*Roch. Democrat.*

Crops in Maine.—The Augusta Journal of Saturday, states that there had been no frost in any part of Maine until Thursday night last. The crop of Indian corn has been unusually large, and superior in quality; other grains, about an average.

Wool.—It is estimated that the growth of Wool in the United States the present year will be from 42 to 46,000,000 lbs. This calculation is confined to 14 States of the Union, the remaining 12 not being adapted to the product, or no attempts beyond an immediate family demand being made to introduce it.

A slave vessel under Arab colors was captured by H. B. M. ship Curlew on the South African coast, 21st May. She was called the Yaruga. She had 19 slaves on board. About the same time a slaver brigantine was captured by H. B. M. brig Wizard, near Cape Frio. The crew escaped.

Quick Passage to Albany.—The steamboat Albany, on Wednesday, made the passage from this city to Albany in 8 hours and 33 minutes, which is said to be the quickest passage on record.

Villainy.—Some scoundrel placed a large stone on the track of the Stonington Railroad, Saturday night. The cow-catcher attached to the engine struck the stone and was stove to pieces. The engine was somewhat damaged, but no person in the cars was injured.

Revival in Richmond.—The good work of the Lord is still in progress in the Third Baptist Church, under the charge of Br. Taylor their pastor, and other brethren.—Last Lord's day the 20th inst., twenty-two persons were baptized. Preaching is kept up at 11 o'clock A. M. and 8 in the evenig. On Monday evening the 21st inst., over thirty persons offered themselves for prayer.

From the accounts we have received, it is evident that the Lord is pouring out his spirit in rich effusions, upon his churches in Virginia.—*Bapt. Record.*

An Eagle.—The New London Gazette states that during the afternoon service of the Baptist church of that city, on Sunday of last week, a large American Eagle—a rare bird in that quarter—alighted on the cupola of the church, and remained some time, notwithstanding he was assailed with missiles by the spectators.

Steamer Swiftsure.—A dreadful explosion of one of the boilers of this steamboat occurred on Monday last, about seven miles from the city of Albany, on her way down, which severely scalded the chief engineer, Mr. Havens, and six other hands, and has proved mortal since to all but two. The condition of the steam was examined but a few moments before the accident, and appeared perfectly safe.—*N. Y. Baptist Register.*

Steamboat Accident.—I beg leave to submit a hasty account of the calamity on board the steamboat, Swiftsure yesterday, off Castleton, at 2 o'clock, P. M.

Near Van Wie's Point the gasket on one of the hand-hole plates burst out, to stop which occupied the engineer several minutes. During this time, the water was often tried by the engineer and fireman in my presence, and invariably showed a full cock. Soon after the engineer stopped the leak, I went into the fireroom, and inquired about the water. It was again tried, and as before produced a full low cock. I then said to the fireman. "You will soon have a fail head on, as Mr. Havens has stopped the leak."

I then went forward to look out for a sloop that was likely to crowd us in a narrow channel, and as soon as she altered her course I passed to the upper deck, and as soon as she altered her course I passed to the upper deck, and stood over the boiler when it burst. I think that not more than eight or ten minutes elapsed after the leak was stopped before the explosion took place. No steam escaped from the saftety valve, and the engine was making some 14 or 15 revolutions, indicating a low head of steam.

The engineer, his son, and five men, were severely scalded. Mr. Havens (the engineer) and Robert Graces, Daniel Hageman, and George White, firemen, are dead. Henry Yates, fireman, and John Cooney, deck hand, are dangerously scalded. Mr. Havens's son is not dangerously scalded.—*Albany Eve. Journal.*

During a camp meeting held at Red Stone, Mt. Pleasant, Ohio, a tree was blown down and fell among a group of men, several of whom had limbs broken. One man named M'Clain is dead, and others are not expected to survive.

NOTICES.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

Mr. A. Parker, P. M., at East Homer, is respectfully requested to act as agent for this paper.

The next Quarterly Meeting of the churches composing the S. D. B. Central Association will be held at Scott, and commence on the evening of the fifth day of the week before the last Sabbath in the present month. A general attendance is desired.

CORRECTION.—Brother Eli S. Bailey will visit the second church in Verona on the fourth Sabbath in this month, instead of the third, which will better suit his other arrangements.

The following question will be discussed before the De Ruyter Institute Quæsitor Scientiæ Society, Fourth-day evening, the 14th inst., at 6 o'clock. "Has Oratory been more beneficial to mankind than Poetry?" Let those who feel interested in the question manifest it by their attendance.

By order of the Society.

H. BABCOCK, Pres't.

L. D. AYRES, Sec'y.

DIED,

In Persia, Cattaraugus Co., on the 31st of August, 1840, Mrs. ELIZABETH, wife of Silas Burdick, aged 52 years.

Sister Burdick had been for some time afflicted with a cancer, which, for the last six months of her life was very distressing. In her affliction, she evinced the patience and fortitude of a Christian. She conversed freely with her minister and others, relative to her departure, and gave full evidence of her meetness for the inheritance of the saints in light.

COMM.

LIST OF LETTERS,

Received at this office for the week ending October 13th,

James Cochran, (we will send them according to your request.) Varnum Hull, H Talcott, P. M., James Hubbard.

LIST OF RECEIPTS,

For the Register for the week ending October 13th.

B Barney $1, cr G W Babcock W Stillman $2, G P Manson $10,49, cr N H Langworthy, P Saunders, W D Lewis, John Darrow, G Rogers, $1 each, H H Rogers $2, E B Champlain 0,69, E Darrow 0,80, N Fitch $2, W Burdick $2, J Brightman $2, "U." P Burdick $2, Allen Shepherd $2.

ADVERTISEMENTS.

Type and Stereotype Foundry,

74 FULTON CORNER OF GOLD STREET.

THE subscribers would respectfully announce, that they have purchased the extensive and well-known Type Foundry, formerly occupied by Messrs. Conner & Cooke, and removed the same from the corner of Ann and Nassau streets, to 74 Fulton corner of Gold street, their present location.

Having made extensive revisions, alterations and additions, they are now prepared to execute orders of any magnitude that they may be favored with, with promptness and on as favorable terms as any other Foundry in America.

A New Specimen Book, containing specimens of Types, Ornaments, Borders, Flowers, Rules, &c., is in active preparation, and will be speedily issued, and found to contain as large and well selected an assortment as at any other foundry. All articles exhibited in the Specimen Book formerly issued by Conner & Cooke, can now be furnished from this Foundry without delay, with many since added.

The subscribers are Agents for the sale of the WASHINGTON and SMITH PRESSES, which, together with Chases, Cases, Composing Sticks, Furniture, Ink, and all articles used in the Printing business, will be kept on hand, and furnished at the manufacturers' prices.

WM HAGAR & CO

New York, Sept. 12, 1840.

THE TEETH! THE TEETH!!

JOSEPH W. E. RICE,

SURGEON DENTIST,

WOULD respectfully inform the Ladies and Gentlemen of De Ruyter, that he will remain in Town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of *Cleaning, Filling, Extracting,* and *Inserting* ARTIFICIAL TEETH, on *Pivot* or *Plate*, on scientific principles.

☞ All work will be done on reasonable terms, and warranted. Room at the office occupied by Doctors Spencer & Saunders, two doors east of the Presbyterian Church.

Reference—Drs. Spencer & Saunders.

De Ruyter, Sept. 29, 1840. 31tf

List of Letters

REMAINING in the Post Office at De Ruyter, October 1st, 1840.

Joseph C. Blye,	Timothy Heinnon,
Sylvanus Burden,	Elias Irish,
Artemas Bowers,	Asahel Luther,
Ephraim Benjamin,	Nath'l B. Matteson,
Perry Burdick,	Diana M. Nichols,
Wm. Crumb,	Diana Nichols,
David Cushman,	A. S. Pomeroy,
Orson Campbell,	Rosella Ryneck,
Wm. Crawford,	Betsey Stillman,
Thomas Carr,	Daniel Shaw,
Isaac De Lamater,	Sarah A Sornbergen
Charles Deuel,	Geo. A. Stocking,
H. S. Fairchild,	Benjamin Scrivin,
Samuel C. Gibson,	Mary D. Tripp,
Daniel Greenman,	Joseph Taber, 2
Amos Hall, 2	Tabitha Winegar,

GEORGE SEARS, P. M.

Fall & Winter Fashions

JUST received by J. M. LETTS.
Sept. 8, 1840.

New Tailoring Establishment.

J. M. LETTS.

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few* and *surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 25tf

Sept. 1.

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE. DE RUYTER, N. Y.

12tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	——
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	2
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 8al
Red Back Money	3 8al
Millers Bank, Clyde	25
Farm. Bank, Seneca co	25
Tonewanda Bank	10
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-2
Schuylkill Bank	broke
Towanda Bank	4 1-4
Honesdale Bank	4 1-4
Susquehanna co	4 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	——
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	
CANADA	5a7

PRICE CURRENT.

ASHES. Pot, per cwt.	4,88
Pearl	5,25
FISH.—Mackerel No 1. bbl.	13,75
" No 2.	11,25
" No 3.	6.00
Shad	9,50
FLOUR.—N. Y. super. canal	5.00
Ohio	4,88
Rye Flour	3.00
Indian Meal	3,00
GRAIN.—Wheat, Northern	1,10
" Western	
Rye	,65
Corn 56lbs.	,60
Barley do.	,65
Oats	,40
Beans, per tierce	13.00
MOLASSES gal.	,30
OILS.—Whale	,30
Sperm, Fall	1.00
" Winter	1.12
PROVISIONS.—Beef, Mess	14,75
" Prime	10,00
Pork, Mess	15,75
" Prime	13 50
" Fresh, per cwt.	8,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the New Yorker.

INVOCATION.

Bear me from the earth away,
  Spirits of the joyous skies!
Heavenly airs around me play;
Seraph voices seem to say,
"Sister spirit come away!
  Sleeper, from the dust arise!"

Come! with all your shining train,
  And dissolve this frail abode—
Charm away all earthly pain;
Break my spirit's weary chain,
For it long in bonds hath lain,
  Fainting 'neath a heavy load.

Bear me where all pain is done,
  Blessed messenger of God!
Bear me to a cloudless sun—
Bear me where bright waters run,
With glad music in their tone,
  And no shadows on their flood.

I would flee to some calm spot
  Smiling under peaceful skies,
There to share a glorious lot
Where the bright world changes not,
Where all wrongs shall be forgot,
  And affection never dies.

Bear me where no pain can come—
  No dark dreams from troubled lee;
Where undying flow'rets bloom—
Where no willow decks a tomb,
Where deep hearts may find a home—
  Love at last forget to weep.

I am one whose flesh is weak,—
  Bowed beneath affliction's rod—
Born to suffer—yet be meek:
Here is not the rest I seek;
Oh! the winds of earth are bleak—
  Take me, take me up to God!

From the Baptist Advocate.

THE WEARY DOVE RETURNING TO THE ARK.

But the dove found no rest for the sole of her foot, and she returned unto him, into the ark.—Gen. viii. 9.

I.

O weak and weary dove, with drooping wing,
  And tired of wandering o'er this watery waste;
Jesus, my ark! to thee, a worthless thing
  Once more I fly, thy pardoning love to taste.

II.

For since I left thy sweet, secure retreat,
  In search of pleasures fair, though false and vain,
My peace,—my joy hath flown;—no rest my feet
  Have found; and now I turn to thee again!

III.

I've sought for rest in friendship's hallowed shrine;
  But lov'd ones change, and earth's endearments end:
No love is true and lasting, Lord, but THINE,
  Henceforth, incarnate love, be Thou my friend.

IV.

I've sought to find a place to rest my feet
  In fame's alluring temple, bright and gay;
In health, and competence, and pleasures sweet,
  But short and transient as the passing day.

V.

Yet all in vain—o'er all this dreary waste
  Of sin and sorrow, toil, and care, and pain,
No spot I've found my weary feet to rest;
  And now, sweet ark, I fly to thee again.

DELTA.

MISCELLANEOUS.

OLD HUMPHREY ON THE MONUMENT.

Yesterday I was roaming the field in the neighborhood of Hornsey woods, and Muswell Hill, poking in the ditches, pulling down the honey-suckles in the hedges, peering into the long-legged lady-bird, and long-legged grasshopper, and every now and then sitting on the stiles to rest myself, and wipe my spectacles; and where am I now? Why, on the top of the Monument, looking around on London's proud city lying below.

You will say that a man, at my time of life, might be well satisfied to keep his feet on level ground, and not give way to the pitiful ambition of getting above the head of his neighbors. Well, well, say what you will, the truth is the truth, and I will not disguise it: whether it be wise or foolish, right or wrong in me to have mounted so high, here I am. Yes, here is old Humphrey on the top of the Monument; the breeze blowing so freshly that he can hardly keep his hat upon his head.

The book in the blue cover, that I bought down below informs me that the great London fire in the year 1666, which this monument is meant to commemorate, consumed the buildings on four hundred and thirty six acres of ground, four hundred streets and lanes, thirteen thousand two hundred houses, the cathedral church of St. Paul, eighty-nine parish churches, six chapels, Guildhall Royal Exchange, Custom House, Blackwell Hall, divers hospitals and libraries, fifty-two of the Companies' halls, and a vast number of other stately edifices; together with three of the city gates, four bridges, the prisons of Newgate, the Fleet Poultry, the Wood street compters; the loss of which, together with that of the merchandize and household furniture, by the best calculation, amounted to ten millions, seven hundred and thirty thousand five hundred pounds.

I am now trying to imagine myself surrounded by this most terrible conflagration. Oh, the distress, the misery, the despair, that must have wrung the hearts of the houseless and homeless multitude! Yet, see how mercy was mingled with judgment, only eight lives were lost by this fearful visitation, and the plague which had long raged in the city was stayed by the devouring flames!

Surely no one should ascend this towering column without putting up a prayer to the Father of Mercies that London may be, forever spared the repetition of such a dire calamity. But now let me look around.

My fellow-men are the same restless beings when seen from this point of view as from any other; the same busy, bustling, selfish attention to their individual interests is visible. The loaded porters are hurrying down the hill to the steam packets; the cab-drivers and coachmen are lashing their jaded horses up the hill with their fares; the merchants are hastening on 'Change; the policemen are slowly pacing their rounds; the letter-carriers are performing their active duties; gentlemen are promenading the streets; ladies are shopping, either in their carriages or on foot; and idlers and pleasure-takers are abroad, going to and fro, according to their several inclinations.

Hark! the big bell of St. Paul's cathedral is striking the hour. The resounding strokes are like those of a giant smiting his brazen buckler with his spear! What says the clamorous monitor to the busy world below? What warnings has he to give old Humphrey? "Mortal! prepare for immortality!" A dozen church clocks are now repeating aloud the solemn injunction

It is a serious thought to entertain, while so may are striving, with all their souls to get through this bad world, that so few are striving to get to a better. The bread which perishes is sought after more than the bread of life, and the gewgaws of time more ardently pursued than the glories of eternity!

What a Lilliputian world it is below me. Diminished in size as they are by my position, the very carts and wagons are playthings; the huge dray horse is but a Shetland pony; and the men and women are merely respectable puppets. It would do a proud man good, could he see himself in the street from the top of the Monument.

Now, I should like to be able to scatter down blessings on the heads of my brother emmets below, from Greenwich Hospital in the east, to Buckingham Palace in the west; from Stanford Hill in the north, to Clapham Common in the south. Well, if I cannot do this myself, I can humbly and reverently ask Him to do it who can. He only who knows the grief and joy, the fears and desires of every heart, can suit his blessings to their respective wants.

The Tower has just caught my eye; the centre building, with the four square turrets, has a fort-like apperance. Its dark walls, windows, and battlements, edged with stones of a lighter color, render it unlike the buildings around it. No doubt, if it were necessary, the place could pour out of the iron and brazen-throated cannons it contains, such a horrible tempest of destruction, as would bring to the ground many of the proud edifices that raise their heads above it; but for all that, I like not the Tower. Dark deeds have been done there! cruel, merciless deeds branding the brows, and blackening the memory of those who perpetrated them.

How pleasant it is, in comparison, to reflect on the pious, though unnoticed, poor, whom, to do deeds of fame and glory—

> "Their lot forbade, nor circumscribed alone
>   Their growing virtues, but their crimes confin'd,
> Forbade to wade through slaughter to a throne,
>   And shut the gates of mercy on mankind."

The name of king will not cover a crime from an All-seeing eye, nor blot out a deed of blood from the record of human transgression; but I will turn from the Tower, lest in my too ardent condemnation of regal infirmities, I lose sight of, or make manifest, my own.

I will now make the best of my way down the spiral staircase. It was not, I hope, high-mindedness that brought me up, and I trust that high-mindedness will not accompany me down; for sure I am a proud man, seeing that he had so little cause for humility, is not more vain than he is foolish. As John Bunyan's shepherd boy sings:

> "He that is down needs fear no fall;
>   He that is low, no pride;
> He that is humble, ever shall
>   Have God to be his guide."

Never are we so safe as when we are lowly in heart, seeking in all things that holy and Divine influence which can alone defend us from temptation, and deliver us from evil; "casting down imaginations, and every high thing that exalteth itself against the kowledge of God, and bringing into captivity every thought to the obedience of Christ."

THE FIRST AND LAST VISIT TO THE DRAM SHOP.

Timothy Truesdall is the name we shall assign to a very worthy, thriving, and industrious mechanic of New York, who was a burthen to himself, a curse to his family, and a nuisance to society at large; in short, one of the most shameless and abandoned drunkards that ever took the measure of an unmade grave in a Gotham gutter. He was not weaned from his degrading propensity by the Temperance, or the Tract, or any other society. Their logic was labor lost on Tim, who would have uncorked the bottle amongst the quakings and thunders of Mount Sinai, and drained it by the crater of exploding Vesuvius. It was woman's love that cured him, and all women may get a just idea of their own importance in society from his story.

Though he had a wife and five beautiful children, Tim seemed to be unconscious of the fact. He neglected his work, squandered his earnings, which daily grew smaller, and spent his time at the pot house, till the nigh prostration of all his faculties, or the distasteful words "No more trust!" warned him to seek the shelter of his wife's care and protection. His children could not go to school, because learning was dear and rum was cheap; the landlord dunned for his rent, and Mrs. Truesdall was obliged to keep the house, because she had no dress fit to appear abroad in, having pawned the last to pay the last fine imposed on her spouse by the Police Court. Misery, utter destitution and famine, stared the unhappy family in the face. It is impossible to exaggerate the picture, even had we room and inclination.

Mrs. T. was a heroine, though not of romance. She loved her worthless husband, and had borne his neglect, the tears of her children, the gripe of famine, and the railing of the drunkard, without repining. Never had her exertions slackened; never had a harsh word passed her lips. At night when she put her children to sleep, she wept and watched for his coming, and when he did come, drunk, as usual, she undressed and assisted him to bed without a murmur of reproach. At last, her courage well nigh exhausted, she resolved upon one last desperate effort.

At night, having disposed of her three oldest children, she took her two youngest by the hand and bent her steps to the groggery her husband was accustomed to frequent. She looked into the window, and there he sat, in the midst of his boon companions, with his pipe in his mouth and his glass in his hand. He was evidently excited, though not yet drunk. Great was the astonishment of that bad company, and enormous Mr. Truesdall's dismay and confusion, when his wife, pale as marble, and leading two tattered and bare-footed babes, stepped up to the bar, called for thee glasses of brandy toddy, and then sat down by his side.

"What brings you here, Mary?" said he morosely.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek wife. "There is no company like yours, and as you cannot come to me I must come to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tim.

"No place can be improper where my husband is," said poor Mary. "Whom God hath joined together let no man put asunder!,' She took up the glass of alcohol.

"Surely you are not going to drink that?" asked Tim in huge astonishment.

"Why not? You say that *you* drink to forget sorrow, and if brandy has that effect, I am sure no living creature has so good an excuse for drinking as I. Besides I have not eaten a mouthful to-day, and I really need something to support my strength."

"Woman! woman! you are not going to give the children such stuff as that!" cried Tim, as she handed each of the children a glass of liquor.

"Why not? Can children have a better example than their father's? Is not what is good for him good for them also? It will put them to sleep, and they will forget that they are cold and hungry. Drink, my children; this fire, and food, and clothing. Drink—you can see how much good it does your father."

With seeming reluctance, Mary suffered her husband to conduct her home, and that night he prayed long and fervently, which he had not done before for years.

The next evening as, O miracle! he returned with a steady step, he saw his oldest boy run into the house, and heard him exclaim, "Oh, mother! here comes father, and he is *not* drunk!" Tears coursed down the penitent's cheek, and, from that hour, he has not tasted strong drink. He had never been vicious or unfeeling, and, as soon as his emancipation from the thraldom of a debasing appetite become known, friends, employment and prosperity returned to him. As for Mrs. Truesdall, she is the happiest of women, and never thinks without pride, of the first and last visit to the dram shop.—*N. Y. Sun.*

FOR THE CHILDREN.

From the Amherst Cabinet.

WHAT GOOD DOES LIGHTNING DO!

John B. had pious parents who labored assiduously to instil into the minds of their children, correct, moral, and religious principles. They were in moderate circumstances, and could not expect to give their children much property; and indeed they did not feel anxious to leave a large estate to their children, as it too often leads to idleness and dissipation. They knew that a good education and sound principles were a far better portion for children, than thousands of gold accompanied with ignorance and vicious habits.

One lesson that these parents early taught their children, was, that God is good, and that *all his works are designed for some wise and good end.* Hence these children never complained of the dealings of God when their own wills were crossed. If they were prevented by the weather from taking a proposed ride or walk, they bore the disappointment patiently and quietly, knowing that God always orders all things for the best.

John was much terrified by thunder and lightning. I have known him to lie down during a thunder shower, trembling from head to foot with terror; and he sometimes wondered what good could result from thunder and lightning, which so often destroys building and lives. One day a very black cloud rose in the west, and as it passed over, the lightning struck a house near Mr. B.'s, doing considerable injury to the house and one of its inmates. After the shower, Mr. B. took his children over to see the effects of the lightning. It had torn off the boards and shattered to splinters some of the largest timbers in the house, and had left fearful marks of its power on one of the family, having blackened one side of his face, and melted his vest buttons, and torn one of his shoes to pieces. As Mr. B. and his children walked homewards, the following dialogue ensued:

John. Pa, I don't see what good lightning does; and surely it does much injury.

Father. Well, may it not answer some wise and good end, though *you* may not be able to see what?

J. Why, yes sir, it *may*—but if it does any good I should think we might see it.

F. We have no right to infer that a thing does no good because we cannot see any good accomplished by it. If we ever go to heaven we shall probably understand many things which now seem dark and mysterious. But I think we can see important good resulting from thunder and lightning. Do you not perceive there has been a change in the air, and in the appearance of plants and trees since the shower?

J. Yes, sir; before, the air was hot and sultry; animals stood still in the shade panting with heat! plants seemed to be withering and dying. But now the air is cool and refreshing; the cattle have quietly returned to feeding; the grass looks greener, and the flowers smell sweeter than they have for a long time.

F. And what, my son, is the cause of all this change?

J. I don't know; is it the shower?

F. Yes, the change is to be attributed partly to the rain, and partly to the lightning. Lightning purifies the air by scattering or consuming the noxious vapors which, in warm weather, gradually accumulates in it, and render it unhealthy. In warm countries, the air, if not purified from time to time by lightning, would soon become poisonous and destroy the lives of men and animals, and prevent the growth of plants.—Hence we see it is a wise arrangement of God, by which in warm climates, there are frequently showers of thunder and lightning to purify the atmosphere; while there is less lightning in colder countries where there is less need of it. Were it not for these wise provisions, our summers would be extremely unhealthy; we should drag out a short and sickly life and then die.—True, lightning does sometimes do injury; it destroys property and life; but these cases are comparatively rare. Very few are injured by it, whereas immense multitudes are benefited by it. Fire sometimes does injury; it destroys vastly more property and lives than lightning. Still fire was designed for our good; without it, we could not cook our food or keep comfortable in cold weather. So lightning, though sometimes injurious, is yet essential to our health and comfort.

By this time they had reached home, and the conversation ended.

ADVERTISEMENTS.

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in this vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and plums.—Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer, fall or winter. The farm is well watered with a small brook and several never failing springs, and is situated in a good and peaceable neighborhood of wealthy farmers, one mile west of the local center of the town of Preston, Chenango county, N. Y. It lies on the west side of the road leading from Pharsalia to the village of Oxford, which is about 4 1-2 miles distance to the south east. The road leading from Macdonough village to Norwich, the county town, runs from west to east through the center of the farm. It is about six miles to Norwich. The farm is situated about eighty rods north of the Seventh-day Baptist meeting-house, and two miles west of the Congregational meeting-house two and a half miles east of the Free-will Baptist & Universalist meeting-house, and two and a half south west of the new Baptist meeting-house. The District School house adjoins the premises. For pleasantness of situation, religious, social and political privileges, we presume it cannot hardly be surpassed in the western country. One quarter, or even one third of the purchase money may remain on bond and mortgage for years.

29w4 JOSEPH TRUMAN.
Preston, Sept. 13, 1840.

Election Notice.

STATE OF NEW YORK.
Secretary's Office, Aug. 17, 1840.

To the Sheriff of Madison County:

NOTICE is hereby given you, that at the next General Election in this State, to be held on the Second, Third and Fourth days of November next, (except in the city and county of New York, in the city of Brooklyn, and the town of Bushwick, in the county of Kings, where the elections are to be held on Wednesday, the fourth day of November next,) the following officers are to be elected:

A Governor and a Lieutenant Governor, Forty-two Electors of President and Vice President of the United States. You will also take notice, that the term of service of David Wager, a Senator for the fifth district, to which the county of Madison belongs, will expire on the last day of December next, and that a Senator for the said district is to be chosen in his place, at the said next General Election

You will also take notice that two Representatives in the 27th Congress of the United States, for the 23d Congressional district, consisting of the counties of Onondaga and Madison, are to be chosen at the said next general election.

At the same General Election, the following officers are to be chosen in your county: three Members of Assembly; a Sheriff of the county in the place of John M. Messinger, whose term expires on the last day of December next; a county Clerk, in the place of Alexander Donaldson, jun., whose term expires on the last day of December next; and three Coroners in place of James Berthrong, Zadoc Beebe, and James Cowan, whose terms expire on the last day of December next.

Yours respectfully,
JOHN C. SPENCER, Sec'y of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.—Dated Sept. 1, 1840. 29tae
JOHN M. MESSINGER, Sheriff.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.
Cazenovia, Sept. 1840. 26w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.
ELISHA FOOTE, General Agent.
August 24th, 1840. 26tf

WOOD.—A few cords of good wood wanted immediately at this office.—Oct. 6.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf
De Ruyter, Aug. 18, 1840

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber S. CARPENTER.
De Ruyter, July 10, 1840. 19tf.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.
Sept. 1.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valises, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

Cabinet Ware-House.
D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf

Friction Matches.

THE subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.
ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry
S. NILES SWEET, Esq. Professor of Elocution

Ladies' Department.
Mrs. L. M. CARPENTER, Preceptress
Miss CAROLINE E. WILLCOX, Teacher

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - -	2,50
In Painting, - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Delley's Store, Albany street, where they can be accommodated on the shortest notice.

☞Cutting done to order.
De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.
Press Makers and Machinists,

Nos. 29 & 31 Gold-Street-Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and saws of every description. Among their extensive assortment may be found the following:

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $300 to $250, Super Royal, do. price $240, Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; Gilpin's Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $135 to $350; Saddler's Presses $100; Book Binder's Presses and Ploughs $8; Plough Knives each, $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb. 22 cts. Seven lines do. 28, Six lines do. 30, Five lines do. 32, Four lines do. 34, Canon, 36, Double Paragon, do. Great Primer, do. English, real Double Pica, and Double Small Pica, 35; Paragon, Great Primer, English and Pica, 38; Pica, on Small Pica body, 44; Small Pica 44; Long Primer, 39, [illegible] 42; Bourgeois, 64; Brevier, 64; Minion, 46, [illegible] 66; Nonpareil, 884; Pearl, $1,40.

[illegible] extensive assortment of Fancy and ornamental type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott.—Ezekiel G. Potter, Henry C. Hubbard, Raymond P. Babcock
Preston.—Dea. Clark Rogers
Brookfield.—Rev. Eli S. Bailey, Adm Burdick, Ephraim Maxson, Isaac Brown, jr.—*Leonardsville*, Dennis Hardin.
Verona.—Oscar Williams, Dea. Joseph Potter
Newport.—Daniel Tremain
Adams.—Calvin Greene, Rev. William Greene, Halsey H. Baker
Berlin.—John Whitford.
Petersburgh.—Rev. Azor Estee.
Clarence.—Rev. N. V. Hull
Persia.—Dea. Hosea Whitford
Alfred.—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence.—John P. Livermore, P. M.
Friendship.—Samuel F. Lamphear.
[illegible]—Lewis G. Baldwin, Nathan Truman
Genesee.—Asa A. Langworthy, H. Willson, P. M.
Skaneateles.—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield.—Dea. Lewis Dunham.
Merrittstown.—Jonathan Bond.
Coudersport.—Post Master.

VIRGINIA.

Lost Creek.—Levi H. Bond, Thomas B. Bond.
New Salem.—Dea. Jonathan F. Randolph.
Lew sport.—Joseph Jeffrey.

OHIO.

Northampton.—Rev. Simeon Babcock.
Port Jefferson.—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield.—Lucius Crandall.
New Market.—Rev. W. B. Gillett.
Shiloh.—Dr. George Tomlinson
Salem.—Rev. David Clawson.

CONNECTICUT.

Waterford.—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, OCTOBER 20, 1840. NUMBER 33.

RELIGIOUS.

From the Episcopal Recorder.

THE SAVIOR AT THE WELL.

How instinctively does the Christian cling to every trait of humanity recorded in the history of his divine Master. They create an identity of feeling that gives us boldness in our petitions, when like him, we are suffering with the trials and temptations of earth.

The soothing billow sinking into silence; life moving slowly through the torpid veins, and softening the rigid muscles of the departed; the whitened leper dropping his scaly covering at the command of the great Physician, and the furious demoniac, "who wallowed foaming," yielding himself again to the tender influences of humanity;—these are the Christian's bulwarks, which tell him that his salvation was wrought out by no less a hand than that of the Eternal One. But Jesus sleeping, Jesus wearied, Jesus in tears, these are gentler forms in which he condescended to our infirmities, and here we recognize the "High Priest who can be touched with a feeling of our infirmities." "Being wearied with his journey he sat on the well." Those toil-worn limbs trembled from pure fatigue; that sacred head was bowed in weariness, and that tongue, from which flowed those rills of comfort which now refresh our noon-day path, thirsted for the cooling waters of the well of Sychar.

But, fellow-traveller, wearied with thy journey, art thou not "sitting by a well?" Hast thou not dipped thy vessel into some fountain by the way, or said to another, "Give me to drink?" In this desert would the gayest seek some sparkling fountain at which to satisfy the craving want which cries "Give, give!" the saddest, some lonely spring at which they may cool their burning eye-lids.

And thou who drinkest of the shining waters of imagination, who losest the remembrance of the noon-day travel and the midnight darkness in the sparkling cup of fiction, drink deeply—dream on; but behold the night cometh when the fountain may be no longer bright; dream on, but the graceful shadows must lose themselves in a dark reality!

And thou, who being wearied with thy journey, hast chosen that fountain, which has its source and dwelling-place in the sympathies of the human bosom, and whose waters, like those of the wilderness, need but a branch from that tree "whose leaves are for the nations," to make them sweet as "the river that makes glad the city of our God." I, a lonely pilgrim, wonder not at thy choice, for thy shelter is verdant, and thy cup inviting: and yet "the silver chord *must* be loosed; the pitcher *must* be broken; the wheel *must* be broken at the cistern.—The dust must return to the earth, as it was, but the spirit to God who gave it."

But lonely mourner, clad in thy weeds of sorrow, where art thou sitting? Victim of disappointed hopes, towards what fountain art thou bending thy footsteps? Hew not out for yourselves again these "broken cisterns which can hold no water," but with humble confidence approach that fountain "opened in Israel," and "whosoever will, let him take of the waters of life freely!"

And thou, humble disciple, like thy master, wearied with thy journey, come with me, and we will seat ourselves beside the living waters which swell up from the depths of a Saviour's love. The way *is* weary; the noon-day sun has beaten upon us; the cold dews of midnight might have hung heavily upon our garments, but let us rest awhile by a well more refreshing than the waters of Sychar. And fear not that there will be sufficient for thee and me, "*for the well is deep*," deep as eternity! unlimited as infinity! New life will pour itself thro' our languid frames, and we will go from "strength to strength, till each of us appeareth in Zion."

THE KNOWLEDGE OF JESUS CHRIST.

I do not deny but that the knowledge of other things is in many cases very useful; some to private persons, some to public societies, some to whole nations, some to mankind in general, some to the right understanding the Scriptures, and so to the knowledge of Christ himself; yea, there is scarce any kind of knowledge but some way or other helps towards the raising, the refining, and the enlarging our understandings, and so to the making us more capable of knowing him. But whatsoever it be at present, unless it tends to that end at last, it will stand us in no stead: for what if I was skilled in all the arts and sciences that ever were invented, and could manage them to the best advantage? what if I had the whole system of logic in my head, and could argue with all the art and cunning that ever man had? What if I could dive into the depth of natural philosophy, and see the several springs and movements of all secondary causes? What if I had turned over all the records of the Church, and the history of all ages and places since the world began, and could reduce every thing to its proper time? What if I could "count the number of the stars, call them all by name," and describe their motion to an hair's breadth? What if I understood all languages, and could discourse with people of all nations upon the earth in their own mother tongue? What then? Notwithstanding all this, without the "knowledge of Jesus Christ," I should be lost and undone for ever. For "there is no name under heaven whereby we can be saved, but in the name of Christ;" neither is there any way possibly to be saved, by him, unless we know him. For unless we know him, we can do nothing that is required in order to our being saved by him.—*Bishop Beveridge.*

CHRIST THE SOUL OF MUSIC.

All the music on earth which is not made *by Christ* and *for him*, is discordant in his ear, and as the raven's croak. As it was He who gave to David's harp so sweet a sound, vibrated its strings upon the hills of Bethlehem, inspired the royal bard with his own voice, and directed it in those lovely psalms to personate Himself, so it is no other than He, who still to the present day, opens the lips of them that sing with the spirit and the understanding also. He opens their lips to show forth His praise; he gives harmony to their voices, and cheerful melody to their hearts. He lodges the psaltery in their bosoms, and plays upon the hidden chords of their inmost soul, with the breath of his mouth. He lives in their sighs of sorrow, and in their shouts of joy: in their longing plaints of love, and in their hymnings of praise: in their cries at the cross, and in their exultation upon that delectable hill, where, upon their foreheads, they find themselves sealed with the Spirit unto the day of redemption. In every breathing of the renewed nature, whether it be of a groan or of a hozanna: in every act of homage, and in every hailing of holy joy: in the great temple choir of the waiting church militant, who all harmonize in that one ejaculation, "Amen, even so, come, Lord Jesus, come quickly!" there, even there is He, the Lord and his Spirit, present, as the life and inspiration of all, however poorly fitted such persons and things may seem for presence and habitation like his.—*Krummacher.*

THE CHRISTIAN LIFE.—The life of a Christian, is a life of faith in the Son of God. He, undoubtedly, is the greatest Christian who most exemplifies, in his own practice, what is recorded in the Gospel, of the temper, converse, and actions of the holy, the harmless and undefiled Jesus, and depends the most absolutely upon him for wisdom, righteousness, sanctification and redemption. The means by which we advance in this life, are self-denial, watchfulness, prayer, and a patient waiting upon the Lord in all Divine appointments. Pride, unbelief and self-will, are the great avenues (if I may so speak,) by which the devil plays the temptations of the world upon us:—he is more cunning and active than we can conceive, and attacks different persons, and the same person at different times, in very different ways—sometimes by sap, sometimes by storm. We have need of the whole armor of God, and a continual eye to the Captain of our salvation. To him I recommend you; who is able to keep you from falling, and to present you blameless before his glorious presence with exceeding joy. Amen.—*Rev. John Newton's twenty-five Letters.*

ON THE LOVE OF GOD.

The love of God, shed abroad in the heart, is the only solid ground on which we can build the hope that we are justified in his sight. And this I argue on principles independent of the general and just admission, that a sense of pardon freely granted cannot fail to call forth gratitude, and thus to raise the affections to God. This truth I fully grant; but I deny that it is the whole truth. There are, in my opinion, still deeper grounds on which it can be proved that reconciliation with, and the love of God, are indissolubly connected.

When peace is made between two contending parties, the effects which follow must always bear a strict relation to the terms on which the parties stood before hostilities commenced. When strangers, or persons previous indifferent, fall out, and when, in any such instance, the grounds of quarrel are removed, no further benefit can be expected than that mutual annoyance and provocations should cease. The parties either separate and meet no more; or they return on both sides to that state of indifference in which they had been used to live. But if, unhappily, offences come, or jealousies arise where harmony and love previously existed, here the work of reconciliation becomes twice blessed, and the "peace-makers," with double emphasis, are "called the children of God." Who that ever has suspected, yet strongly loved—who, that ever felt the pang of being at enmity where he once "had garnered up his heart," can need be told with what glad associations peace revisits the soul? It is, in such a case, impossible that a cessation of hostilities can take place without the return of the heart to all, nay, to more than its former tenderness.

And thus it may be at the reconciliation of a soul to God. Between these parties an amity and friendship, as old as the creation of man, originally subsisted. The apostacy of the soul from God, though in one sense it may be termed its natural state, is, nevertheless, a disorder superinduced upon its primitive constitution. Man was, in his first estate, designed and formed for God. The only happiness of which he is capable, is a happiness which flows from, and which constitutes him a partaker of the Divine nature. Severed as he is from God by the intrinsic force of sin, and held down in chains to the service of a usurper, all his native aspirations remind him of his true allegiance, and all his miseries evince that he is out of his right place, and that all the foundations of his being are out of course.

The fall of man is, in its very essence, the loss of God;—the loss of that food which alone can fill the soul; the loss of that rest, out of which it can find no repose. The great purpose, then, for which a Saviour came down from on high, was to heal the breach, and slay the enmity which separates man from God. The same great sacrifice which satisfies the justice of heaven, holds out a signal to repentant sinners, that they may now draw nigh. If we obey that signal, we are justified by faith, and have peace with God. The barriers are then removed, the intervening clouds are dissipated, and God and man return to their ancient amity. The sun shines forth, as in times of old to gladden the soul and warm it with its beams. The restless dreams of man's apostacy are over, and the days of his mourning are ended. The spiritual nature, rectified and restored, is again obedient to its fundamental law; and man fulfils the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength."

Such are the grounds on which I argue that a state of justification must imply a state of filial love. No physical necessity can bind cause and effect more indissolubly together. And as water, when freed from accidental hindrances, returns with unfailing tendency to its own level, and as the liberated stream unerringly obeys that law which points it to the ocean; so does the human soul when the barriers of its condemnation are broken down, rush, as it were, to the passage which it now finds open, and fill, with the whole tide of its affections, those channels which lead to God.

The love of self, and the love of God, are principles deeply and inseparably associated together in the human soul. For, in spite of the general prejudice which runs against the former, there is, beyond doubt, a true and genuine self-love which lies at the root and forms the spring of all our aspirations after good. It is distinguishable from selfishness by the broadest lines of separation.

Selfishness is in its essence, disease: it is the substitution of another object for that very self from which it derives its name. All its anxieties are about the body, or about the circumstances which affect the body. To be rich or great, to steep in sensuality, or shine in the eyes of men—these are the prizes which the selfish man keeps in view. This is the competition in which he takes every mean advantage, and would appropriate if he were able, every thing to himself, or rather to what, in his delirium, he takes to be himself: for, wonderful to say about true self—about that which is really and essentially one's self—about his soul; about that in which his true identity and higher nature consist; about that of which the body is but the changeable and perishable habitation; about his soul and its concerns, he is utterly regardless; nay, he makes a free-will offering of them all to the idol of his insanity.

But self-love is, on the contrary, the recovery of the soul from this aberration. It is the state in which the prodigal is described, 'when he came to himself.' It is the right understanding of those awful inquiries, 'What shall a man give in exchange for his soul?' 'What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?' The truth is, that if a man love not himself, he must be reckless of his own salvation; for what signifies to him the weal or woe of a being for whom he does not care? It would indeed be mere waste of time to argue against a madness still more outrageous than that already noticed, were it not that in the abandonment of self-love there is a superficial show of generosity and devotedness which leads men to admire it, without well knowing what they mean. They have a notion that the love of God with all the heart, implies that every other affection should be lost in that one absorbing passion. But this is altogether misconception. The love of God is not so much the complacential view of any outward exhibition of moral excellence, as the centering of the soul in the bosom of an object competent to satisfy its deepest thirst for happiness. To love God, is to dwell in God, to receive of his fulness, and to be a partaker of the divine nature. Between the love of God, thus understood, and the love of self, there is consequently, no rivalship nor opposition; for, in their very essence, the latter is the desire of happiness, and the former is finding that happiness in God. So far from being opposed, they are inseparably connected; insomuch that if a man love not himself, he cannot love God.—*Rev. H. Woodward.*

MEDITATIONS.

"Deny thyself, take up thy cross and follow me, for whosoever will save his life shall lose it."—"I am crucified with Christ, nevertheless I live; yet not I, Christ liveth in me."

At the point where we lose ourselves or crucify self, we find our life, we find Jesus. In self-crucifixion carried out to a full extent of our Savior's meaning, we find the blessedness of being nothing ourselves, because Christ is all in all in the soul. It is then we *glory* in the cross, for by the cross, we have gained the life of Jesus.—*The life of Jesus in the soul.*—What tongue can express the blessedness of such a state!—Weary pilgrim, tossed and driven upon the sea of thine own stormy passions and carnal reasonings, submit to the cross—study the cross, and learn what it is to be crucified with Christ, that the life also of Jesus may be made manifest in thy soul.—Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

There is a spiritual training of the understanding and heart, which is gained only in the school of Christ. Sitting down at the feet of Jesus, with a desire to know his will *in order to do it*, the mind is enlightened, and the heart is cultivated in the knowledge of spiritual things. It is then we see light in his light. An ancient proverb says, 'shut the windows that the house may be light.' When we shut up our souls to God's teachings, renouncing our own wisdom as folly, it is then we *see*, and *hear*, and *feel God*. Thus discerning God, coming in contact with him, the soul increases in wisdom and spiritual understanding; light and more light, and still increasing light as the soul is expanded to receive it, shines in, and God is studied and God is known. This increase in the knowledge of God, is the only bliss of the soul here, and it is the everlasting bliss of heaven. To know God, still knowing, and yet never known, is the lesson of eternity.

'Thy will, O God, not mine, be done."

Why, O Christian, is thy soul disquieted? when the storm threatens and the sea swells, why art thou so fearful? Hast thou committed all, submitted *all* to God? Then is he not thy Father, and does not his own hand govern all for thy best good? O wert thou his! *unreservedly* his will thy will, the storm would soon become a calm, and the shaft rebound. It is thy unsubdued will, that causes so many thorns to spring up in thy pathway. When thou canst say, not of necessity, but heartily, loving his will best, *Thy will be done*, then thou wilt indeed have submitted all to Christ, and wilt find rest to thy soul. O sacrifice thy will, a perpetual offering to thy God, then in prosperity or adversity, in light or in darkness, all will be well with thee. In the depths of extreme anguish, of which no human heart can conceive, when the heavy load of a world of sinners was laid upon the Son of God, he prayed, submissively, Thy will, not mine be done.

"The kingdom of God is within you."

As the sun rising, scatters the shades of night, and makes the objects of nature visible, so when Jesus shines into the soul, the darkness of the mind is dispelled, and the soul clearly discerns spiritual things. Hasten, O hasten the meridian light, the noonday splendor of the reign of righteousness on earth! Art thou looking within, O Christian, to find the dawning of this glorious day? One soul and one only, has thou the entire dominion over. Is the kingdom of God come there?—In you, by you, is his will done, even as by the angels in heaven? Look not here, look not there, saying, is the Gentile and Jew brought in, but turn thy eye inward, and ask, is the kingdom of God come in thy own soul? It is not meat and drink, external rights and observances, but it "is righteousness and peace, and joy, in the Holy Ghost." This is the reign of Christ on earth, his reign in thy heart. His kingdom cometh not with observation, it is meekly set up in the heart; all is bowed to his will. *His will—what is his will?*—Ah, wherefore, for what did he die? Not alone to rescue thy soul from sin's desert, but from sin's dominion; to break down Satan's kingdom here, and establish his own.

WORSHIP IN HEAVEN.

Why can we not pierce through this veil of flesh and blood, and by faith behold the humble worship of heaven? What countless multitudes have gone before us in the path that leads to that kingdom? They were in their time followers of an unseen Savior as we are now; but now they see him face to face in all his glory, and in all his love; with them are joined the innumerable hosts of angels. Angels and saints, however distinguished, are joined in one happiness and in one employment. Even now, they are praising the Lamb that was slain, and casting their crowns at his feet. And perhaps this scene is not so distant as we imagine—Where is heaven? It is some millions of leagues from us, far beyond the sun and fixed stars? What have immortal spirits to do with space and place? Who knows but a heaven-born soul, who is freed from the clog of the body, and filled with all the fulness of God, may pass as easily and quickly from one verge of creation to the other, as our thoughts can change and fly from east to west, from the past to the future! Perhaps even now we live in the midst of this glorious assembly. Heaven is where our God and Saviour displays himself, and do you not feel him nearer to you than of his visible works? Perhaps there is nothing but this thin partition of flesh and blood between us and those blessed spirits that are before the throne; if our eyes were open, we should see the mountains round us covered with chariots and horses of fire; if our ears were unstopped we should hear the praises of our great Immanuel resounding in the air as once the shepherds heard them.—*Newton.*

From the New York Observer.

THE TONGUE.

There are but ten precepts of the law of God, said Leighton, and two of them, so far as concerns the outward organs and vent of the sins there forbidden, are bestowed *on the tongue*, (one in the first table, and the other in the second)—as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from the sword, for the *latter* affects only the body, the *former* the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the *best* part of man and his *worst*—that with good government none is more useful, and without it none more mischievous.

Boerhaave, says Dr. Johnson, was never soured by calumny and detraction, nor ever thought it necessary to confute them. 'For,' said he, 'they are sparks, which, if you do not blow them, will go out of themselves.'

We cannot, says Cato, control the evil tongues of others, but a good life enables us to despise them.

'Slander,' says Lacon, 'cannot make the subjects of it either better or worse. It may represent us in a *false* light, or place a likeness of us in a *bad* one. But we are the same. Not so the slanderer—the slander that he utters makes *him* worse, the *slandered* never.'

'No one,' says Jerome, 'loves to *tell* a tale of scandal except to him who loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.'

No one sees the wallet on his own back, says the old proverb, alluding to the fable of the traveler with two packs, the one *before* stuffed with the faults of his neighbors—the one *behind* with his own.

It was a maxim of Euripides either to keep silence, or to speak something better than silence.

THE CHRISTIAN TO GLORIFY GOD IN SUFFERING.

I am cut off from all my former employments, and reduced very nearly to [illegible] ty of mind and body; I occasion [illegible] trouble to those who kindly nurse me; I am able to do nothing for my fellow-creatures; and I am almost continually in pain; why should I live? [illegible] God. I may still glorify him; if he sees it to be best that I should suffer for some time longer. Those who are on the brink of eternity, often have more [illegible] authority in what they say than those in health. A dying person [illegible] purposes to serve and [illegible] with [illegible]. His words [illegible] weight. I will not neglect this opportunity of doing good. I will exhort my relations, my friends, my servants and all who come near me, to leave the ways of sin, and to seek the grace of God. I can find motives enough in my past ungodliness, and in my present peace. God grant, that since I have lost many an opportunity of serving him when I was in health, my dying counsels and exhortations may be eminently useful. Christians, too, may be edified by my last hour. My active life is probably over; but if I cannot do the will of God by active service, I may by patient resignation. To bear trial well, as much manifests the power of grace, as to discharge duty well. May my friends see in me how patient, how cheerful, how contented grace can make a dying sufferer. Let them see how God can fill the heart of a pardoned sinner with hope and joy, with all the pains of disease [illegible]. I have [illegible] to the Lord, but may other Christians learn by my example what it is to die to him! If, through all the suffering and languor which are yet reserved for me, I can bless him for all that is past, and trust him for all that is to come,—if my will is lost in his, so that I can say, as my Redeemer did at Gethsemane, "Not my will but thine be done"—if my friends can see that God is enough to make me happy, though all the outward sources of enjoyment are changed into weariness [illegible] pain,—then will he be glorified in me. Whatever then, he appoints for me, I still may be useful and happy. I am ready for death, when he sees [illegible] me far better to depart [illegible] but while he appoints me to live, I may, by his grace, glorify him no less than by the most active exertions. Should my example teach my dear friends how to die, that will repay them for their kind attention to me. And though I am reduced to the feebleness of a child in mind and body, God can bestow upon my spirit a giant's strength to bear his will and love him for all he does. May he grant it to me, for the sake of his dear Son!—*Baptist W. Noel.*

"LIFE, LIFE, ONLY LIFE—ON ANY CONDITION WHATEVER."

This was the almost dying exclamation of the voluptuous novelist, HOFFMAN. Such was his love of life—of what he called the "the sweet habitude of being." He died at Berlin by piecemeal—dictating his wild stories to the last. Strange stories they were indeed for a dying man to write. The closing scene was striking and instructive. His feet and hands, his legs and arms, had for months become perfectly paralized and motionless. At length he lost all sensation—though his fancy retained its creative power. Feeling no more pain, he said to his physician, (thinking he was about to recover,) 'I feel no more pain, it will soon be over.' 'Yes,' said the medical man giving another and more impressively solemn meaning to his words, '*it will soon be over*.' When made fully aware that he was dying he called his wife to his bed side and begging her to fold his motionless hands together, said, lifting his dying eyes to heaven, '*we must then think of God also*.' Shortly after the expiring flame of life glared up again within him,—and fancying he might still postpone intrusive thoughts of God and eternity—he said, 'I shall be well enough in the evening to go on with the tale I have been inditing.'—He asked for the reading of the last sentence—and just as it was finished, expired. Thus passed to its solemn account a human soul, richly, gloriously gifted, but utterly faithless to the high trusts of the stewardship of genius. 'It is worth a student's while,' says a popular writer, 'to observe how tobacco, wine and midnight, did their work upon the delicate frame of Hoffman.' It is worth one's while also to observe how a profound indifference to the concerns of the soul is strengthened by habits of sinful indulgence, and the postponement of all serious thoughts of the claims of religion, till even the death-bed fails to be 'a detector of the heart,' and the infatuated spirit departs to its high audit, amidst the appalling gloom of an impenitent and reprobate state.—*Gambier Obs.*

THE USE OF SPECTACLES.—I look upon a pair of spectacles not as objects, but as helps; not meaning that my sight should rest in them, but pass through them, and by their aid discern some other things which I desire to see.

Many such glasses my soul hath and useth. I look through the glass of the creatures at the power and wisdom of their Maker. I look through the glass of the Scripture at the great mystery of redemption, and the glory of a heavenly inheritance. I look through God's favors, at his goodness; through his judgments, at his severity and justice. But as spectacles presuppose a faculty in the eye, and cannot give me sight when I want it, but only clear that sight which I have,—no more can these glasses of the creatures, of Scripture, [illegible] and judgments, enable me to [illegible] those [illegible] objects, [illegible] eye of faith, which [illegible]. These helps to an [illegible] but as spectacles to [illegible] the natural eyes, so the spiritual have their degrees of dimness—but I [illegible] my eye, if, as my natural eye is dim, my spiritual eye be not cleared [illegible] at my best, I shall always need spectacles, till I come to [illegible]

[illegible]—It is important [illegible] and the reasons why [illegible] the breaking of the day, and why our petitions are generally not granted until the last moment. In prayer the means is more valuable than the end. The spirit of prayer, and the frequent exercise of it, is a greater blessing than the attainment of any other object short of heaven itself. It is the key to the treasury of heaven [illegible] promise and pledge of every other attainment. There is but one higher exercise than that of prayer—the returning of thanks for the granting of our requests; but each have their fitting seasons—prayer is the service of time; praise the employment of eternity.—*Douglass.*

FOR THE CHILDREN.

From the Youth's Cabinet.

HOW MAY THE FEAR OF DEATH BE OVERCOME?

No doubt many of my young friends have thought within themselves, 'How I wish that my fear of death was overcome!' How is this victory to be gained? O that somebody would tell me!' This I will endeavor to do.

1. You cannot get rid of it by determining to forget all about it. You may succeed in keeping it out of your mind for a season, but it will be returning. Friends and neighbors are dying all around you, your own [illegible] are speaking of it, and the Bible [illegible] to it on almost every page. You must [illegible] yourself, and then will [illegible] to think about it. Besides, forgetting [illegible] does not remove it.

2. The best of men cannot help you in this matter. They have no power to remove your fears.

3. Nor have angels.

4. Nor have devils; but

5. Christ can do it. Paul, after he had asked the question, 'O death, where is thy sting? O grave, where is thy victory?' answers by saying, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.' 1 Cor. xv. 55, 57. We are told that Christ took upon him human form, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. ii. 14, 15.

But how can Christ do this? By extracting the sting of death which is sin. 1 Cor. xv. 56. God promises to forgive the sins of those who love the Savior, and give themselves away to him. If our sins are forgiven, we need not fear death. You will all acknowledge in your hearts, that it is the fear of judgment after death that makes people afraid to die. If now our fear of judgment is removed by the forgiveness of our sins, then we have no reason to be unwilling to die. Those whose sins are pardoned will go to live with God in heaven, when they die, and ought they to be afraid of that?—No, my young friends; sin makes you afraid of death; and when God, for Jesus' sake, forgives your sin, then you will feel ready to go to dwell with him forever. How delightful the thought of being always with the Savior! How pleasant to die, when such are the happy consequences! Are you ready? Have you ever been to the Savior and asked his forgiveness for your guilt? Do I hear you say, No? and is it so? Then go at once,—tell him of your wickedness, and of your folly in not having loved him, and upon your knees, pray that he will accept of you and make you his dear child forever. Now, children, now is the time; to-morrow where will you be? God alone can tell.—Such is the advice of

UNCLE WILLIAM.

THE BIBLE.

TO BE THE SOLE STANDARD IN RELIGIOUS EDUCATION.

There is one thing belonging to Sunday schools, which has always been delightful to my mind; the deference paid to the Holy Scriptures. I hope that the teachers before me teach the children the whole Scriptures, and the all-sufficiency of Scripture as a rule of faith and practice; that they do not teach them any formulary or creed as a standard by which the Bible is to be judged, but the Bible is the standard by which every formulary, creed, catechism, and hymn is to be judged, and to be received or rejected accordingly. I trust, that, as they value the souls of the children, they will teach them to trace all their notions of the truth to the Scriptures themselves: that they will not teach them any notion first, by which to interpret the Scriptures, which might lead to misrepresentation and perversion, so that they would put the rites of Christianity in the place of Christianity itself, and thus be supplied with a false religion, a fatal barrier to the operations of truth through their future days. I exhort them to dread the thought of mixing the chaff with the wheat. Let the Word of God have its due elevation in all our schools. I think it the happiest sign of the times, that, in orthodox sects, the Bible is becoming elevated to that point to which the final appeal is now to be made. I know there were many persons who thought it a very obscure book, very hard to be understood, very likely to do a great deal of injury, unless it were accompanied with some formulary, some safeguard to keep it from doing harm. Very respectable men, gentlemen, educated men, declared to me solemnly that such was their conviction, that it was a very dangerous thing to put the Bible into the hands of all classes, especially of young children. I hold the notion to be an absurdity; a libel both on the Author of the Book and on the human mind. I believe that there is no book in the whole world easier to be understood in all its essential parts; one more universally adapted to man in all the capacities and all the diversified situations of human life. Its truths can enter into the minds of the humblest as well as the highest orders, and under all the disadvantages of the want of literature; like the element of water, which, while it fills the bed of the ocean, can insinuate itself into the smallest crevice; or like the element of light, which, while it gladdens the monarch in his palace, can cheer the peasant in his cot. I believe that the Scriptures can make every class wise unto salvation: I believe that they can, through the blessing of God, make young children wise unto salvation; that they can understand its histories, precepts, and doctrines, so far as is necessary to their salvation. I wish that those objectors had heard me examine some Sunday-school children on the Parables. They were not told before hand what questions they would be asked, but were left to the answers which might be prompted by their own minds. The parable of the Sower was one: "Who are meant by the stony-ground hearers?" "People with hard hearts."—"Who are meant by the way-side hearers?" "People who do not attend to what they hear." "Who are meant by thorny-ground hearers?" "People who are choked by the cares of life." "And what are the cares of this life?" "If you please, it is worrying themselves." I wish they could have heard me examine a little Irish boy on the conversation of our Lord with Nicodemus on the new birth. "What is the meaning of Verily?" "Indeed." "What is a miracle?" "A wonder." "What is the new birth?" "A great change." "What is the kingdom of heaven?" "Och, your honor! it is something here (pointing to his breast,) and something up yonder." Oh! but they cannot understand the Bible! It is very clear that those objectors do not understand it; and that, from the want of giving their attention to it, and thinking about it. There are multitudes of minds which never had a noble thought, and multitudes of persons who have a mind which they never use; they suppose that nobody else ought to think. It is like a blind man finding fault with other people for opening their eyes; and telling them, that, as it was only a little light they could see, there would be great danger of its leading them wrong. I hope that you will hear no more of the danger of the little knowledge only which can be given at first: the sure tendency of that little is, to make them thirst for more. As to little children not understanding the Scriptures, I believe that there are many persons in business, and many members of churches, cannot stand an examination with Sabbath-scholars. There are many such children who would put older persons to the blush, by the readiness of their answers, and their familiar acquaintance with the sacred Scriptures.—*Rev. Dr. Litchfield, at Sund. Sch. Un. Anniv.*

DARK PROVIDENCES.—Dark Providences are often the ground-work of some excellent piece God is about to discover to the world. His methods are like a plated picture, which on the one side represents a negro, on the other a beauty. He lets Sarah's womb be dead, and then brings out the root of a numerous progeny. He makes Jacob a cripple, and then a prince to prevail with God; he gives him a wound, and then a blessing. He sends not the gospel till reason was nonplussed; and that the world, in the highest wisdom it had at that time attained unto, was not able to arrive at the knowledge of God.—"After that the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.)—*Charnock.*

From the New York Observer.

SOWING IN HOPE.—In one of the reports read at the last public meeting of the Board of the New York City Tract Society, the following encouraging incident was mentioned.

A pious lady having engaged as a Tract Visiter, felt the importance of her work, and performed it with commendable zeal and holy affection: warning the wicked, expostulating and praying with them, and persuading them to attend the house of God. Yet it does not appear that she was much encouraged by seeing the results of her labors. It was her's to believe and to be encouraged in her work by precious promises and then to die in faith, not having seen their fulfilment. But now they are being accomplished. Before she was called hence, she induced a family of four persons, who were opposed to religion, to attend Divine worship: yet not without difficulty; for the mother was apprehensive that her daughter might imbibe principles that would deprive her of all her pleasures. Oh, how fallacious are the estimates formed by the unregenerate! That daughter became a partaker of Divine grace, and then found far more happiness in renouncing the pleasures of sin than she had ever derived from their indulgence. The other members of the family also were made partakers of the like invaluable blessing, and all four are now rejoicing in the love of God, united to the same evangelical church, and walking worthily in the profession they have made; while the daughter partakes of new and holy pleasures, endeavoring as a Tract Visiter, to fill up the place vacated by the removal from earth to heaven, of her through whose instrumentality she was brought to the knowledge of the Savior.

O.

UNION WITH CHRIST.—O! that such as have for many years together sat under the ministry of the Gospel of Christ, and to this day are altogether strangers to this blessed union with Christ, would now, with all seriousness, apply themselves to know it experimentally; oh that they would, with holy Paul, "account all things loss, for the excellency of the knowledge of Jesus Christ;" Phil. iii. 1; even this, that they may be "found in him," ver. 6.—to know him with interest, to know him in this mysterious and beatificial union, *Christ in them, and they in Christ.*—Alas! this is the undoing mistake of thousands who are called Christians; they know somewhat of the history of Christ; they have some notions of a Christ in their heads, but this is the precipice upon which they ruin themselves, they think to be saved by a Christ without them; they hang upon the outside of the ark, they live upon bare notions; the Son of God took our nature upon him, died for our sins, rose again, and is gone up into heaven, and sits at God's right hand: and therefore conclude they shall be saved. Oh but what a fallacy do they put upon their own souls: James i. 23. Christ is the hope of salvation, it is true, but it is not simply Christ in our nature, not simply Christ on the cross, not Christ in the grave, no, not alone Christ on the throne, but, saith the apostle, "Christ in you the hope of glory;" Col. 27. It were an easy thing to be saved, if a Christ without us were all; and I know no reason why reprobate men and devils might not get to heaven on such terms.

A FOOL OR A LIAR.—"Amid these scenes"—the wonders of the Alpine Mountains in Europe—"surrounded by the sublimest demonstrations of the eternal power and Godhead of the Almighty, a wretch has had the hardihood to avow and record his Atheism, having written over against his name in the Album, at Montanvert, 'An Atheist.' It seems as if some emotion of shame touched him at the time, for it was written in Greek. It caught the eye of a divine who succeeded him, and he very properly wrote underneath, in the same language, '*If an Atheist, a fool,—if not, a liar.*'"—*Raffles.*

NEOLOGY.—"If any man speak, let him speak as the oracles of God." New terms imperceptibly make way for new doctrines; nor has any subtlety of the enemy of souls succeeded better in corrupting the mind from the simplicity there is in Christ, than modernizing the language of divinity.—When men are shy of the "*words* the Holy Ghost teacheth," we are always afraid they are beginning to be ashamed of the *things.*—*Jay.*

TRUTH.—Though all the winds of doctrine were let loose upon the earth, so *truth* be among them we need not fear. Let her and falsehood grapple, who ever knew her to be put to the worst, in a free and open encounter.—*Milton.*

THE FULNESS OF CHRIST.—Lord, the condemnation was thine, that justification might be mine; the agony thine, that the victory might be mine; the pain was thine, and the ease is mine; the stripes thine, and and the healing balm issuing from them mine; the vinegar and gall were thine, that the honey and sweet might be mine; the curse was thine, that the blessing might be mine; the crown of thorns was thine, that the crown of glory might be mine; the life purchased by it mine: thou paidst the price, that I might enjoy the inheritance.—*Flavel's Fountain of Life.*

Those that are active for God in their generation, must expect to pass through *evil* report and *good* report; and it is wisdom, as much as may be, to keep out of the hearing of both; lest by the *one*, they be exalted, and by the *other*, depressed above measure.—*Rutherford*

LIVING IN SIN.—He who lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat.—*John Bunyan.*

THE REGISTER.

De Ruyter, October 20, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

"ANA-BAPTIST VERSION OF THE BIBLE."

The following resolution (says an exchange paper,) was recently adopted at an annual Association of the Ana-baptist denomination in one of the states, and a correspondent of the Churchman says that "He has reason to believe that it has also been adopted by similar bodies throughout the country:"

"*Resolved*, That we recommend to the American and Foreign Bible Society to take suitable steps to procure a revised version of the sacred Scriptures in the English language, so that the whole truth may be given to our own, as well as to other nations without concealment, leaving no word untranslated capable of being translated into good English; recommending, however, the utmost precaution in said revising."

That the Baptists have resolved to take "suitable steps" to procure a faithful translation of the sacred Scriptures, to place the whole truth before our own and other nations, is indeed true; and when the whole circumstances are taken into consideration, we are inclined to think they deserve the gratitude of mankind, rather than the censure of any portion of the church of God. Their labors to preserve the purity of the Scriptures and the ordinances of God's House, are good evidence of their sincerity. A work so stupendous in its nature, so difficult in its accomplishment, and, withal, so unpopular in a large portion of the visible church of Christ, would hardly be undertaken by a community indifferent to the interests of religion. If it could be proved that the Baptists are wrong in their views of Gospel baptism, and in some instances over-zealous in propagating those views, this would by no means effect their character so far as righteousness of purpose is concerned. But in whatever light the subject is candidly viewed; evidences of the correctness of their theory, as well as of good intention, are multiplied. In most if not all the controversies respecting the ordinance in question, they are the gainers in the popular esteem. Opposition to their policy has done much already, and continues to do much to commend their views to the favorable consideration of earnest enquirers after truth.

The providence of God has also been manifestly displayed thus far in their behalf, and appears to be now leading them onward to enlarge and extend their course of benevolence. Their efforts will be successful so long as they are characterized by singleness of aim to glorify God. Would it not be better for the cause of truth, and more conducive to the spread of the light of salvation, for Christians to dispense with the use of ridiculous epithets in reference to each other, (such as stands at the head of this article,) and an acrimonious spirit; and unite as far as possible to promulgate the truth "without concealment?" Respecting the above measure, as well as all other enterprizes where human agency is employed, it may be said in truth, "If this work or counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Originally, we thought this an unnecessary step, but now we look for the translation to be consummated through the labors and contributions of Baptists. When it appears if it contains errors, they can be pointed out. There are minds and means adequate to the undertaking. Let the subject be discussed till the truth is made so plain that "he may run that readeth it." Let the same zealous care be cherished by christians to preserve the purity of all the institutions of the Scriptures; let them do battle against every species of error, every infraction or perversion of the Divine law, and the interests of the church will be promoted, and the redemption of our species will advance speedily.

THE MONTHLY CONCERT.

This measure which has been repeatedly recommended by different denominations, and by our own especially, and which has been the means of spiritual quickening to so many christians in different places, still fails to interest the attention and feelings of too great a portion of the professing community. Perhaps nothing has been introduced in modern times which bears a more striking resemblance to the usages of the church in its primitive state, when Christians united in prayer for certain great objects "with one accord," than the monthly concert. Christians did not anciently expect to see prosperity without effort—great and united effort, *and the blessing of God on those efforts*; and their labors of love were contemplated, determined on, and performed in the spirit of prayer. It was no less necessary then, than now, to seek the divine aid in reference to any important enterprize. When that aid was sought, it was imparted, the church was comforted, and God was glorified. The church at the present day has assumed great and important responsibilities. To accomplish what she has undertaken, she must be united, and what will tend more to union of feeling and to promote health and strength in any body of Christians, than frequently to unite in prayer to God for the same great object? The amount of interest evinced by any community in the Monthly Concert, may be regarded not only as evidential of the state of piety among them, but as affording a correct clue to the result of the enterprize in which they are engaged. If they are destined to succeed, a sure token of that success will appear in the humility, faith, and courage with which they plead the promises of God.

If God will employ their instrumentality to accomplish His work, He will touch their spirits and move their hearts towards the great work they are called to perform; and their feelings, their prayers, and their alms will be blended together in reference to it. If this is a just criterion of success in the objects proposed by our own denomination, What do the signs of the times betoken? Do our brethren recognize the voice of the Great Head of the church calling them to the discharge of duty? or do they yield assent only to what others have proposed? Does the interest they feel in what the denomination has undertaken, lead them to prayer, and their prayers to liberality in giving? or do some profess to feel interested in those objects, and still neglect prayer, or to pray without giving, or to give without prayer? Dear Brethren, we entreat you not to sunder what God has joined together. Be consistent. Consider well what you ought to do. Pray, that you may know your duty, and when it is known, never, oh! never neglect it. Resolve, as individuals, to meet your brethren at all suitable opportunities, and especially at the Monthly Concert. There mingle your hearts and voices in prayer, for direction and success in all your labors. Send your prayers in advance of the Missionary of the Cross. Embrace in your petitions, those who are perishing for lack of vision. Agonize for the conversion of the heathen! Wrestle for the restoration of Israel! Bear up before the throne of grace, those who consecrate themselves to the arduous work of the ministry, and never relax your efforts till your prayers are answered, and the world is regenerated.

THE METHODISTS

This large, and influential church, whose ministry have acted to a considerable extent as pioneers in propagating the christian religion in this and other countries, appears to be experiencing a share of those trials to which the whole church of Christ is incident. In many respects the policy of that church seems well adapted to secure to itself unanimity in sentiment, increase of numbers, and general prosperity in temporal, as well as spiritual things. And thus far, their increase in numbers and influence has been very rapid. Yet their history, as well as the experience of all past time, proves that no system ever yet introduced into the world, however well framed, has been able to sustain its claims to universal support. Mr. Wesley, the venerable founder of this sect, lived to see the flock he had labored night and day to collect, divided and scattered to some extent, both in England and America; and this branch of the church has been no stranger to dissensions and divisions from that time to the present. Until within a few years past, we believe the principal source of dissatisfaction and division among them, has been the form of church government, (many ministers as well as members disliking Episcopacy.) But recently, the question of slavery has to a great extent agitated this, as well as most of the large churches in this country. It is generally known that Mr. Wesley was the uncompromising enemy to this system, and a great portion of the church at every period has cherished the same views. Previous to the late session of the General Conference, it appeared to us that the denomination would divide on this point; but though we were disappointed in this respect, yet the action of that body has failed to give general satisfaction to the ministry and membership, perhaps we might with propriety say it has increased the dissatisfaction which previously existed. As an evidence of this, we see there have been numerous secessions from the church within a short time past; and when we reflect on the bearing of the above named objections, it is impossible to divine what the results will be.

The Methodist Protestant, and Reformed Methodist denominations, holding the same doctrines and usages, excepting only Episcopacy and slavery, are already numerous and respectable, and are fast increasing as well by the accession of dissenters from M. E. Church, as by persons brought in by the labors of an industrious and efficient ministry. To say nothing of the views of these brethren in separating from each other, we are impressed that it will be productive of ultimate good to the parties, and to community at large. The parties respectively, while laboring in their various spheres will learn the exercise of forbearance and a more fervent charity; while each branch of the church can labor in its own way to build up the Kingdom of Christ.

Those who hold Methodist sentiments, and who are nevertheless opposed to slavery and Episcopacy, can find a home in one of the other branches of the family, while those who choose to retain or commence membership in the Episcopal church, can do so without the annoyance resulting from conflicting opinions. Another benefit promised by the separation, is the profitable exercise of gifts among the dissenters, which might have been otherwise unemployed, and consequently, the enlightening and conversion of many souls to whom the Gospel might not have had access. It will also afford an opportunity for the exercise of a more enlarged benevolence. The various resources of the whole church may thus be laid open, and a healthy action be induced and perpetuated. Finally, every branch of the household of faith may learn while witnessing the changes to which some portions of Zion are subjected—to conform their doctrine, ordinances and discipline to the most obvious import of the sacred Scriptures—to practice justice, mercy and charity in the church of the living God—to be kind and lenient to dissenters—benevolent and useful to the whole family of man—and to aspire after the rewards of peace-makers in the Kingdom of Heaven.

LADIES' COMPANION.—The [illegible] number of this work is before us, which is equal, we believe, to any of its predecessors in richness and variety. Among its contents are "The Chain of Gold, a Tale of Truth," "The Widow's Consolation," by Samuel Woodworth. "Charity," by S. S. [illegible] by Ann S. Stephens. "[illegible]"—translated from the German [illegible] Tale of the Heart." "What [illegible] Life." "Repentance, Conversion, [illegible] Regeneration." "To the Rev. [illegible] Woodworth," by S. Woodworth. "Sketches in the West," by the author of '[illegible]' 'Capt. Kidd,' &c. "My Boyhood's happy Home,"—Clarendon. "Life—a Garden," by J. N. McJilton." "The sacred Minstrel," by Lydia H. Sigourney. "Literary Review." "Editor's Table."

CORRESPONDENCE.

For the Register.

Proceedings of the Executive Committee of the Jewish Missionary Society, at a meeting called by the President, and held at the house of Br. Randolph Dunham, Plainfield, N. J., Oct. 10th, 1840.

The meeting opened with prayer by Br. W. B. Maxson, when, after due deliberation and in pursuance of the resolution of the society at its general session, vigorously to prosecute the work in which they had commenced, it was

Resolved, That we communicate with Br. George B. Utter, relative to his becoming prepared for, and laboring as a missionary under the direction of this society.

Resolved, That we communicate with Br. Alexander Campbell and ascertain if he can be obtained to labor as a missionary to the Jews, and in case of failure with him, that we apply next to Br. Eli S. Bailey, and next to Br. Joel Greene, in order to secure a missionary for the society.

The following brethren were then appointed agents of the society, to present its claims to the churches, and the friends of the mission in the specified sections assigned them respectively, and collect funds to liquidate its present debt and meet the expenses of our future operations.

Br. Edwin Stillman, in Western New York.

Br. Eli S. Bailey, in the Central Association.

Br. Wm. Satterlee, in Berlin and Petersburgh.

Br. Walter B. Gillett, in New Jersey.

Br. Lucius Crandall, in Rhode Island and Connecticut.

Resolved, That we request our Secretary to correspond with the churches and the agents of the society, as he thinks it may subserve the interests of the cause.

We shall make no written appeal to the denomination at this time, in hope of making a more agreeable and a more effective one by the voice of our agents, and that speedily.

It will be remembered that Brethren A. Campbell and J. Cochran were presented by the general Board to our committee as a nomination for the Mission, but we can not hope that Br. Cochran's services can be obtained in the work, knowing that he has an appointment for a year under the direction of our General Missionary Society, and therefore we have omitted to communicate with him on the subject.

By order of the Executive Board,

THOS. S. ALBERTI, Sec'y. protem.

REVIVAL RECORD.

Revivals.—At a protracted meeting with the church at Deep Run, Va. forty-five professed to obtain a hope in Christ.

The Baptist church at Rahway, New Jersey, have recently received several additions by baptism.

Several of the Baptist churches near Richmond, Va. are enjoying precious revivals.

At Stamping Ground, Ky. between forty and fifty have been added to the church.

Several churches in Barren and Allen Counties Ky., have received additions.

At Geveral and Covington, Tenn. refreshing revivals have recently been enjoyed.—*Cross and Journal.*

Revivals.—The Virginia Religious Herald seems to present a greater number of revivals at the south than we read of elsewhere. On the 27th September, (Lord's day,) the editor states, "Br. J. B. Taylor, pastor of the Third Baptist church in Richmond, immersed twenty-two candidates, Br. Magoon, pastor of the Second, immersed thirteen, and Br. J. B. Jeter, pastor of the First, immersed four." He further states, that Br. P. P. Smith has baptized since June, 213. "Of this number one hundred and twenty-four have been added to the Fork church, Fluvanna Co., seventy-five to Buckingham church, and fourteen to Liberty church, Buckingham Co."—*N. Y. Bap. Register.*

INTELLIGENCE.

SUMMARY.

Elections.—Full returns of the late elections have been received from Maryland and Delaware, which shows that the opponents of the Administration have succeeded by greatly increased majorities. In Maryland, the House of Delegates will stand, 60 [illegible] Administration. Senate 15 Whigs [illegible] Administration. There are [illegible] which the entire Administration [illegible] prevailed. The same ticket [illegible] Baltimore city.

In Delaware, the election was for inspectors. The Whigs carried every county in the state by a large majority.

Pennsylvania.—Few returns have been received from this state. In Philadelphia, Ingersoll, Adm. is elected to Congress in the district where the election of 1838 was contested between Ingersoll and Naylor.

A new Baptist church has recently been formed in Providence, R. I. Rev. C. W. Denison is the pastor.—*Cross and Journal.*

Longevity.—The Post Ampt Gazette, of Frankfort, says there is now living at Moscow, the widow of a dealer in skins, who has attained her 157th year. When 123 she married her fifth husband. All her alliances have been prosperous and happy. She is still in the possession of all her mental faculties.

Indian Troubles.—The Liberty (Missouri,) Star, of Sept. 26th, says that difficulties have arisen between the Ottowa and Iowa tribes of Indians, growing out of some aggressions committed by the former on the territories of the latter. Two hundred regular troops, under the command of Col. Kearney have been despatched to the theatre of action.—*Eve. Post.*

Another large Day's Work.—There appeared in a late number of the Argus, an account of a large day's work performed by John P. Russ; the following outstrips even that:

Mr. James Sickles (who is in the employ of Joel Rathbone, Esq.) on the 6th inst., made twelve hundred and two pounds of English iron stove pipe, in the unprecedented short time of thirteen hours and forty-five minutes.—*Albany Argus.*

Governor Porter has signed the death warrant of Robert M'Conarchy, who for the sake of a few dollars, murdered the whole of the Browne family, six in number. He is to be executed on the 6th of November.

From Florida.—By the steamboat Gen. Clinch, Capt. Brooks, arrived yesterday from Black Creek, we have received the following intelligence:

A short time since, Lt. Saunders, 2d Dragoons, U. S. Army being on a scout, captured an Indian warrior on We Kiwa river. After hearing his story and placing no confidence in it, ordered him to be shot, which was done, and hung up as a terror and warning to his party. He had about him a portion of the dresses and trinkets of Forbes' theatricals and catridges which were taken from Col. Harney's command, who were, a short time since shot at the same place.—*Savannah Georgian of October 3d.*

Whaling.—The enterprising citizens of Provincetown fitted out three brigs last spring for whaling. One of them (says the Barnstable Patriot,) arrived home last week, after an absence of six months, with a cargo of 700 barrels of sperm oil. She reported the other two, which she left filling up, one of them having over 500, and the other 400, with a large whale alongside. Here is a cargo, taken at sea in six months, worth twenty thousand dollars.

The other two brigs have subsequently arrived; one with 580 and the other with 570 barrels of sperm oil.

The value of the oil taken by the three vessels, is at least $50,000, and they will probably pay their owners near 200 per cent on the property invested.

From the New York Baptist Register.

The great decline of the Drama in London, is particularly noticed by a correspondent of the Journal of Commerce, "Theatres," he says, "are everywhere closing, their managers daily becoming bankrupts, and the unfortunate beings who have figured on the stage are plunged into the very depths of misery and privation.' It would be a happy thing could we say the same of them on this side the water. Instead of declining, they have been flourishing with superior vigor in our principal cities. There has been a great change however, in the taste of the patrons. The consideration of the great efforts of the head, as those of Shakspeare, Rowe, and Young, has been entirely excluded, and the only thing worthy of admiration is now found in the heels. Shakspeare has become a mere dolt beside the fascinating female who can dance with the dexterity of the daughter of Herodias, and astonishing with her wanton attitudes, and shameful exposure of the person.

The play-going communities have been for months infatuated with the demoralizing exhibitions of that Dutch girl, Madame Ellsler; and the common appellations given her have been that of "the divine Fanny," "the angelic Fanny." The theatres have been crowded to overflowing, wherever she has performed, and large sums have been given extra for tickets. In one of the chief cities, the madness of her admirers was such, the horses were taken from the carriage in which she was riding, and they so degraded themselvs as to take the places of the beasts, and draw her to her lodgings. Six hundred dollars a night has been paid her for her caperings and it was indeed a great privilege to secure her services for that. She will return home, after a six months' tour in this country, with an aggregate of receits of fifty thousnd dollars.

Madam Celeste and Augusta, before her, enjoyed likewise a high degree of admiration, and obtained immense sums of money. These women, whose only merit is in their heels, bounding with dexterity in the Italian opera, with the most indelicate exposure of their persons—and this, by the way, is the highest part of the charm—are greeted and caressed in some of the first families in the land; and all classes, of both sexes, night after night, gather in multitudes to behold their voluptuous attitudes, and money goes as free as water. A virtuous female must labor for years, night and day, to secure what one of these creatures obtains in a single week.

We have read with surprise of the overpowering influence of a female dancer on Herod; but when reading of the absolute derangement produced on the minds of thousands by Madam Ellsler's exhibition, we do not know what sacrifice would be withheld from her by those under her enchantment, where they had the power to grant it. Indeed, they would seem to be not only ready to surrender such a man as John the Baptist, who might raise his voice against them, but to put their own necks under her feet, if she required it. With such spectacles, little can be said about the decline of theatres in this country. And in regard to Europe, we are inclined to think, notwithstanding the statement of this correspondent, matters are not much better as respects these kind of performances. We have recently read an extract from Blackwood, which tells as lamentable a story as anything in the journals of New York or Philadelphia. It relates to Madame Taglioni, which our readers must have noticed in our summary of last week. It was there stated that she received for her services weekly, nearly $1,500, and her father, brother, &c. $10,000 more—making in the aggregate almost $30,000! and wherever she goes she receives the caresses of nobles and princes. The most distinguished patriot would not be more highly honored.

Now let us ask, How do the expenditures and devotion of Christians, in the cause of the Redeemer, compare with this? And what are they doing to diffuse the knowl- of that gospel that shall rescue their fellow-beings from such awful infatuation and wickedness, and prostrate the theatre in good earnest? Of all theatrical performances, those of the female dancers are allowed, even by the unconverted, to be the most demoralizing. The common exhibitions are terribly destructive to the ordinary comedy and tragedy entirely in the back ground, in the overthrow of purity, and the rapid spread of licentiousness.

Irish Presbyteries.—A formal union has been effected between the Synod of Ulster and the Secession Synod, numbering together 700,000 Presbyterians. The ceremony took place on Friday last, in Rosemary-street Church, Belfast. The Rev. Dr. Reid read the articles of the Acts of Union. The designation of the united body is "the Presbyterian Church in Ireland," and the annual meeting is to be denominated "the General Assembly of the Presbyterian Church in Ireland." When the question was put, "Does this act pass?" all the members simultaneously rose, and with one voice said, "Pass." The Rev. Dr. Hanna having been chosen first Moderator, on taking the chair, constituted the meeting in the name of the Lord Jesus, the great King and head of the Church." A deputation from the Church of Scotland was introduced, headed by Dr. McFarlan of Greenock, who entered on a sketch of the present position of the Church of Scotland, in reference especially to non-intrusion question. There were 3,000 persons present. "By this vast assembly," says the Belfast Chronicle, "the utmost enthusiasm was manifested in favor of the Church of Scotland in her present struggle, and in resistance to the bill of Lord Aberdeen, now before the House of Lords."—*London Spectator.*

Effects of the Gale.—But few items are to be added to those given on Sunday. The damage done to the shipping is greater in the aggregate than on any former occasion, although not attended with loss of life.

One of the vessels omitted on Saturday was the schooner Wyandot, which has suffered considerably, having her bow and bulwarks all destroyed and her rigging much injured. The same may be said of almost every vessel in port. The spars of but few escaped injury.

From the West we hear of a few accidents. A Port Ontario topsail schooner, with red painted stern, is beached at Conneaut. The S. B. Chatauque is at Dunkirk, with her wheels, guards and false sides carried awaw. At Erie, a wood scow belonging to Capt. Miles, containing four men, was blown out in the lake, and supposed to be lost. The scow was passed by the Cleaveland, when one of the persons attempted to swim to her, but missed a rope which was thrown to him and perished.

So great a number of vessels were never in our harbor before. There were 113 craft, independent of steamboats.—*Buffalo Commercial of Monday, 12th inst.*

Bunker Hill Monument.—It is truly afflicting to hear that this magnificent monument now being erected to the memory of the heroes of the revolution, who fell on Bunker Hill is exposed to pollution by the offering of Fanny Ellsler. She has proposed to the committee at Boston to contribute towards it a thousand dollars, or to give the avails of a night's performance. What a bribe to wink at her corruption! The proposition was accepted, and she has bestowed, or will bestow the night's performance!—What would the Pilgrim fathers say to this, were they alive? or the patriots who have sacrificed their lives in defense of freedom? But there is hope that this pollution may yet be avoided. Many of the people are aroused and indignant against it; and some of the presses have uttered their protest loudly against this outrage on the character of men identified with the sublimest annals of the nation. The virtuous females of Boston have spoken, too, and pledged themselves to make up more than the offering of this foreign dancer, if the committee revoke the acceptance and return the money. What American could look at this monument, after the appropriation of such a gift, without deep mortification?

It is proposed by one of the Boston editors, with most appropriate satire, that if this offer be accepted, the monument be surmounted by the statute of Fanny Ellsler, to perpetuate the fame of her benefaction.—One thing is certain; if it is not returned, this dancer has secured the transmission of her name so long as the massive pile shall endure; for the mortifying obtrusion of it will be inseperable from the contemplation of the spectacle. It can not, it will not, be tolerated by the sons of the pilgrims.—*N. Y. Bap. Register.*

Correspondence of the Journal of Commerce.

London, Sept. 18, 1840.

Catholicism is rapidly progressing throughout the country. In various places Catholic Institutes are rising up, chapels are being erected, convents in the city of London have been established, the ceremony of taking the veil is publicly announced by advertisement, and now preparations are making for the erection of a superb Catholic Cathedral for the English metropolis. I was yesterday passing by that truly magnificent building, Bethelem, in St. George's Fields, Lambeth, and in which the Pot Boy Oxford is incarcerated, when I observed a large plot of ground, until recently covered over with the vehicular tenements of gypsies, wandering showmen, and itinerate personages, being under the operation of enclosure. The ground is immediately opposite the Lunatic Asylum to which I have alluded, and presents a splendid sight for the erection of a large edifice. On the west it is bounded by some handsome houses, and on the east by an extensive and beautiful building for the shelter and support of the indigent blind. On inquiring of the superintendent of the workmen, I was informed that the Catholics had selected this very desirable locality for their Cathedral; that it would speedily be commenced, and that it was to cost in building £80,000. Its architecture is to be of a pure gothic, and its material, stone. No tower is to adorn the edifice, though originally intended, on account of the great additional expense which it would have entailed, it having been estimated at about £15,000 extra. The foundation stone, I was also informed, is contemplated to be laid with great pomp and ceremony, and the organ is to be the finest in tone and workmanship that money can procure. This proposed Metropolitan Church for the English Catholics and their hierarchy, is a perfect and significant sign of the times. Had such an enterprise been attempted in the reign of George the Third, riots would have occurred, and the very masons been murdered at their work.

The Archimedes steamer which is propelled by a screw, is likely to visit your good city of Gotham. The patentee and proprietor of *the screw*-propeller is very desirous of having an opportunity of crossing the Atlantic, if he can get his vessel chartered for the voyage. This gentleman, Mr. E. P. Smith, in reply to a paragraph which insinuated that the last voyage the Archimides took to Holland had affected her works, writes to a morning paper of the 14th:—"The Archimides has run 5,000 miles without the slightest derangemet of her machinery, or any kind of material repairs; and she is perfectly ready to start for New York to-morrow morning, should any person want to engage her for such an excursion." Mr. Smith has offered to run her for 5000 miles at sea, against any paddle steamer, for £1000. The Caledonia, sister steam-ship to the Acadia, and the bearer of this communication, shows her great powers in reaching Liverpool from Greenock in sixteen and a half hours. The Columbia, the fourth and last of the Boston, Halifax and Liverpool Line, was launched on the morning of the Caledonia's sailing from Greenock. She is described as a beautiful model.

Lord Brougham has been very seriously ill, but I am happy to state that he is rapidly recovering. His lordship has not got over the severe calamity which he encountered in the loss of his only child—a daughter.

Caution to Smokers.—The Ninawah Gazette, published at Peru, Illinois, relates a singular and fatal accident which happened to Mr. Michael Shannon in that village.—He was looking around in a store room, with a pipe in his mouth; and in his search turned over an empty barrel which stood bottom up. Under the barrel was a keg of powder with the head out. A spark fell into the powder, and Mr. Shannon was so injured that he died during the day.—*N. Y. Eve. Tattler.*

Death of the Oldest Methodist Preacher in the World.—Died, at Kingswood circuit, the Rev. James Wood, Wesleyan minister, in the eighty-ninth year of his age. He entered upon the iteneracy in 1773; and was, at the time of his death, the oldest Methodist preacher in the world. Having traveled fifty-three years, fourteen years ago (reckoning from next conference) he become a supernumerary. He continued to preach as long as his strength would allow, and only desisted when the infirmities of advanced age had entirely disabled him. —*English Wesleyan Magazine.*

WAR BY STEAM.

While America is yet sleeping, France as well as England has awakened to the necessity of organizing a Steam Navy.—Louis Phillippe has sanctioned an ordinance appropriating nearly six millions of dollars for steam packets from Havre to New York; from Bordeaux and Marseilles to Havanna; from St. Nazaire to Rio Janeiro, and three secondary lines to Mexico, Central America and Buenos Ayres.—The arrangements comprise 14 ships of 450 horse power each, and 4 of 220.

All these steamships are to be men-of-war. England too, assigns her naval officers to the command of her mercantile steamers. Alexander of Russia is also aroused to the importance of this subject. All the great European powers are aware that when the next great war takes place, that nation which can bring into action the most powerful steamships will be mistress of the seas. The steam frigate, by the facilities which it possesses of selecting the most favorable position for attack, and changing it at pleasure; of advancing and retreating at will; of turning to its own benefit the circumstances of wind and tide which embarrass its adversary; and applying its superfluous power to the most destructive of all weapons, steam cannon, can annihilate a fleet of vesels which depend on the caprices of the elements. Nations which aspire to rank as first powers, must be constantly increasing their steamers to keep pace with their rivals; and perhaps the final effect may be that the means of warlike destruction will become so overwhelming, that the nations of the world conscious that a single defeat would be utter ruin, will refrain from playing so hazardous a game; and thus, paradoxical as it may seem, the increase of the destructive powers of war, may preserve universal peace.—*New Yorker.*

FROM TEXAS.

By the arrival of schooners Arab and Henry Clay, from Galveston, we have papers to the 19th. They contain little intelligence of interest. The pilot schooner Santa Anna on her voyage from New Orleans to Texas was struck by lightning for the second time. A Frenchman, a passenger, whose name was unknown, was killed.

The equinoctial storm in Galveston, on the night of the 17th, continued without abatement during the succeeding day.

The elections are going on in Texas.—Little or no political excitement appears to exist. The papers give partial returns.

President Lamar has been very ill, but is now convalescent. The Houston Telegraph has suffered a temporary suspension for want of paper.

We learn by the Austin Sentinel that a gentleman in the vicinity of Bastrop has found three young leopards which he is endeavoring to raise. Two gentleman from San Antonio, recently saw a hyena on the banks of the Cibolo. A great many skins of animals, to us unknown, and not described in works on natural history, were taken from the Camanches in the recent engagement. When further discoveries are made in this country, a most interesting field of enquiry will be open to the zoologist.

The Sentinel of the 5th inst., says that a report reached that city through Metamoras, that the whole state of New Mexico has declared for Texas. A portion of that state is within the boundary claimed by this government, and we have heard it stated that the inhabitants of that country are well disposed towards this government.—*N. O. Bee.*

The North Eastern Boundary.—A few days since we met with a gentleman from the State of Maine, who informed us that on the 5th ult. a party of Surveyors under Capt. A. Talcott, United States commissioner, left Canaan, Vt. for the head waters of Connecticut river, for the purpose of tracing the sources of that river, and also the sources of the Magalloway river. A branch of the party to which our informant belonged, proceeded through Bury, and are now examining the sources of Arnold river, at the head of Megantic Lake, where they expect to meet their companions from the head of the Connecticut. The party are then to proceed along the dividing highlands to the Kennebec road. Another party under Professor Renwick, have proceeded to the Restigouche Bay, from whence they are to trace the highlands agreeably to the Treaty, and expect to meet the first party in the vicinity of the Kennebec road.—A third party, under Major Graham, is employed in running the meridian line from Mars' Hill.—*Sherbrooke, (L. C.) Journal.*

School Teaching in Egypt.—Lane, in his account of the modern Egyptians, describes the mode in which the operations of the schools are conducted. But little capital is invested in the furniture. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the Koran, or of one of its thirty sections, on a little kind of desk of palmsticks. All who are learning to read, recite their lessons aloud, at the same time, rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the Koran; being thought to assist the memory. The noise may be imagined. The motion of the body and the noise are not confined to Egypt; but are frequently practiced in this country.—*Phila. Repository.*

A New Grotto.—Letters from Naples announce the discovery on the southeast slope of the hill of Pausilippo, of a new grotto, apparently of great depth, which is filled two-thirds of its height (of forty-five feet) with earth, fine sand and rubbish. The sides of the interior are composed partly of sandstone and partly of walls raised by the hand of man; and here and there on the latter are traces of ornamental sculpture.—About four hundred paces from the entrance are twelve colossal marble statues, buried to the shoulders in the rubbish; the heads of which are mutilated to such an extent as to make it impossible to determine what the figures were intended to represent. Among the rubbish have also been found some Greek and Roman coins in copper and silver. This grotto can be entered only when it has been swept by the sea breeze blowing in that direction, the air at other times, being so highly rarified as to make respiration difficult, and extinguish light. The Minister of the Interior intends to propose to the King that it shall be cleaned out at the expense of the government.—*English paper.*

A Noble Cow.—Mr. Sanby, of Woodside Delaware, gives, in the Delaware Journal, a statement of the performance of his cow 'Blossom,' in the way of milk giving. It almost exceeds belief. 'Blossom,' is a thorough-bred, short-horned Durham, five years old. The statement gives her produce of milk for one week, commencing on the 13th of June last. She was milked three times each day. The first day, she yielded 34 1-2 quarts; the second 34 1-2; the third 35; the fourth 36; the fifth 35; the sixth 36 1-2; the seventh 36;—total, 247 1-2 quarts in seven days,—averaging 35 quarts each day.—*Boston Post.*

The Rope Walk at the United States Navy Yard in Charlestown is said to be the most perfect establishment of the kind in the world. It is 1000 feet long, with granite walls, slate roof, and iron window shutters. The work is done with an enormous steam engine, by which the hatchelling dressing, spinning, and almost every other operation in making a rope or cable, is done. About one hundred of the spinning, hatcheling and dressing machines are in one room, in operation by steam. By the spinning of hemp in a machine, a more even thread, and consequently more perfect rigging and cables are formed. At this ropewalk, we understand, the principal rigging for our navy, is, or can be made.

Temperance Pledge.—We understand that on Sunday last, the Rev. Mr. Curry, pastor of the Catholic church in this city, administered the temperance pledge to three hundred and sixty of the Irish who attend that church. Mr. Curry has been unwearied in his exertions in the cause of temperance, among that class, and we are happy to hear that his labors are likely to be rewarded with abundant success. We understand that they pledge themselves against drinking any kind of ardent spirits, wine or ale, and are not to visit any place where these articles are sold.—*Providence Journal.*

Small Offerings.—The Foreign Missionary Chronicle says, "Let us not overlook small offerings. If we mistake not, the larger part of the receipts of several prominent British Societies is made up of penny-a-week subscriptions. The Roman Catholic L'Oeuvre de la Propagation de la Foi or the Institution for the Propagation of the Faith, whose members are now found in several of the Continental States and in Great Britain, has collected a very large sum by snbscriptions of only one half penny a week from each member with an Ava Maria prayer daily!" We suspect that the prayer to the Virgin did not greatly benefit the subscription. But we approve highly of the plan of *the frequent and regular* payment of small subscriptions. They promote two excellent purposes; they establish *habits of benevolence*, and they employ for useful purposes those small sums which are otherwise apt to be wasted.—*Baptist Advocate.*

Church of England and American Episcopacy.—Many of our readers are familiar with the fact, that a law has for many years existed in Great Britain, prohibiting the clergy of the Protestant Episcopal Church in this country from officiating in any of the churches or chapels of the Anglican Establishment. By the Archbishop of Canterbury, the restriction thus imposed has been removed. Such a measure may eventually result in a stricter union and a greater assimilation of American with English Episcopacy.—*Ib.*

New York Legislature.—Two important laws were enacted at the late session, in compliance with the petitions of abolitionists, highly beneficial to people of color. The first secures the right of trial by jury to persons claimed as slaves, and the other protects the free citizens from being kidnapped or reduced to slavery. The Governor is authorized to employ an agent, at the expense of the State to effect the restoration of any free citizen of this State who may be kidnapped or held in slavery in any of the states or territories of the United States.—*Anti-Slavery Reporter.*

As an evidence of the mildness of the weather at this season, a gentleman brought us from Dorchester, this morning, several branches of an apple tree, thickly studded with blossoms'—*Boston Journal of October* 9.

Pirates.—A warrant was issued by one of the magistrates of Newburg, on Friday, and placed in the hands of officer Middleditch, one of the officers of that place, who succeed in arresting one of those boat pirates who infest our city. There are other pirates concerned and among those least suspected.

NOTICES.

A Lecture on the Pleasure of the Observation of Nature, will be delivered by A. L. Saunders, M. D., before the De Ruyter Institute Quæsitor Scientiæ Society, on Fourth-day evening, the 21st inst., at 6 o'clock. Two Descriptions are also to be given by J. B. Wells and A. Mitchell. A general attendance is respectfully solicited.

By order of the Society,

H. BABCOCK, Pres't.

L. D. AYRES, Sec'y.

Notice is hereby given to the inhabitants of this village and the vicinity, that on Second-day, 19th inst., a Primary Department for Boys was opened in the De Ruyter Institute, Mr. Thomas E. Babcock, Teacher. It now remains for parents to say whether their sons shall advance rapidly in their career of improvement, and thus be early prepared for the active pursuits of life. Term-Bill, $2,50 a term, or $1,[illegible] for the remainder of the present term.

WANTED IMMEDIATELY, at this office, as an apprentice to the printing business, an active industrious lad, from 14 to 18 years of age, who can come well recommended.

MARRIED.

In Scott, on the 14th inst., by the Rev. Joel Greene, Rev. JAMES BAILEY, of this village, and Miss TACY HUBBARD, of the former place.

On the same day, by the same, SILAS BAILEY, M. D., of Br[illegible], and Miss MARGARET BURDICK, of Scott.

LIST OF LETTERS.

Received at this office for the week ending October 20th.

Eli S. Bailey, (to [illegible] at that time will be impracticable, you will be visited by a brother.) A. Fitch, (we want a first rate article.) George Skinner, (our opinions harmonize on the subject.) Thos. S. Alberti.

LIST OF RECEIPTS.

For the Register for the week ending October 20th.

D. C. Richmond $2, cr E. Wells. S. S. Streeter $2, cr Nancy Davis. Hopkins Burlingame $1.12. David Cardner $2. G. P. Maxson $1, cr Wm. Rumville.

ADVERTISEMENTS.

THE PHILADELPHIA MIRROR, A WEEKLY JOURNAL OF LITERATURE AND NEWS.

The subjects of this periodical will consist of original and selected tales, sketches, biography, essays, poetry, &c. &c. together, with a general synopsis of foreign and domestic news upon the cover.

SOMETHING TO BE CONSIDERED.—It is presumed that most persons who have subscribed to any of our large weekly newspapers are aware that it is next to impossible to preserve them in an unmutilated state, consequently we have adopted the present plan, by which we secure all the advantages of *a newspaper*, and still retain the conveniences of a periodical.

The body of this work will consist of what is termed literary matter, correctly arranged, and with the last number of each volume we shall publish an index of contents and title-page—issued in a convenient form for binding. The cover will consist of foreign and domestic news, notices of marriages, deaths, &c., and all subjects that generally comprise the news departments of weekly papers.

The proprietor has effected such arrangements as shall enable him to furnish choice productions from the prolific pens of most of our prominent writers.

TERMS.

The MIRROR is published every Saturday; each number will contain eight large quarto pages, enveloped in a finely printed cover, at the very low price of *Two dollars and fifty cents* per annum, payable in advance. No subscription received for a less period than one year. Postmasters and others who procure two subscribers, and remit Five Dollars to the proprietor, shall receive the Third copy *gratis*.

As two dollars and fifty cents, in many instances, is an inconvenient sum to remit by mail, therefore, if any person will send us *two dollars*, they will be credited that amount, and receive the work accordingly.

All orders addressed to the publisher, WM. B. ROGERS, No. 49 Chesnut street, Philadelphia, (post paid,) will receive immediate attention.

Editors of newspapers, by copying this prospectus, and sending a paper of the same to the office, shall receive the Mirror for one year.

Any money current in the respective states in which the subscribers may reside, will be received in payment for subscription at *par*.

W. B. ROGERS.
Editor and Proprietor.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	——
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3-8a1
Red Back Money	3-8a1
Millers Bank, Clyde	25
Farm. Bank, Seneca co.	25
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-2
Schuylkill Bank	broke
Towanda Bank	4 1-4
Honesdale Bank	4 1-4
Susquehanna co.	4 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI:	——
MISSOURI:	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	
CANADA	5a7

PRICE CURRENT.

ASHES. Pot, per cwt.	4,88
Pearl	5,25
FISH.—Mackerel No 1, bbl.	13,75
" No 2	11,25
" No 3	6,00
Shad	9,50
FLOUR.—N. Y. super. canal	5,00
Ohio	4,88
Rye Flour	3,00
Indian Meal	3,00
GRAIN,—Wheat, Northern	1,10
" Western	——
Rye	,65
Corn, 56lbs.	,60
Barley, do.	,65
Oats	,40
Beans, per tierce	13,00
MOLASSES, gal.	,30
OILS.—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS.—Beef, Mess	14,75
" Prime	10,00
Pork, Mess	15,75
" Prime	13,50
" Fresh, per cwt.	8,50
Butter, Orange, lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

AWAY FROM THE REVEL.

Away from the revel, the night star is up;
Away, come away, there is strife in the cup!
There is shouting of song, there is wine in the bowl,
But listen and drink, they will madden thy soul.

The foam of the goblet is sparkling and bright,
Rising like gems in torches' red light;
But the glance of thine eye if it lingers there,
Will change its mild beam for the maniac's glare!

The pearl-studded chalice, displaying in pride,
May challenge thy lip to the purple draught's tide;
But the pearl of the dew-drop, the voice of the breeze,
Are dearer, and calmer, more blessed than these.

Oh! come, it is twilight; the night star is up;
Its ray is more bright than the silver-brimm'd cup;
The boat gently dances, the snowy sail fills,
We'll glide o'er the waters, or rove on the hills.

We'll kneel on the mountain, beneath the dark pine,
Our heart's prayer the incense, and nature the shrine,
Back on the festal we'll look from the wave,
As the eye of the free on the chains of the slave.

Oh! come, it is twilight; the moon is awake;
The breath of the vesper chime rides o'er the lake;
There is peace all around us, and health in the breeze,
And what can be dearer, more blessed than these!

MISCELLANEOUS.

THE HOLY LAND—A NEW DRAMA OPENING THERE.

Beyroot, on the coast of Syria, promises to be the point of attraction for all Europe. Here are the fleets of the great powers, including our own; also the captured Turkish fleet from Egypt, various diplomatic agents, &c., all eagerly awaiting the result of the expected battle between the 40,000 Egyptian troops (many of them Albians) inside, and the daring and fierce Druses of the Lebanon mountains that covered the plains and menaced the very gates of the city.—It is very clear that the motley army of Ibrahim have some qualms about grappling with the desperate Druses, whose implacable hatred for those who have bitterly persecuted them as Christians, rouses them to heroic courage. The Albian soldiers, too, are insolent within the city, and while M. Theirs, at Paris, is deploring the quadruple treaty, by which France can no longer aid the cormorant appetite of her dear Egyptian ally, French gentlemen are insulted in the streets of Beyroot and their people murdered; and to appeals for the retribution of such crimes, the arrogant Pachas turn a deaf ear, saying that a revolt would follow the execution of one Turkish soldier for killing a Christian. In whatever point of veiw these interesting scenes now evolving into a new drama, are regarded, we can not but be impressed with the belief that the Holy Land of all Christians is once more to be redeemed from the grasp of the Saracens, by another crusade. The exciting cause to which we are to impute the extraordinary march of science within our time—in fact to our own Fulton, whose invention has unbarred and unbolted the iron partitions by which mankind have been separated and their prejudices thus nurtured—the desire, sprung up too, as all great revolutions on earth have done, from commerical enterprise—the genius and daring courage of merchants—to have a speedy steam overland route through Syria and Persia, from England to India—has unquestionably opened the door to the *second grand drama* which seems now about to be enacted on that sacred territory which has been for near 2000 years struck out of the Christian world, but is now, perhaps, under other Cœur de Lions, destined to see implanted the red cross standards on those plains where Darius and Xerxes, and Alexander, and Semiramis triumphed, and where the harp of David was heard, and the scenes of Calvary, and of Jerusalem, and of Titus, passed. Connected with these events *in future* may be another greater and farther east; that of the meditated conquest and Christianizing schemes of England on China. But the subject is too full of thought and new developements to be pursued in these columns.—*N. Y. Times & Star*

Steam Gun.—Perkins' Steam Gun is about to be exhibited publicly in Philadelphia. The Sentinal says that the gun and generator are the production of Mr. A. M. Perkins of London, who has invented an entirely new method of generating steam, which has been successfully applied to steam engines, and is at once so simple, safe in its operations, and economical, as to leave little doubt that with its aid, the steam gun will ere long rank among the first instruments of warfare. The instrument is capable of throwing at the rate of 158 balls a minute, and with such tremendous force that they are flattened thinner than a wafer on striking the iron target.

A gun of a similar construction was exhibited several years ago in London in the presence of the Duke of Wellington and other distinguished officers of the ordnance department, by which balls of an ounce weight were propelled at the distance of 35 yards through an iron plate one-fourth of an inch in thickness; also through eleven hard deal boards one inch in thickness, placed at the distance of an inch from each other. Continuous showers of balls were also projected with such rapidity, that when the barrel of the gun was slowly swept round in a horizontal direction, a plank, twelve feet in length, was so completely perforated that the line of shot holes nearly resembled a cut from one of its ends to the other.—*Amer.*

The Effect of Habit on the Infant Mind.—I trust every thing to habit; habit, upon which, in all ages, the law-giver, as well as the school-master, has mainly placed his reliance; habit which makes every thing easy, and casts all difficulties upon the deviation from the wonted course.—Make sobriety a habit, and intemperance will be hateful and hard; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth—of carefully respecting the property of others—of scrupulously abstaining from all acts of improvidence which can involve in distress, and he will just as likely think of rushing into the element in which he cannot breathe, as lying, or cheating, or stealing.—*Lord Brougham.*

Varieties.—It has been said that woman must possess either beauty or knowledge to ensure the favorable notice of others. The *former* let them remember, is the rare gift of nature, while the *latter* may be acquired by every one. John Wilkes who was as famous for his ugly face as for being universally popular in society, used to say that it took him but five minutes to talk away his ugly face.

"Want of perseverance," says Madam Necker, "is the great fault of woman in every thing—in knowledge, morals, attention to health, friendship, &c." I doubt the position in the fullness which she gives it. But if of any reader it is true, may not the kowledge of the evil, be the first step to its remedy?

"Doing as others do," says Cecil "is the present principle and evil of female character. This, so far as it prevails either with man or woman, is the ruin, the death, the grave of all that is noble, and virtuous, and praiseworthy." True independence of character equally removed from wilfulness and obstinacy on the one hand, and timidity and weakness on the other, is the source of many virtues.

The wife of John Hancock was remarkable to the close of her life for her apparel. "I will never forgive," said she, "a young female, who does not dress to please, or who seems pleased with her dress."

The beau ideal of a desirable companion, of either sex, combines quick feelings with a serene and self-possessed temper.

The Lost Bible Found.—Most of our readers have seen historical notices of the misfortunes of the family of the Rev. Mr. Caldwell, of New Jersey, in the revolutionary war. Mr. C. was pastor of the Presbyterian church at Elizabethtown, and like most of the clergy of that time, was a zealous whig. His activity against the British made him a mark for their vengeance, and in one of their frequent incursions into that neighborhood, when he was from home, a company of soldiers surrounded his dwelling and one of them deliberately levelled his musket at Mrs. Caldwell, while on her knees at prayer, and fired, killing her instantly. The party then retreated, carrying off several articles of plunder, and among them Mr. Caldwell's family Bible. Not long ago, and more than sixty years after the event we have been recording, an old woman living on Long Island, called on one of the grandchildren of Mr. Caldwell, at Morristown, N. J., and presented this identical Bible, containing the family record as made by Mr. C. in his own hand writing—then the record as made by the soldier who stole it; and various memoranda by subsequent possesors.—*Sentinel.*

Wolf Scalps.—*A Speculation.*—The Nashville Banner says, "By an old law in this state a premium of three and a half dollars is paid out of the state treasury for every wolf scalp taken over a certain age, say six months. The Hamilton Gazette relates an anecdote under the caption of "Tennessee Yankeeism," of a man in the upper end of that county, who, wishing to do the state some service, caught a couple of old wolves, took them home, and in the course of a year has reared a brood of law offenders, which he executes from time to time, as they reach the proper age, receiving for their scalps the premium in such cases made and provided! We agree with our brother of the Gazette, that this fellow "is all sorts of a Yankee," and may be safely matched against the shrewdest nutmeg-venders in all Connecticut."

A Woman Worth Having.—In Mr. Morrison's centennial sermon at Peterborough, N. H., he says: "Early in our history, the hand card, the little spinning wheel, and the loom with the hand shuttle, were almost the only instruments of manufacture in this place. *The grand-mother of General Miller paid for four hundred acres of land in fine linen, made entirely (except getting out the flax) by her own hands.*" The Gen. Miller here spoken of, is the hero of the Battle of Niagara or Lundy's Lane, in the last war; and should war again threaten our borders, or our institutions be placed in danger from causes without, it will be the children of such mothers, the free, uncorrupted, hardy sons of the country, that will prove its safegurad.—From the feeble, enervated chil'ren of luxurious idleness, *men* cannot be reasonably expected.

Eloquence.—Different styles of eloquence, each producing the desired effect:

"Contribute liberally, my Brethren, give such a sum as you would not be ashamed to place on the altar of Heaven in presence of an assembled universe."—*Bishop Griswold's Charity Sermon.*

"Give generously my Friends, not fourpence-half-pennies, but run your hands into your pocket up to the elbow, and bring out a handful, as a sailor would do if you needed his assistance."—*Rev. Mr. Taylor, before the Bristol Seaman's Friend Society.*

Wet Feet.—How often do we see people tramping about in the mud, with leather soaked through, and how often do we see such people, when they return home, sit down by the fire-side, and permit their feet to dry, without changing either stockings or shoes. Can we then wonder at the coughing and hacking and rheumatism and inflammation, which enable the doctors to ride in their carriages? Wet feet most commonly produce affections of the throat and lungs; and when such diseases have once taken place "the house is on fire,"—danger is not far off, therefore let us entreat our reader, no matter how healthy, to guard against wet feet.—*Medical Advertiser.*

Bonaparte on the Cowardice of Suicide.—"Suicide is a crime the most revolting to my feelings; nor does any reason present itself to my understanding by which it can be justified. It certainly originates in that species of fear which we denominate cowardice. For what claim can a man have to courage who trembles at the frowns of fortune? True heroism consists in becoming superior to the ills of life, in whatever shape they may challenge him to the combat." On another occasion, when talking on the same subject, Bonaparte observed, "If Marius had slain himself on the Marshes of Minturnae, he never would have stood the seventh time for Consul."—*Anatomy of Suicide.*

FOR THE FARMER.

LARGE AND SMALL FARMS.

We have heretofore alluded to the mania which seems to be cherished by the farmers in this country for large farms—for cultivating many acres of land. This subject is well handled in the following article from the Farmers' Cabinet.

"I wish my brother farmers would think very seriously on the advantages to be derived from the system of cultivating no more land than can be well manured. The desire for more land has been the ruin of thousands, who would at this time have been well off, if *their friends* had deprived them of one half the number of acres which they at one time possessed; while the extra labor and anxiety consequent upon a business so spread abroad, are all that many have ever gained, and all they had a right to expect to obtain. And it would appear to be a fatality to which persons of this sort are subject for they would surely be able to see *the nose in the middle of the face*—for one is not more plain than the other. If ten acres of land can be made to yield as much as one hundred, merely by concentrating upon the means of improvement, the labor and care necessary for the cultivation of one hundred acres, the result must be profit of mind, body and substance, absolutely astonishing! Now only for a moment calculate the difference in labor, in hauling the manure over one hundred acres instead of ten, and after that the spreading it abroad! then comes ten times the ploughing, harrowing, sowing with ten times the quantity of seed, hoe-harrowing, mowing or reaping, and binding and raking over one hundred acres instead of ten, and extra carrying crops; and after all this, *ten times the rent to pay*—I declare it appears to be a species of insanity, this desire for more land.

I have lately seen a farm where all these evils are embodied—of excellent natural fertility, fields large and lying on an easy declivity, with every facility for permanent improvement, marl of the richest quality in the middle of the estate, and within three feet of surface. Now, if the owner of this fine farm of about two hundred acres, would confine his labors to ten acres of land adjoining his house, and giving all the rest to the stock upon the farm, only mowing the weeds to prevent them from seeding his and his neighbor's land, I believe he would then *profit*, while at present he must *make a loss.*

I was told yesterday of a farmer who cultivated one acre of land adjoining a field of thirty acres—both were planted with rye; and at harvest a bet was made that the yield of the one acre was equal to that of thirty acres; this was, however, lost, for the crop of the thirty acres measured exactly *three quarters of a bushel more than the one acre*—these fields I have seen this day: and I have also seen another field, where the owner offered to dispose of the crop of rye *for a dollar an acre*, but could get no purchaser at that price!

Now, is it not much better to double the crop than to double the number of acres? But I have land lying before me, which would yield five hundred per cent. more than it now does, by extra management.

An Old Farmer.

There is not a more independent being in existence than the farmer. The real farmer, he who attends strictly to the duties of his profession, who keeps every thing about him snug and tidy, and who seeks every opportunity to introduce such improvements of the day as will tend to add beauty and worth to his farm. Such a farmer is always happy and he lives, as it were, in a little world of his own, with nothing to trouble him save the cares of his farm, which, by the way, are considered rather as pleasures than otherwise. His mind is always at ease, and the duties of his calling are performed with a good degree of pleasure.—When the toils of the day are o'er, and the "night cometh," he takes his seat at the domestic fireside, and whiles away the evening in sweet converse with his little family circle. The toils of the day have been perhaps rather arduous; but what of that? They are drowned and forgotten in the pleasures of the evening. And then he feels a sincere pleasure on reflection, that while he rests from his labors his business continues to flourish. His crops are growing and preparing for harvest; his cattle, &c., are fattening ready for the market, and every thing prospers. With such thoughts as these, he can calmly resign himself to the night's repose, and rise on the morrow with the returning sun, refreshed and prepared for the duties of another day.—*Mo. Adv.*

ADVERTISEMENTS.

Type and Stereotype Foundry,

74 Fulton corner of Gold street.

THE subscribers would respectfully announce, that they have purchased the extensive and well-known Type Foundry, formerly occupied by Messrs. Conner & Cooke, and removed the same from the corner of Ann and Nassau streets, to 74 Fulton corner of Gold street, their present location.

Having made extensive revisions, alterations and additions, they are now prepared to execute orders of any magnitude that they may be favored with, with promptness and on as favorable terms as any other Foundry in America.

A New Specimen Book, containing specimens of Types, Ornaments, Borders, Flowers, Rules, &c., is in active preparation, and will be speedily issued, and found to contain as large and well selected an assortment as at any other foundry. All articles exhibited in the Specimen Book formerly issued by Conner & Cooke, can now be furnished from this Foundry without delay, with many since added.

The subscribers are Agents for the sale of the WASHINGTON and SMITH PRESSES, which, together with Chases, Cases, Composing Sticks, Furniture, Ink, and all articles used in the Printing business, will be kept on hand, and furnished at the manufacturers' prices.

WM. HAGAR & CO.

New York, Sept. 12, 1840.

Fall & Winter Fashions

JUST received by J. M. LETTS.
Sept. 8, 1840.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in this vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and plumbs.—Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer, fall or winter. The farm is well watered with a small brook and several never failing springs, and is situated in a good and peaceable neighborhood of wealthy farmers, one mile west of the local center of the town of Preston, Chenango county, N. Y. It lies on the west side of the road leading from Pharsalia to the village of Oxford, which is about 4 1-2 miles distance to the south east. The road leading from Macdonough village to Norwich, the county town, runs from west to east through the center of the farm. It is about six miles to Norwich. The farm is situated about eighty rods north of the Seventh-day Baptist meeting-house, and two miles west of the Congregational meeting-house two and a half miles east of the Free-will Baptist & Universalist meeting-house, and two and a half south west of the new Baptist meeting-house. The District School house adjoins the premises. For pleasantness of situation, religious, social and political privileges, we presume it cannot hardly be surpassed in the western country. One quarter, or even one third of the purchase money may remain on bond and mortgage for years.

29w4 JOSEPH TRUMAN.

Preston, Sept. 13, 1840.

Election Notice.

State of New York,
Secretary's Office, Aug. 17, 1840.

To the Sheriff of Madison County:

NOTICE is hereby given you, that at the next General Election in this State, to be held on the Second, Third and Fourth days of November next, (except in the city and county of New York, in the city of Brooklyn, and the town of Bushwick, in the county of Kings, where the elections are to be held on Wednesday, the fourth day of November next,) the following officers are to be elected:

A Governor and a Lieutenant Governer, Forty-two Electors of President and Vice President of the United States. You will also take notice, that the term of service of David Wager, a Senator for the fifth district, to which the county of Madison belongs, will expire on the last day of December next, and that a Senator for the said district is to be chosen in his place, at the said next General Election.

You will also take notice that two Representatives in the 27th Congress of the United States, for the 23d Congressional district, consisting of the counties of Onondaga and Madison, are to be chosen at the said next general election.

At the same General Election, the following officers are to be chosen in your county: three Members of Assembly; a Sheriff of the county in the place of John M. Messinger, whose term expires on the last day of December next; a county Clerk, in the place of Alexander Donaldson, jun., whose term expires on the last day of December next; and three Coroners in place of James Berthrong, Zadoc Beebe, and James Cowan, whose terms expire on the last day of December next.

Yours respectfully,
JOHN C. SPENCER, Sec'y of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.—Dated Sept. 1, 1840. 29tae
JOHN M. MESSINGER, Sheriff.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 26w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Agent.

August 24th, 1840. 26tf

WOOD.—A few cords of good wood wanted immediately at this office.—Oct. 6.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Head Quarters Going for Bots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf

De Ruyter, Aug. 18, 1840

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.

De Ruyter, July 10, 1840. 10tf.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

Sept. 1.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

Friction Matches.

The subscriber is now manufacturing a genuine article of Friction Matches, which he keeps on hand, and for sale on the most liberal terms.

ELISHA STILLMAN.

De Ruyter, March 17th, 1840.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on [illegible] Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

24 FINE METALLIC CLOCKS, warranted, at the low price of $4 each, this day received at the STONE STORE.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 9.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adzs and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of Blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.

S. M. HOUSE.

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. [illegible] Store, Albany street, where they can be accommodated on the shortest notice.

☞ Cutting done to order.

De Ruyter, June 16, 1840. 11m6

R. HOE, & CO.

Press Makers and Machinists.

Nos. 29 & 31 Gold-Street-Factory, New York.

HAVE constantly on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and [illegible] of every description. Among their extensive assortment may be found the following:

The Single Printing Press, Imperial, No. 5, 3, 2, [illegible] from $300 to $250. Super Royal [illegible] $240, Medium do. price $230; the Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $300 to $250; Super Royal $240, Medium $230, Foolscap $150; [illegible] Improved Standing Machines, from $100 to $125. Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $325; Hoe's patent iron Copper Plate Presses $150 to $350, Sadlier's Presses $150, Book Binder's Presses and Ploughs $8, Plough knives each, $1; Patent Ruling Machines, to rule one side, $125, do. to rule both sides $150; Chases $2 to $15; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten lines Pica, per [illegible] 25. [illegible] lines do. 30. Five lines do. [illegible] 34, Canon 36, Double [illegible] English and Double Pica and Double Small Pica 38; Paragon, Great Primer, English, and Pica, 38; Pica, on Small Pica body, 44; Small Pica, 44; Long Primer, 38, 40, 42; Bourgeois 64; Brevier, 64; Minion, 46, 54, 66; Nonpareil, [illegible]; Pearl, [illegible]

An extensive assortment of [illegible] ornaments in type, Flowers, &c. &c., for sale at the established prices.

New York, March, 1840.

Agents for the Register.

NEW-YORK.

Scott—[illegible] Potter, Henry C. Hubbard, Rowland P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Alm. Burdick, Ephraim Maxson, Isaac Brown.—*Leonardsville*, Dennis Hardin.
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Truman.
Adams—[illegible] Greene, Rev. William Greene, Henry H. Baker.
Berlin—John Whitford.
Petersburgh—Rev. [illegible] Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford.
Alfred—Rev. James H. [illegible], Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel F. Lamphear.
Bolivar—Lewis G. Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Wilson, P. M.
Skaneateles—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Lev. H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, OCTOBER 27, 1840. NUMBER 34.

RELIGIOUS.

From the New York Observer.

FAIR WEATHER WORSHIPERS.

Judging from the comparative numbers that meet for the public worship of God on pleasant and stormy Sabbaths, we might incline to the opinion that the majority of church-going people are fair-weather worshipers. But this may be an uncharitable judgment. Perhaps other causes besides the storm, detain the absent at home. Sickness in the family, their own ill health, their fears of ill health from exposure, and other reasons may lie in the way and satisfy them that it is right to neglect the sanctuary. Such excuses may be good. Of this, every one must be his own judge.

But we fear that very many are quite too ready at finding an excuse, and too quick at inventing one, when none is to be found. It will serve a valuable purpose for those who are in doubt as to their duty, to enquire when an unpleasant Sabbath comes, would the weather this day compel me to break an engagement with a friend? Had I made an appointment of business, even of small moment, would I, upon a week day, neglect that appointment and suffer loss rather than be exposed to the unpleasantness of the weather. We have made an engagement to meet a friend in the sanctuary, an engagement not of small but of infinitely important consequence and we shall suffer serious loss if we break it.

Many Christians comfort themselves in the neglect of duty on the Sabbath, by the reflection that they may improve their time at home so profitably that absence from the house of God will work them no serious injury. We doubt the possibility of any Christian improving his time profitably while in the violation of a known obligation or the neglect of a known duty. We have met with some of the most eminent instances of piety in those who were always absent from church. But they were afflicted saints whom the Providence of God had laid upon beds of languishing, and into whose souls the rich consolations of the gospel were constantly poured. There they lay, longing like the pious Psalmist in the wilderness for the courts of the Lord, and finding in their sweet experience that God was not confined to places or times in the dispensation of his grace. But we never knew an eminent saint who for slight reasons was absent from the sanctuary on the Sabbath. The desire for the public ordinances of the gospel will grow with the growth of grace in the heart. And as their neglect uniformly arises from a want of spirituality, the professor *at home* has as little inclination for seeking after near and holy communion with God as he had for going abroad. The less devout he seeks to be, the more quiet is his conscience that might reproach him, if he *thought* seriously in his closet.

It has often been said that ministers preach their best sermons on rainy days. If this be not correct, it is nevertheless a fact that Christians who have practised some self-denial in order to hear the sermon, enjoy it more than they would, had the weather been so pleasant as to have invited them out. It has cost them something to hear that discourse and it is not strange that they relish it well. But it is not a good plan for pastors *always* to lay aside their *intended* discourse when they find a thin house. It is not in man to direct his steps. Perhaps the truth may be more pointed and powerful when addressed to a few, and thus achieve more good than if it had been shared among many.

Nor is it well to rebuke those who are present because others are not there. But it is not an uncommon thing for ministers to take occasion to speak of the duty of attending public worship, the criminality of those who stay away, and the importance of greater punctuality, when those who stay away, and the importance of greater punctuality, when those who need the reproof are sure not to hear it, and those only are rebuked who are never censurable. It would be more wise to improve some opportunity when the whole congregation is gathered to remind the negligent of their duty, and to exhort them not to forsake the assembling of themselves together as the manner of some is. The punctuality of a people depends much on the pastor. By judicious, timely, kind and faithful counsel and discipline, he may bring his flock into *habits* of regularity and fidelity in attending upon the means of grace. The *habit* must be formed. When that point is gained, the pastor knows that his people will be in the house of God to be fed "with the finest of the wheat" that he may prepare. He will not have the mortification and discouragement after having consumed a week in careful preparation for the pulpit, to find when the Sabbath comes that those whose spiritual interest he desired to promote, were enjoying their indolent repose at home in preference to the banqueting house of the Lord.

THE REIGN OF CHRIST.—In his resurrection from the dead, the King immortal conquered death, and him that had the power of death, that is, the Prince of darkness. And, after ascending on high, he sat down at the right hand of God, *from henceforth expecting till his enemies be made his footstool;* and until he become, according to his rights, the God of the whole earth. Nothing can be more desirable to man—to man if alone in the universe; to man in his domestic and social capacity; to man as an animal or as a spiritual being—than the Reign of Christ. In its sufferings under the reign of sin, "all creation travails, groans, and bids him come." Who that knows the blessedness of the salvation that is in Christ Jesus—the worth of the immortal soul, but feels every other subject of anxiety swallowed up in this—*Let thy kingdom come!* If thus desirable, the universal dominion of the Savior, it is a cheering consideration, that there is nothing in the state of man, nothing in the nature of this kingdom, according to the descriptions of the Bible, which forbids us to expect that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, who shall reign for ever and ever. It is the progress of light, and the darkness flies before it. It is a kingdom of happiness, and all nations will flow unto it, and "call Him blessed."—*Wm. Ward.*

From the New-Yorker.

THE SPIRIT OF DEATH.

Oh! there's a deep and chilling tone
That comes the heart to freeze;
As cold as winter winds that moan
Low through the leafless trees!

And black as midnight's awful gloom
It shrouds the joyous hearth;
And treads with giant strides along
The hall of reckless mirth.

It comes—the Simoom's desert blast—
And breathes its curse around;
And brightest flowers of life and hope
Lie withered on the ground.

It smiles to see before it fall
To earth the proud and strong;
Throwing a blight o'er all our joys,
As, dark, it sweeps along!

Oh Death! thy terrors fearful are
To the benighted soul
Who standing on the verge of life
Doth yield to thy control!

But thou thyself in time shalt feel
Destruction's gripe at last,
And from thy throne of centuries
Be to thy caverns cast!

Aye, proudly though thou bear'st thyself,
Old Time shall lay thee low;
And o'er thy dark and turbid form
The light of heaven shall glow.

EDWARD BRACKET.

In benevolent natures, the impulse to pity is so sudden, that, like instruments of music which obey the touch, the objects which are fitted to excite such impressions, work so instantaneous an effect, that you would think the will was scarce concerned, and that the mind was altogether passive in the sympathy which her own goodness has excited. The truth is, the soul is, generally, in such cases as busily taken up, and wholly engrossed by the object of pity, that she does not attend to her own operations, or take leisure to examine the principles upon which she acts.—*Stern's Sermons.*

Think not that if you were in such a family, under such a ministry, or out of such a particular temptation, the devil would not assault you as he doth; for while Satan's old friend (corruption) is alive within, he will be knocking at the door without.

FOR THE MINISTER.

THE LAW WITH THE GOSPEL.

One may preach with plainness and firmness the obligations of man, the commandments of the law, the precepts of the Gospel, and the entire condemnation of the sinner, and the necessity of universal repentance; he may exhibit a deep seriousness in his ministry, an earnest solicitude for the fruits of righteousness; never hesitating at the strongest representations of the wrath of God and the sinner's peril, nor ever sparing the most urgent appeals to conscience, and exhortations to obedience; and yet he may come far short of the important work of his ministry, and fail almost wholly of the conversion and sanctification of his people. While thus dwelling faithfully on the side of the law, perhaps with occasional glimpses of the Gospel, while thus confined so much to duty and danger, though perhaps with occasional views of grace and glory, he may not understand that one great lesson which a minister should make his habitual study—how to exhibit the union and the mutual relations of the law and the Gospel; how to preach the Gospel under the solemn sanctions of the law; the law under the gracious encouragements of the Gospel; the one to convince of sin, the other to take away its condemnation; the former to furnish the rule, the latter the grace of holy obedience. The preacher may be very clear upon the sinner's ruin, but very dark and indefinite upon the nature and means of his remedy. He may succeed in convincing one of the insufficiency of his own righteousness to make him acceptable to God, but fail grievously in showing the all-sufficiency of the righteousness by faith.—So fully does he teach the holy will of God, as reaching to the thoughts and intents of the heart, that the hearer is brought to feel his entire inability through inherent corruptions to do it. But at this step of preparation for all the gracious disclosures of the Gospel, his light goes out. The preacher fails importunately to direct him to the grace of God in Christ, as that which "worketh in us *to will and to do* of his good pleasure." "One thing is needful"—that grand argument of the Gospel, which, after the failure of all others, has gained in all ages and places such wonderful victories over the hearts of the ungodly—the simple holding forth of "*Christ crucified*" in his amazing love and abounding grace; his tenderness to pity; his freeness to receive; his power to save the uttermost; the fulness of his merits to remove the condemnation, and of his Spirit to sanctify the heart of the chief of sinners."

"Such a preacher, as I have endeavored to describe, was in a great measure exemplified in the early ministry of the now Evangelical Chalmers. His labor was fruitless: it remained so, till (to use his own words) he became impressed by the utter alienation of his heart in all its affections and desires from God. It was not till reconciliation to him became the distinct and prominent object of his ministerial exertions; it was not till he took the scriptural way of laying the method of reconciliation before his people; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through Christ's Mediatorship to all who ask it, was set before them as the unceasing object of their dependance and prayers; it was not, in one word, till the contemplation of his people was turned to these great and essential elements in the business of the soul providing for its interests with God and the concerns of its eternity, that he ever heard of those changes of character and life, which before he had earnestly and zealously sought after.—*Bishop McIlvaine's charge to the Clergy of Ohio.*

HOW TO MANAGE A CONTROVERSY.

On the spirit in which a controversy ought to be conducted, we have seen nothing better than the following, which we extract from Mr. Wesley's preface to his sermons, for our own benefit and for that of others.

"Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear.—But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then I should not be able to go at all. May I not request of you, farther, not to give me hard names in order to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too; and then there will be small hopes of finding the truth. If once anger arise, *eute kapnos* [like smoke,] (as Homer somewhere expresses it,) this smoke will so dim the eyes of my soul, will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truth by that dreadful light, would it not be loss rather than gain? For, how far is love, even with many wrong opinions, to be preferred before truth itself, without love! We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels!

"The God of love forbid we should ever make the trial! May he prepare us for the knowledge of all truth, by filling our hearts with all his love, and with all joy and peace in believing!"

LABORIOUS MINISTERS.

Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence, even as now extant, fills many volumes; he was perpetually harrassed with controversies with the enemies of the truth, and was one of the most voluminous writers of his day. The same, even more, might be said of Calvin. While in Strasburg he preached or lectured every day. In a letter to Farel, dated from that city, he said that on one day he had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten persons who came to him for advice. In Geneva he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks he preached daily; he was overwhelmed with letters from all parts of Europe; and was the author of works (amounting to nine volumes folio) which any man of our generation would think more than enough to occupy his whole time. And this amid perpetual infirmity, headache, catarrh, stranguary, gravel, stone, gout. Baxter says of himself, that before the wars, he preached twice every Sabbath, and once in the week, besides occasional sermons, and several regular evening religious meetings. Two days in the week he catechised the people from house to house, spending an hour with each family. Besides all this, he was forced by the necessity of the people to practice physic, and as he never took a penny from any one, he was crowded with patients. In the midst of all these duties, though afflicted with almost all the diseases which man is heir too, he wrote more books than most of us can find time to read. All these men were poor. We find Luther begging the elector for a new coat, and thanking him for a piece of meat; Calvin selling his books to pay his rent; and, Baxter was a curate with sixty pounds a year. It may be said that these were extraordinary men, raised up for extraordinary times. This is all true. And if we had such men now, we should have extraordinary times again.—Such men form the times as much as the times form them. Though we must look up to such laborers as these with wonder and admiration, the distance between us and them need not be so deplorably great as it actually is. We may not be called to write numerous folios in the intervals of labor, but we have each his humble sphere in which if each were to labor with assiduity and singleness of purpose, we should soon see a new era in the condition of our Church.—*Princeton Review.*

CONTROVERSY.

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic, they teach that contraries laid together more evidently appear: it follows then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth.—*Milton.*

FOR THE CHRISTIAN.

ENCOURAGEMENT TO WEAK CHRISTIANS.

The pious Richard Baxter thus encouraged his own heart to trust in God and rejoice in Jesus Christ:

"And now, O weak and faithless soul! why shouldst thou draw back, as if the matter was doubtful? Is not thy foundation firm? Is not thy way of life through the valley of death, made safe by him that conquereth death? Art thou not yet delivered from the bondage of thy fears? Hast thou not long ago found in thee the emotions and operations of his Spirit? And is he still not residing in thee as the agent and witness of Christ? If not, whence are thy groanings after thy God, thy desires to be nearer to his glory, to know him or to love him more? Whence came all the pleasure thou hast had in his sacred truth, and ways and service? Who subdued for thee thy folly, pride and vain desires? Who made it thy choice to sit at the feet of Jesus, and hear his word, as the better part, and count the honors and preferments of the world but dung and dross? Who breathed in all these requests thou hast sent up to God? Overvalue not corrupt nature, it brings forth no such fruits as these. Remember what thou wast in the hour of temptation, how small a matter has drawn thee to sin. Forget not the days of thy youthful vanity. Overlook not the case of thy sinful neighbors, who, in the midst of light, still live in darkness and hear not the loudest calls of God. It is no work of Christ's Spirit, that has made thee to differ. Thou hast nothing to boast of, and much to humble and also to be thankful for. The holy desires are, alas! too weak; but they are holy. Thy love has been too cold; but it is the most holy God whom thou hast loved. Thy hopes have been to low; but thou hast hoped in God, and for his heavenly glory. Thy prayers have been too dull and interrupted; but thou hast prayed for holiness and heaven. Thy labors have been too slothful, but thou hast labored for God and Christ, and the good of mankind. Though thy motion was too weak and slow; it has been God-ward, and therefore it is from God.—O bless the Lord, not only for giving thee his word, and sealing it with uncontroled miracles, but also for frequently and remarkably fulfiling his promises, in the answer to thy prayers, and in great deliverance of thyself and of many others; and that he has by regeneration been preparing thee for the light of glory! And wilt thou yet doubt and fear, against all this evidence, experience and foretaste?"

IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US.—For God to dwell in man, is to fulfil the stipulation of the New Covenant, which is of the following tenor: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. I will dwell in them and walk with them: I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Does the reader inquire, if God dwells in him? Let him answer another question: Do you love your fellow men? Christian men, with a love of complacency? all men with a love of benevolence? To this test is the question brought by the beloved disciple in the sentence above quoted. If *we love one another*, God dwelleth in us. Why? Because if we have sincere affection, practical mutual love, we know that something supernatural has been wrought within us. A divine agency has been operating on our hearts. Something natural to us has been overcome or removed; the malevolent tendencies of our nature have been arrested and their power weakened. Something holy and of heavenly origin has been communicated. The tyrant and exclusive passion of selfishness has been dethroned—driven from its strong hold of the heart, "by the expulsive power of a new affection."

But in applying this test, let us not deceive ourselves. Let it be considered whether our love for Christians and for all mankind has encountered any decisive trial. There is often a latent malignity and misanthropy within us, which we do not suspect, because the emergencies have not arisen, which are suited to develop it. Has it been tried by provocation, by opposition, by injuries done to our reputation, our families, or our interest? And has it survived this trial, not only undiminished, but with an augmentation of strength and fervor? If so, it is of the right kind: it resembles that of our divine Master for us. God commendeth his love to us, in that while we were enemies Christ died for us.—*Christian Mirror.*

STUDY PROVIDENCE.—It is a part of atheism not to think the acts of God in the world worth our serious thoughts. And if you would know the meaning of his administrations, grow up in the fear of God: *The secret of the Lord is with them that fear him.* Ps. xxv. 14. God is highly angry with those that mind him not: *Because they regard not the operations of his hands, he shall destroy them and not build them up.* Ps xxviii. 5. He shall utterly root them out.—*Charnock.*

FOR THE SAILOR.

RELIGION ON SHIP BOARD.

The following interesting account is furnished by Mr. J. Ball, of Boston:

Agreeably to your request, I give you a sketch of what I witnessed on the morning of the first of May last, on board a ship in the harbor, ready to sail in a few hours for Europe.

Just before breakfast, the whole crew were summoned around the capstan, when the master, standing by the same, called the roll; after which he said, "*The rules of this ship are these;*

"No profane language will be allowed.

"No ardent spirits shall be on board, or used by any one, either officers or crew.

"Every man shall be required to do his duty promptly, and when all hands are suddenly called, day or night, let no one tarry, as many lives are lost by a little delay.

"Public worship will be held on every Sabbath, and every day a portion of Scripture will be read, and prayers offered, and every one on board will be required to attend, unless detained by sickness, or on duty.

"And now my friends," said he, "we are engaged to be together, and go this voyage at least. I beg of you, therefore, to live in harmony with each other, trying to do each other good, and studying that which will promote each other's happiness. Never call any one except by his own proper name. As we have begun this voyage together, let us think upon what may be its dangers, its hourly perils, the liability to be [illegible] or run down in the night, and remember, that of all the [illegible] the ocean are the most liable to a sudden death. We know that the old must die, and the young are liable to death.

"My friends, are ye prepared [illegible]? If not, I beseech you to read your Bible. Seek God, in prayer, and strive earnestly for the salvation of your souls. Seek an interest in Jesus Christ, [illegible] Saviour, so that if you [illegible] his disciples, you will always be prepared for death and [illegible] eternity."

He said much more, and a more pungent exhortation I have seldom heard. After his address, he leaned over the capstan, the top of which was covered with the star-spangled banner, and offered a fervent prayer, imploring God for his blessing on the officers and crew, and for wisdom and discretion; and that all on board might become the disciples of the Lord Jesus Christ."

FOR THE INFIDEL.

From the New York [illegible]

THE INFIDEL.

It is a fearful commentary upon the doctrines of infidelity, that its most strenuous supporters have either miserably falsified their sentiments in the moments of trial, or still more miserably terminated their earthly existence in utter wretchedness. The gifted author of the "Age of Reason," passed the last year of his life in a manner which the meanest slave that ever trembled beneath the lash, could have no cause to envy. Rosseau might indeed, in some respects, be regarded as an exception to the general remark; but it is well known that this enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness.—But he had no pure, and beautiful, and God-like hopes, fixed on things beyond this world. He loved the works of God for their exceeding beauty, and not for their manifestation of an over-ruling intelligence. Life had become a burden to him; but his spirit recoiled at the dampness and silence of the sepulchre—the cold unbroken sleep—the wasting away of mortality. He perished, the worshiper of that beauty which but faintly shadows forth the glory of the creator, but without hope in the Creator himself. At the closing hour of day, when the broad West was glowing like the gate of Paradise, and the vine-clad hills of his own beautiful land, were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to existence, the last homage of a godlike intellect to a glory and beauty he should behold no more. The blackness of darkness was before him. The valley of the shadow of death was to him unescapable and eternal. The better land beyond it was shrouded from his vision. He had no hope—no prospect for the future—for all that endless future which faith might have gilded with glory and surrounded with blessedness to his soul. He died like the brute,—his utmost hope and expectation like the brute, to perish! O! infidelity, if this is thine end, let me never be thy disciple! X.

BENEFIT OF READING.—By the bye, I have a curious and not uninteresting anecdote to tell you about Leland's "Advantage and Necessity of Revelation." Mr. T. H. Horne was the relator of it to me. In the year 1800, "I was very young," said he, "I unhappily had access to a circulating library, stored with German novels and other [illegible] publications. The consequence was, that I became a thorough-paced unbeliever, still however continuing diligent in business, and to the utmost of my powers, supporting by my exertions as a scrivener, and [illegible] literary drudge, a family of younger [illegible] brothers and sisters of mine. Forced prematurely, to break off my school studies at Christ Hospital, [illegible] for myself [illegible], I [illegible], when I could, for classical reading, and one day I met, and took up Leland on the Advantage and Necessity of the Christian religion.—My object in doing so was anything but religion. I wished, in fact, merely to read the Latin and Greek quotations scattered through the [illegible]. Some passages, however, from one of the fathers, struck my eye. I [illegible] and [illegible] asked myself, what if Christianity were after all to prove true? Ay, what would then become of me?—I was thus led to examine the book, and by the blessing of God, as I had read myself into infidelity, so I was enabled to read myself out of it. I then at intervals stolen from sleep and labor, went through a long course of Biblical study."—*Bishop Jebb.*

THOUGHTS FROM CECIL.—The joy of glory is this, that we shall be ever with the Lord. The joy of grace is this, when the Lord is ever with us.

One of two things ever follows sin, repentance or punishment.

The wrath of man is the rage of man, but the wrath of God is the reason of God. [illegible] full of anger—the [illegible]

The man [illegible] not utter prayer, [illegible]

The life of a man does not consist in what he has, [illegible] and hopes to be.

[illegible] God who is unchangeable in nature.

A DEATH-BED.—A deathbed is a wonderful [illegible] hath [illegible] without a word, who [illegible] have defied [illegible] the consolations [illegible] as long as the [illegible] and the puppet show of life goes on; but when its rapid representation draws to a close, and every hope of [illegible] will appear as [illegible]. Thanks to God, I [illegible] say, that that great awful moment was [illegible] by the dread of repentance, as by the gloom of despair.

FOR THE CHILDREN.

[illegible]

Two little boys, [illegible], the eldest appearing about 13 and the younger 11, called at the lodging-house for vagrants in Warrington, for a night's lodging; the keeper of the house very humanely took them in, [illegible] to be examined, and [illegible]. It appeared that two weeks had elapsed since the poor little wanderers had parted with their parents in London. The typhus fever [illegible] carried off both father and mother, leaving the orphans alone in the world, without home, and without friends. Immediately after the [illegible] parents' memory, they [illegible] to Liverpool, poor and [illegible], they resolved to go [illegible] upon the protection [illegible]. Tired [illegible] and faint, they arrived in Warrington on their way. Two [illegible] contained their all. In the younger boy's pocket was found, neatly covered and carefully preserved, a Bible. The keeper of the lodging-house, addressing the little boy, said, 'You have neither money nor meat, will you sell me this Bible? I will give you 5s for it.' 'No,' exclaimed he (the tears rolling down his youthful cheeks) 'I'll starve first.' To try him still further, 6s. were offered for the Bible; 'No,' said he, 'for it has been my support all the way from London. Hungry and weary, often have I sat down by the wayside to read my Bible, and have found refreshment from it.' He then was asked, 'What will you do when you get to Liverpool, should your uncle refuse to take you in?' The reply may excite a blush in many young Christians. 'My Bible tells me,' said he, 'when my father and mother forsake me the Lord will take me up.' The next morning these refreshed little wanderers rose early, dressed themselves, and set out for the town of Liverpool.—*Preston Pilot.*

Haughtiness is a sure indication of a weak mind and an unfeeling heart.

The Believer's Map.—Men that intend to travel into foreign kingdoms, with any advantage to their parts, or improvement of their experience, do beforehand season and prepare themselves with the language, with some topographical observations of the country, with some general notions of the manners, forms, civilities, and entertainments of the natives there; and do delight to converse with those men who are best learned in these or the like particulars. Surely, as we all profess a journey to heaven, a pilgrimage in this present world, we should have our conversation now where we look to have our everlasting abode with the Lord hereafter. Now, in the gospel of Christ we have, as it were, a map, a topographical delineation of those glorious mansions which are there prepared for the Church; we have a taste and description of the manners of that people; we have some rudiments of the language: in one word, we have abundantly enough, not only to prepare us for it, but to influence all the desires of our soul into it, even as exiles or captives desire to return to their native country. Now, then, if we no way desire to study it, or acquaint ourselves with it; if we seem to desire that the sight of Christ in heaven, and when we may every day have a blessed view of his face in the glass of his gospel, turn away our eyes and regard it not, we do as good as proclaim to all the world, that either our hopes of heaven are very slender, or our care thereof little or none at all.—*Bishop Reynolds.*

From the Morning Star.

A word upon the general subject of Missions.—Jesus Christ with an eye of supreme benevolence looked out upon the world—a vast field of ungathered grain—all ripe and ready for the harvest; but he saw no laborers save here and there a feeble one gathering a handful and fitting it for the garner. He therefore directs his disciples to pray for more faithful laborers, and in due time sends them to engage in this important work. With the spirit of their master, they toiled faithfully in his service, and with great success. Paul caught the same spirit, and hastened to publish the gospel among the perishing Gentiles. The church has been more or less awake to the spiritual wants of a dying world. Emissaries of the cross have "run to and fro" and knowledge has increased. But, notwithstanding the latter day glory now and then throws a cheering beam across the horizon, portentive of its approach, there is much to be done. The wailing of a sinking world come still pouring into the ears of the church, and souls ready to perish cry for the bread of life. We rejoice that this complaint has reached not only the ears but the heart of our churches, and that they have come to the rescue, and entered into missionary labors.

J. F.

"**I will look for Him.**"—This is a peculiar language. It is the language of none in *heaven*. There, all have found him, and are forever with the Lord. It is the language of none in *hell*. There they are only concerned to escape from his hand and to elude his eye. It is not the language of any in the *world*. There they are active and eager enough, but they rise up early and sit up late, and eat the bread of sorrow, to gain some temporal advantage, honor or pleasure; but none saith, "Where is God, my Maker, who giveth songs in the night." It is not the language of all in the *church*. There are some happy souls who know the joyful sound, and walk in the light of God's countenance; in his name they rejoice all the day, and in his righteousness they are exalted. But there are others, whose desire is to his name, and to the remembrance of him whose wish is, "O that I were as in months past, when the candle of the Lord shined upon my soul, and the Almighty was yet with me." These, these, are the persons saying, and they cannot do better than say, "I will look for him."—*Jay.*

Joys of the Spirit.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense, even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joys of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the Spirit ennoble and enrich it.—*Cecil.*

FOR THE IMPENITENT.

THE PUNISHMENT OF THE UNGODLY.

Man is not, like angels or devils, altogether spirit; nor, like the beasts that perish, altogether body; but he has a material frame and immaterial soul; and as they have been companions upon earth, they shall be companions in the unseen world after the day of the resurrection. What is meant by a "glorified body" we know not, but it is still "a body;" it is therefore not immaterial; though in what the material portion of its happiness will consist, we are not told, except by negatives; it will not hunger, thirst, or be subject to any pain or privation; by which we may understand positively that it will be filled with whatever of felicity is congeial to it as "a glorified body."

But it is chiefly to delights of a spiritual character, that Scripture directs our attention. To be "for ever with the Lord" is the Apostle Paul's summing up of heavenly enjoyment; and the descriptions in the book of the Revelation speak of love, joy, adoration and praise, as the peculiar characteristics of heaven; combined with the joyous exercises of enlarged as well as refined intellectual powers; for we shall see and know as we are seen and known. But all these are connected, and spring out of, the regenerated character; for heaven would not be heaven, to one who wished to be there only as an escape from hell.

And so, of the world of condemnation. Scripture addresses us not only as possessed of an immaterial spirit, but as corporeal beings capable of enduring corporeal suffering; and as the body is the slave of the corrupt soul, so it will be its companion in punishment. The plain declarations of the inspired word lead us to this conclusion; which has always been regarded by the universal church as a portion of revealed truth, not to be overlooked, but to be enforced in the few awfully emphatic words of Holy Writ, in order that knowing the terrors of the Lord we may persuade men.

But there is great danger of appealing merely to physical alarms, instead of to the fearful punishment which awaits the *soul*—I use the word discriminatingly—in the future world of righteous retribution. Our Lord, I think, intended to teach us their lesson, when, in reply to the rich man's entreaty to be allowed to warn his ungodly relatives of the punishment he was enduring, lest they should go to that place of torment, he tells us that Abraham answered, "They have Moses and the Prophets; if they believe not them, neither would they believe though one rose from the dead." It is "with the heart" that "man believeth unto righteousness," and though the terror of physical agony may alarm the transgressor, it has no power to change the heart.

O! that men would consider these things! When Adam fell away from God, the retribution was not merely that he "brought death into the world and all our wo," as men ordinarily define those expressions; but, far worse, that he brought spiritual wo; and also the "second death," with its immeasurable woes. Hell upon earth began in the conscience of our first parents, as they attempted to conceal themselves amidst the trees of the garden from the presence of Him in whom they lived and moved and had their being, and their communion with whom had been the exalted delight of Paradise. The service of sin is often a foretaste of hell here; but what will be its wages hereafter? If wickedness causes such intense misery upon earth, where it is so much restrained in its effects by divine interposition and mercy, what must be its results where it revels and riots unchecked; where all that is base; and barbarous, and polluted, and revengeful, and blasphemous, and horrible, and fiend-like, swelters forever in its own bloated malignity? God is not there, except in the inflictions of righteous retribution; and where he is absent there is hell. It is not enough, that we tremble at the thought of penal visitation, we must be renewed in the spirit of our mind; Christ must be formed in our heart the hope of glory, while upon earth; we must be preparing for the enjoyment of heaven, as by following our fallen propensities we are ripening ourselves for hell. What is "physical" is not to be overlooked in exhorting men to repentance, but the Bible is the guide of the christian minister; and most important is it to lead the sinner to perceive that "to flee from the wrath to come" implies infinitely more than mere alarm, unaccompanied by faith, or love, or hatred to sin, or renovation of spirit, or holiness of life.—*London Christian Observer.*

Thorns.—It is usual with God, that men of the greatest parts and gifts should be exercised with some or other inordinate affection to be mortified, and some strong temptations, to have some thorn in the flesh, or some other messenger of Satan, (as the apostle had) buffet them. Else they would be exalted above measure, to the slighting, contemning and condemning of their brethren.

It is the privilege of the experimental Christian to enjoy God in all things; and all things in God.

If God be with us, every thing that is *impossible*, becomes *possible*."—*Greek Prov.*

FOR THE LADIES.

WHAT A SISTER MAY DO.

"A young lady in Paris—and I request of my female friends to listen to this story—a young lady, having read the New Testament, and heard the preaching of the Gospel of salvation, was, by the power of the Spirit of God, converted to Christianity: and then she felt it her duty to proclaim that Gospel to the members of her family. She belonged to a very respectable house in Paris: and she had a brother, whose religious opinions were what we call, in France, Voltarian opinions [Deism.] The sister sometimes read to him some of the passages of the New Testament; but he could not—he would not—receive the truths which were contained in it. It happened, one day, that that young man, walking in the streets of Paris, fell down, and a carriage passed over him and broke his leg. He was carried home; and a medical man was sent for; who came and said it was necessary to perform an operation—the amputation of the leg. This young man now began to be seriously troubled in his conscience; he feared to die; he did not know what to do. He asked for his sister; and he said to her, 'My sister what shall I do?' His sister replied, 'My brother, if you cannot save your body, save your soul: believe in the Lord Jesus Christ; yield your heart to Him, and He will save you.' And so he did.—The operation was performed, and succeeded; and the whole night that young man was praying to the Lord Jesus Christ for the influence of his Holy Spirit, that he might be able to believe in Jesus as his Savior and his God:—and in the morning when his sister came to inquire after his health, he immediately reached out his hand to her and said, in French, 'Sister, weep not for me; I have lost my limb, but I have found my Savior!'"—*Charleston Observer.*

THE REGISTER.

De Ruyter, October 27, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

⁂ POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—Post-Master General.

DEATH OF BROTHER CAMPBELL.

Brother Orson Campbell is no more! His earthly career closed in Scott on the 19th instant. The disease which terminated his life was a bronchial affection, which had rendered preaching, at times, very difficult for him for several years past. His last illness was very protracted, having rendered him unable to perform any pulpit exercises since the latter part of June last. Yet he experienced, comparatively, little pain. He wasted so gradually that hopes were entertained by himself and many of his friends, until within a few weeks of his death, that he might recover. But he was found prepared for death when it finally arrived. His release from a world of affliction and sorrow was waited for generally with the calmness of resignation, though occasionally so bright were his views of the glorious rest before him, that he expressed an ardent desire for the arrival of the summons to depart and rest in the embraces of the Savior. The closing scene was tranquil and blessed.

Brother Campbell was brought to a saving acquaintance with God when about 17 years old, and united with the Congregational church in Adams, Jefferson Co., N. Y., and remained an acceptable member of that church till the autumn of 1823, when he became convinced that the seventh-day of the week was the only day divinely appointed for weekly rest, and that immersion was the true and proper mode of baptism, and believers the only proper subjects.—The struggle which ensued between affection for his covenant brethren and his convictions of duty, was painful; but he was enabled to comply with the latter without diminution of the former, for he cherished, notwithstanding his change of views and practice, an ardent love for his brethren with whom he first united till the day of his death. He connected himself with the Seventh-day Baptist church in the vicinity, and in 1824 he was called by that church to preach the gospel of reconciliation to dying men. He undertook the work the more readily as the judgment of the church fully accorded with his long-cherished convictions of duty.

The first year of his ministerial life was spent in laboring with the De Ruyter church, which then embraced the geographical limits of the present churches in De Ruyter and Lincklaen. Owing to the low and discouraged state of the church—the great amount of labor necessary to be performed—his own feeble health and inexperience, this was a year of great trial to brother Campbell. Yet his trust in God was so firm—his efforts to acquire useful knowledge so unremitting—and his zeal in the cause of religion so strong that his labors were highly acceptable in the church as well as among other societies.

He was ordained in the fall of 1825; after which he labored about one year as a missionary in Western New-York. In the latter part of the next year, he accepted a call to labor with the Seventh-day Baptist church in Petersburgh, Rensselaer co., N. Y. He continued with this church about two years, and then removed to Berlin, the adjoining town, where he labored, in connection with Rev. William Satterlee, until the autumn of 1836, when he accepted a call from the church in Scott, and removed his family there. In this church he labored for three years to very general acceptance.

In February last he removed to De Ruyter, and engaged as an associate Editor of the Register. His health, however, proved too feeble to endure the labors and cares of that station, and in June he relinquished those labors in hope that his health might improve; and also that he might, if possible, complete and prepare for the press a work which had occupied much of his attention for several years, and which he desired to spread before the public. But he was soon obliged to abandon this also.—He then cherished the hope that traveling might be beneficial in restoring him to health, and determined on taking a long journey so soon as he might recruit a little from an attack of his old complaint which had very much prostrated him. But his strength continued to decline, and neither the skill of physicians, nor the unwearied efforts of his friends could arrest the progress of the disease which had undermined his constitution, and which was advancing to a fatal termination much more rapidly than was anticipated by himself or others. He went to visit his friends in Scott, and never returned!

Brother Campbell possessed a good English education; and being fond of books he acquired a respectable amount of general information; but as he cherished an inclination to devote himself to the ministry while very young, his studies were principally directed to Theological subjects. As a preacher he was sound and instructive rather than fascinating. He labored mostly to give his sermons a practical turn, and to benefit rather than amuse his hearers.—As a Christian he was mild, unobtrusive and charitable—sparing in conversation—in piety even, constant and devoted. As a husband and parent he was tender, indulgent and affectionate. In the social walks of life he was universally respected. In the various congregations where he labored he will long be held in affectionate remembrance. The ministry in the denomination, and particularly in the Central Seventh-day Baptist Association, will sensibly feel his loss. The Missionary Society, over which he presided for several years, has lost in him a warm friend and an efficient supporter. To his family his loss will be irreparable; but we trust that the God to whom they were so devoutly commended by him will be their supporter and portion.

To the ministers and members of this denomination, particularly, this dispensation is fraught with important instruction. It affords another solemn illustration of the oft-repeated truth that *vigilance* and *faithfulness* are necessary that the greatest amount of good may be done, and the approbation of the Judge of all secured. Soon, and perhaps suddenly, must we all give account of ourselves to God. May we labor to be "also ready" for *our* change.

His funeral was attended on the 21st by a large and deeply affected assembly, who were addressed by one of the Editors of this paper from John—"Thy brother shall rise again;" after which his remains were deposited in the burial ground contiguous to the Seventh-day Baptist Meeting-house, there to rest in hope till the morning of the resurrection. "He being dead yet speaketh."

THE COMING ELECTION.

It appears to us that the present political canvass is among the fiercest, if not the *very fiercest* which has occurred in the United States since the adoption of the Federal Constitution. The public mind has been every where moved, and the most strenuous efforts have been made by all parties to secure or retain the political ascendancy. A few days more and the storm will have spent its fury, and the troubled elements of society will again rest in their usual quiet and repose. It will doubtless be found in the season of reflection and examination that will succeed the political turmoil, that the interests of piety have, to some extent, suffered, though perhaps not necessarily; for if our form of government is best adapted to promote the interests of religion, as well as to secure general and individual happiness, than to participate in selecting the public servants, may be regarded no less a duty than a privilege. In exercising the elective franchise, Christians are bound to aim at the glory of God, as well as the good of the state—to discharge a solemn duty at the polls, a duty to God, themselves, and posterity. To our brethren, therefore, we say, go to the polls and assert your rights as freemen, and at the same time perform your duty as Christians. When you have done this, leave all to the disposal of Him who rules in the affairs of men, and who elevates or depresses according to his own pleasure. This will give consolation in defeat, and lead to the exercise of a proper magnanimity in success.

The Friend of Man, published at Utica, N. Y., for the New York State Anti-Slavery Society, and edited by William Goodell, has been enlarged to an imperial size, and otherwise improved. The mechanical execution and general appearance are excellent. In addition to the usual amount and variety of Anti-Slavery matter, the Friend contains much miscellaneous reading and the news of the day. From the present aspect of things it is reasonable to conclude, that when the present political struggle shall have passed by, the views and efforts of the friends of immediate emancipation will be more generally united, and directed more immediately and effectually to the diffusion of their doctrines and the overthrow of the system of Slavery. There is manifested on the part of the State Society a determination to persevere in the work they have undertaken, and the present appearance of their paper is indicative of their resolution and general success. Mr. Goodell is eminently qualified by talents, and a long editorial experience, to conduct such a paper. Price, $2,50 if paid within one year from the time of subscribing. $2,00 in advance.

By a letter from J. Jeffrey, Post Master at Lewisport, Va., we are informed that M. B. Dolebeare, Editor of the Clarksburg Virginian, was stabbed a few days since in a political quarrel. The particulars are not given. Mr. J. says "the strife of politics is very high" in that quarter. The above is sufficient evidence of it.

CORRESPONDENCE.

For the Register.

De Ruyter, Wednesday eve. }
21st Oct. 1840. }

CHOCTAW INDIANS.

Mr. Jared Olmsted, an assistant missionary among the Choctaws, spent the first day of the present week in my congregation. In the afternoon he made some interesting statements respecting the mission among those Indians. The Choctaw nation now number about 18,000. Twenty-two years since, in 1818, when the missionaries of the American Board commenced their labors among the Choctaws, heathenism shrouded that people. The females suffered that degradation which they always suffer where the gospel is unknown. Now, besides the Methodist mission, and one Baptist church, there are 5 churches under the care of the American Board; the aggregate of the 5 churches, about 300 members, the largest church having 90.

The nation has prohibited the traffic in intoxicating drinks. In many families family religion is most beautifully exemplified, and great regard is paid to the Sabbath.

Mr. Olmsted related the following anecdote to illustrate the Sabbath attachment of the converts:—A pious Indian was one Sabbath on his way to public worship, accompanied by one of the missionaries.—They met a man on his way to Texas, who wished to purchase some potatoes of the Indian. The missionary, who could speak the Choctaw language, consented to interpret to the Indian the traveler's request, for he well understood the safety of the sequel, and was not unwilling to afford his red brother an opportunity to express the feelings of his heart respecting the Sabbath. The substance of the Indian's reply through the missionary as his interpreter, was—a kind and plain reproof to the stranger for presuming to transgress the command of God by journeying on the Sabbath, and a decided refusal to sell him potatoes on that day.

Mr. O. closed with an affecting appeal in behalf of all the Indian tribes.

A word more before I lay down my pen: Such conscientious regard to Christian obligations, manifested by these recent converts from heathenism, reproves us who are remiss in duty. They are an example to us in temperance, family religion, and Sabbath-keeping!

Have those Indians accepted of Christ? What will become of sinners among us who reject him? He that knew his Lord's will, and did it not, was beaten with *many* stripes.

J. R. J.

INTELLIGENCE.

FOREIGN.

From the New York Express—Extra.

Highly Important from Europe.

ARRIVAL OF THE PRESIDENT AND ACADIA.

The British in China, the Forts on the Bocca Tigris demolished. The bombardment and evacuation of Beyrout in Syria—France yet threatening War. The Consuls General have left Alexandria. Mehemet Ali as obstinate as ever. Reported probable Abdication of the King of Holland.

SIXTEEN DAYS LATER

The Acadia reached Boston, Saturday, in 12 days and 17 hours from Liverpool, having left there in the afternoon of Oct. 4. She was 31 hours from Halifax, stopping there 10 hours. She brought 92 Passengers to Halifax, and 72 to Boston.

The President, Capt Keene, also arrived here this morning, with 140 passengers, and a considerable amount of dry goods as freight. Her day of leaving was on the 1st inst.

Seldom of late years has a Foreign Packet brought such interesting intelligence. War seems to be fearfully threatened in all quarters, but we trust the storm will blow over.

Her Royal Highness the Princess Augusta Sophia died at Clarence House, St. James' Palace, at twenty minutes after 9 o'clock, on Tuesday morning, Sept. 22d.

It was rumored that Admiral Codrington was to be appointed to command the English squadron in the Mediterranean.

Fire at Davenport.—A fire broke out on board the Talavera, line-of-battle-ship, in the North Dock, on the 28th ult. which was entirely destroyed. The fire also communicated with several buildings connected with the Royal Naval Arsenal, and was extinguished only after having destroyed the Talavera, Imogen, frigate, and property amounting to £800,000. It is not known how it occurred.

Slaver Captured.—The British sloop of War, Lily, arrived at Mauritius the 21st of June, from Mozambique, with 268 slaves on board, captured from the Portuguese brig Jose, the 17th ult. off Quilimane.

The new steam ship India, of 1200 tons, was about to sail from the Thames, for Calcutta, via Cape of Good Hope.

The Steamship President, Capt. Keene, left Liverpool on the 1st for New York, with 140 passengers, 2000 packages, and 500 tons of goods. Capt. Fayrer has been dismissed by the directors of the company, on account of the great disappointment at the result of the voyage out and home of the President. The letter of dismissal says:

"From whatever cause this arises, the result to the proprietors is most disastrous, and sufficient to condemn the vessel and all connected with her. The draft of water she left New York upon, and the weather she had on the passage, were quite sufficient to ensure her a fourteen days' run at the outside; and the directors consider that her not making the passage at that time reflects anything but credit on the way in which she had been sailed."

The steam packet Sirus arrived at the London Docks from St. Petersburg, on Saturday, the 26th ult. She left Cronstadt on the morning of Wednesday. She brings accounts that 12,000 men were to embark at first, and in the event of Ibrahim's marching on Constantinople, a second expedition would be sent.

The Treasury minute has been issued, directed to the Commissioner of Customs, ordering that the two men, Lancaster and Roche, the gunner and carpenter of the British Queen steamship, who were lately convicted of smuggling large quantities of tobacco, should not be liberated until they had been in prison six months from the date of their conviction at the Thames Police Court. This severe example has been considered necessary in consequence of the extensive contraband trade carried on in the article of tobacco by the crew and stokers of the vessels.

The foundation-stone of the Nelson Memorial was laid on Wednesday, on the site in Trafalgar Square, presented to the Committee by her Majesty's Government. The proceedings were conducted in a private manner, owing to the absence from town of noblemen and gentlemen comprising the Committee. The stone was laid that the work might not be delayed. Mr. C. P. Scott, the Honorary Secretary of the Committee, officiating on the occasion. The foundation-stone was a block of Dartmoor granite, weighing fourteen tons.

FRANCE.

Convocation of the French Chambers.—It was reported in Paris that the Chambers would be convoked for the middle of November.

The Paris Moniteur of the 19th inst., announces that by a Royal ordinance of the 21st of September, an additional credit has been opened for the Minister of War of 51,674,000 francs, to provide for urgent expenses resulting from the increase of the effective and *materiel* of the army. The sanction of the Chambers for this extraordinary credit will be applied for at the approaching session.

An Arab force had been defeated, on the 16th ult. near the Oued Boudanou.

The trial of Prince Louis Napoleon was going on. The whole of Thursday (Oct. 1.) was occupied by the speeches of the counsel for the defense.

The French papers publish a transcript taken from the Belgian journals, of a note addressed on the 31st of August last, to H. L. Bulwer, British Minister at Paris, in the absence of Lord Granville, the object of which is to prove, that it was France that voluntarily separated from the Four Powers, and not the Four Powers from France.

New Resistance and Bloodshed at Algiers.—The following is a despatch from Marshal in Valee, dated Sept. 21st:—I ordered Gen. Changarnier to attack the camp belonging to the Kalifa Ben Salem on the Oued Boudouaou. The enemy has been completely defeated. One hundred and twenty-nine native dead fell into our power. We made 17 prisoners, captured 40 horses, 200 muskets, and several mules.—We had one killed and six wounded.

There was a report that Admiral Lalande was about to return and proceed with the squadron of reserve to the Straits of Gibraltar.

Marshal Macdonald, duke of Tarentum, one of the most illustrious of the French Marshals, died at his chateau, near Gier, at the age of 75.

Pontifical States.—A Toulon correspondent of the Courier Francais, in mentioning the reported disturbances in the Papal States, says that the Pontificial government has demanded the intervention of Austria.

A letter from Florence of the 17th of September, announces that Conat Anatole Demidoff will be married at the end of the month to the Princess Matilda Buonaparte, daughter of Jerome Buonaparte. This young lady is niece both to the Emperor Napoleon, and to the reigning King of Wurtemburg, and also cousin to the Emperor of Russia.

A letter from Paris says that the intelligence of the destruction of Beyrout, by Commander Napier, produced a complete panic in this city, and Consuls have fallen nearly 1 1-4 per cent, viz., from 87 7-8 to 86 3-4. 100,000 Consuls were offered at 86 and no takers. Purchasers were however shortly afterwards obtained at that price.

AFFAIRS IN ALEXANDRIA.

Accounts from Alexandria to the 7th of Sept., and from Constantinople to the same date, have been received. On the morning of the 5th, the second ten days having expired, the Consuls of the Four Powers waited on the Pacha at his palace, but his Highness refused to see them on account of indisposition. They were, however, received by his Prime Minister, Boghos Bey, and his Private Secretary, Simi Bey, who told them that the Viceroy had no other communication to make to them than what he had made on the 28th of August, namely, that he would accept the Pachalics of Syria and Acre for life, and deliver up to the Sultan, Candia, Adana, the Holy Cities, and the fleet; and furthermore, that he had forwarded to Constantinople a respectful memorial to the Sultan, by Count Walewski, praying that these terms might be accepted by his Imperial Master. The Minister of the Viceroy added, that his minister had nothing to do with the Four Powers, and would yield nothing to them; but that in the event of hostilities, all foreigners remaining in Alexandria and other parts of his dominions, might depend upon enjoying his protection. On the 7th, Col. Hodges, the British Consul General at Alexandria, struck his flag, and went on board the Clycops.

His example was followed by the Consuls-General of Russia, Austria and Prussia, who embarked in the British and Austrian vessels of war in the harbor. The movement of the diplomatic body greatly alarmed the merchants, of whom the majority were preparing to take shelter in Malta, Greece and the Ionian islands, till the threatened storm shall have blown over.—The French Consul General remained, and such of the British merchants as had resolved to abide the worst, were about to put themselves under the protection of the Pacha who had offered to guarantee their safety. Admiral Stopford landed at Alexandria on the 1st ult., where he remained till the four Consuls had received the final answer of the Pacha. Mehemet Ali received him most graciously, and invited him to dine with him, but his Highness was obliged to countermand the invitation, in consequence of his sufferings from Nile-boils—a distemper common to persons of every rank, at certain seasons in Egypt.—When the final answer of the Viceroy was given, the Admiral sailed for Beyrout with Princess Charlotte and the Bellerophon, to join the squadron of Commodore Napier, leaving the Asia and Implacable to protect the British interests at Alexandria.

The news of Mehemet Ali's rejection of the first *ultimatum* of the four powers was received at Constantinople with great delight, as the Divan would rejoice to see the Pacha stripped of *all* his dominions. A grand council was held at Constantinople, and Mehemet was declared to be dispossessed of the government of Syria. Appointments to the various Pachalics and government were made.

FROM CHINA.

The latest news from China appears to be contained in the following extract of a letter from Bombay, July 23, at nine in the evening, received by the Mediterranean packet:

The steamer is already under weigh and dropping down, but I try to catch her with three lines, to say that a private express from Calcutta had arrived, which states that intelligence had been received there from China by the steamer Enterprise, of the arrival of part of the expedition in the Canton river, and of the total destruction of the forts of the Bocca Tigris. We shall know the truth of it in a day or two; it is doubted by none.

Important from China.—A correspondent of the London Standard gives the following additional particulars:

"After the vessels had destroyed the forts of the Bogue, at the entrance of the Bocca Tigris, some troops and seamen were sent on shore to put them in a state of defense against the Chinese. The expedition then proceeded towards Whampoa, having pressed two Chinese pilots; but on reaching Second Bar, the passage for large vessels was impeded by the Chinese having taken the precaution to sink some large junks; however, the smaller vessels and steamers will almost immediately proceed with a strong military force to raze Canton to the ground."

S U M M A R Y.

The Rev. Dr. Kirkland, describing his visit to the Holy Land, gives the population of the principal places as follows—Jerusalem, 15 to 20,000; Nazareth, 4000, all but 500 Turks of the Christian persuasion; Bethlehem, 1000; Ramlah, 30,000; Jaffa, 3000, Turks and Arabs, including 500 Christians.

The vote on the question of the retrocession of the town and county of Alexandria to the state of Virginia was taken on Tuesday, and was largely in favor of that measure.

An Important Claim.—A person who represents himself as an heir to the original owner, has come forward and claimed the ground on which the Philadelphia county prison has been erected. Inquiries are making for the purpose of instituting legal proceedings for a recovery of its possession. —*Olive Leaf.*

There will be six eclipses next year—four of the sun, invisible, and two of the moon, both total and invisible in this country. One takes place on the 5th of February—the other on the 2d of August.

A Valuable Subscriber.—The Lowell Courier tells of a man who subscribed for *two copies* of a newspaper, '*just to patronize the establishment*,' and never paid for either of them!

Amos Choate, Esq., of Salem, has placed at the disposal of the School Committee of that city, $120 annually, for three years, to be awarded as prizes to the most deserving scholars in the Latin and English High Schools in that city.

A whole Town Converted.—All the adult inhabitants of the town of Granby, Vt., with three exceptions, are professors of religion—most of them members of the Congregational church! The church is destitute of a pastor, yet there is scarcely a place where preaching is more regularly employed. The peculiar character of the people secures for them the frequent visits of ministers.

Our Methodist brethren have a Mission among the Sioux Indians on the upper waters of the Mississippi, 239 miles from St. Peters. Its prospects are encouraging.—Several Indian children have recently been received into their schools, some of whom are sons of chiefs. The Indians are favorably disposed, and some of them manifest much interest in the mission. We pray that all the efforts which are being made for the civilization and salvation of the aborigines of this country may be crowned with success.

From Tobasco.—The brig Star, Capt. Mitchell, 37 days from Tobasco, brings information that a Federal man-of-war and two schooners were cruising off that port on the 29th of August. The Federal troops commanded the frontier of the province, and intended, after receiving reinforcements to attack Tobasco. The Centralists were making preparations to defend the town.

Letters may be sent to England from Boston by the Cunard line without any charge, except such as may be incurred by conveyances through our own post offices. They should be in Boston by the 1st and 15th of every month.

The number of white males in New Orleans exceeds the number of white females 10,292. The number of colored females exceeds the number of colored males 6,222.

The Western Waters.—The Ohio, contrary to expectation a few days since, is again falling at this point. At Louisville, on the 6th, there were three feet nine inches of water in the channel. The Cumberland, on the 2nd, was up to 7 feet on Harpeth Shoals.—*Cincinnati Gazette, Oct. 8th.*

Rev. Mr. Smith who renounced Universalism some time since at the East, and was afterwards said to have returned to his idols again, is now reported by the Hartford Observer, to be in that city and to have preached for the Rev. Dr. Hawes. It appears that he is now settled in his conviction that Universalism is a delusion, and in his determination to preach hereafter the truth as it is in Jesus. We hope his mind may find a resting place before long in some faith from which he will not for trifling reasons waver.—*N. Y. Observer.*

Laconic Advice.—Mr. Hillyard, who for 21 years has been the president of the Northamptonshire Farming and Grazing Society, the annual meeting of which was held on Wednesday, in presenting a prize cup to Mr. J. Elliot, gave him the following laconic piece of advice: "Now, young man, take this cup, and remember always to plough *deep* and drink *shallow*."—*English Paper.*

Recognition of Texas.—The New York Courier says: "We learn from an authentic source that advices were received by the Great Western, to the effect that the Governments of Holland and Belgium, had authorized their Ministers in London to treat with General Hamilton for the conclusion of a treaty of recognition, amity, and commerce, with the new republic of Texas; and that General Hamilton, the diplomatic plenipotentiary of Texas, was about to repair to London for that purpose."

Sickness of the South.—The South Western Christian Advocate, (Nashville, Tenn.) of Sept. 19th, says—We are sorry to learn from different quarters, that the present season is uncommonly sickly in almost every part of the state. Many valuable citizens, and not a few members of the several churches have been called to realize a change of worlds.

Post Office at Washington.—The General Post Office is a marble structure 200 feet long, with two wings, and is to be three stories high. It is designed, when completed, to accommodate the Postmaster General and about 100 clerks. It will be it is said, the handsomest edifice in the Union. It is paid for, we believe, partly in Treasury Notes.

British Post Office.—Letters not exceeding half an ounce in weight may be sent through the kingdom for one penny, and in the same proportion for greater weight. The rates are double if the postage is not paid in advance.

Letters to and from the United States, if sent by the packet, twelve times, and if by private ship, eight times the above rates. This applies to Cunard's line, and includes the inland postage.

Letters from foreign parts for the Continent (except France) must be post paid in England or they will be opened and returned.

Newspapers from foreign places by packets of private ships, pay 2d. each, and for this are sent to any part of England.

British newspapers pass through the mails free.

English Taxation.—We are told by Bulwer in his work on England, that the Taxes in that country amount to just about one-third of the earnings of labor. A skilful mechanic, who earns £60 sterling, a year, or nearly $300, pays to the government £20, nearly $100.

Steam on the Canals.—Mr. Melon Battell an intelligent mechanic of Albany, has prepared a model of a steam-tug, to be used on the canals in towing boats, the practicability and efficiency of which are highly spoken of. The application of the motive power, by a combination of the common wheel and the steamboat paddle, is the peculiar novelty in this invention of Mr. Battell's.

Bible Societies.—An article in the Cheltenham, (Eng.) Free Press, states that in 1804, there was no society in existence which had for its object the distribution of the word of God. In contrast with this passive state of Christianity, the number of Bible Societies at the present time, is in England and Wales 2541, Ireland 641, Scotland 132, on the Continent 1268, America 2800, West Indies 876. In France, where the Bible was a few years since proscribed as a fable by an Act of the Legislature, and tied to an ass and carried to one of the public squares and burned, there are now 236 Bible Societies, 121 pedlars employed in distributing the word of God, and the circulation of copies last year was 9,200.

A Scene in America—At Pottsville, Pennsylvania, from 1500 to 2000 of the poor laborers in the mines have joined the temperance societies. Verily the work goes on—*Chronicle.*

A Confirmed Thief.—The Richmond Star mentions the case of a young man, very respectably connected, who successfully entered the two Baptist churches in that city and stole the Bibles, which he afterwards sold. He was committed to prison, and was scarcely in there an hour, before he stole 37 1-2 cents from a fellow prisoner.

The following account of an attempt, made during the Revolutionary War, to blow up the British vessels of war in New York harbor, may be of interest to most of our readers. It is copied from a New York paper of November, 1821, and is an obituary notice of the gallant soldier who made the daring attempt:—*Alb. Eve. Jour.*

Died.—At Lyme, (Conn.) on the 29th ult. Captain Ezra Lee, aged 72, a revolutionary officer. When the British fleet lay in the North River, opposite to the city of New York, and while General Washington had possession of the city, he was very desirous to be rid of such neighbors. A Mr. Bushnell, of Saybrook, (Conn.) who had the genius of a *Fulton*, constructed such a marine machine, of a conic form, bound together with iron bands, within which one person might sit, and with cranks and skulls, could navigate to any depth under water. In the upper part was affixed a vertical screw for the purpose of penetrating ship's bottoms, and to this was attached a magazine of powder, within which was a clock, which, on being set to run any given time, would, when run down, spring a gun lock, and an explosion would follow. This Marine Turtle, so called, was examined by Gen. Washington, and approved to preserve secrecy, it was experimented within an inclosed yard, over twenty to thirty feet water, and kept during day-light locked up in a vessel's hold. The brother of the inventor was to be the person to navigate the machine into action, but on sinking it the first time, he declined the service.

Gen. Washington, unwilling to relinquish the object, requested Major General Parsons to select a person in whom he could confide, voluntarily, to engage in the enterprise; the latter being well acquainted with the heroic spirit, the patriotism, and the firm and steady courage of the deceased above mentioned, immediately communicated the plan and the offer, which he accepted, observing that his life was at General Washington's service. After practising the machine, until he understood its powers of balancing and moving under water, a night was fixed upon for the attempt. General Washington and his associates in the secret, took their stations upon the roof of a house in Broadway, anxiously awaiting the result. Morning came and no intelligence could be had of the intrepid sub-marine navigator, nor could the boat which attended him, give account of him after parting with him the first part of the night.

While these anxious spectators were about to give him up as lost, several barges were seen to start suddenly from Governor's Island, (then in possession of the British) and proceed towards some object near the Asia ship of the line—as suddenly they were seen to put about and steer for the Island with springing oars. In two or three minutes an explosion took place from the surface of the water, resembling a water-spout, which aroused the whole city and region; the enemy's ships took the alarm—signals were rapidly given—the ships cut their cables and proceeded to the Hook with all possible despatch, sweeping their bottoms with chains, and with difficulty prevented their affrighted crews from leaping overboard.

During this scene of consternation, the deceased came to the surface, opened the brass head of his aquatic machine; rose and gave a signal for the boat to come to him, but they could not reach him until he again descended under water, to avoid the enemy's shot from the Island, who had discovered him and commenced firing in his wake. Having forced himself against a strong current under water until without the reach of shot, he was taken in tow and landed at the Battery amidst a great crowd, and reported himself to General Washington, who expressed his entire satisfaction, that the object was affected, without the loss of lives. The deceased was under the Asia's bottom more than two hours, endeavoring to penetrate her copper but in vain. He frequently came up under her stern galleries searching for exposed plank, and could hear the sentinels cry. Once he was discovered by the watch on deck, and heard them speculate upon him, but concluded a drifted log had paid them a visit—he returned to her bottom and examined it fore and aft, and then proceeded to some other ships; but the impossibility of penetrating their copper, for want of a resisting power, saved the lives of hundreds. The longest space of time he could remain under water was two hours. For a particular description of this sub-marine armor curiosity, see Silliman's Journal of Arts and Sciences.—*Com. Adv.*

Important Arrest.—An Englishman by the name of William Wallace, was arrested last night, at his residence in Second street below Federal, by officers L. H. Smith and Maginnis, charged with being concerned in obtaining letters from the Post Offices in Boston and Providence, containing drafts and notes to a large amount.—Three or four others were connected with him, two of whom have been arrested. The last attempt was made in Providence, on the 26th of Sept., when they obtained a letter containing a note for $287 50—which was found upon one of the gang calling himself John J. Hanna, alias Wm. Redman. The one arrested, Hanna, in New York, by the name of Bernard, gave information of Wallace, when Jacob C. Gould, police officer of Providence came on to this city and succeeded in finding him out. They employed boys to get the letters from the Post Office.

It is supposed that near $20,000 in drafts and notes, most of which they sold, have been purloined by them—one for $393 drawn in favor of Otis, Newcross & Co. of New York, on Mr. Benson of this city, was accepted and paid, the endorsement of Otis, Newcross & Co. being forged. Wallace is well known to the police. From information given to one of the Banks in New York, there is strong reason to suspect that several merchant's clerks, and some of the clerks in the post offices, were cognizant of these transactions. Wallace was committed as a fugitive from justice, to await the requisition of the Governor of Rhode Island.—*Phila. Gaz.*

The Mother of Gen. Greene.—Among the many ladies who distinguished themselves for their patriotism, charity and other good qualities, in our Revolution, there is one whose name ought not to be forgotten, and who, in my opinion, is equal in merit to any that flourished in our country, and there were many at that time. About the commencement of our Revolution and as soon as it was ascertained that Nathaniel Greene, (afterwards General Greene) intended to join our army in defense of his country, a deputation of Friends, (commonly called Quakers, and to whose society he then belonged,) by order of their meeting, waited on him to endeavor to dissuade him from it, and after listening to all their arguments on the subject, he informed them that he felt an irresistible propensity, not to be got over, for joining his brethren in arms. He thanked them for the interest they had taken in his welfare; but he could not comply with their request. When the deputation took an affectionate leave and left him, his mother who had been listening with all the anxiety of a fond parent, used her best endeavors to prevail on him to stay at home, when he told her it was *impossible*. After a pause she burst into a flood of tears, with this remarkable observation—"Well, Nathaniel, if thee must go, it is possible that I may hear of thy death, and if it be God's will that it shall so happen, I hope I shall not have the mortification to hear of thee being wounded in the back." Comment is needless—a Spartan mother could not have said more: but Mrs. Greene stands preeminently superior to the mothers of antiquity, as her education was so different—*she was bred a Christian.*

From Central America.—We have Belize papers of the 19th and 27th of September. The latter rejoicingly announces the arrival of the British man-of-war Comus, the precursor of a squadron ordered to the coast of Central America, to protect British interests and demand compensation for losses sustained by British subjects in the late civil wars. The English editor advises the Central Americans to pay up before trouble comes. A company of English capitalists have undertaken the culture of silk on a large scale in Guatemala. A convention of delegates from the several States was about to assemble at the city of Guatemala to adjust the affairs of the Republic. General, Morazan, when last heard from, was reported to be raising troops for an attack on New Grenada.

NOTICES.

The following question will be discussed before the De Ruyter Institute Quæsitor Scientiæ Society, fourth-day evening, the 28th inst., at 6 o'clock. Does the happiness of mankind increase with Literature? J. M. Saunders and L. Avery, first disputants.

By order of the Society,

H. BABCOCK, Pres't.

L. D. Ayres, Sec'y.

MARRIED,

In Westerly, R. I., on the 27th ult., by Eld D. Coon, Mr. ALFRED LEWIS, and Miss LUCY P. LANGWORTHY, both of Hopkinton.

In Andover, N. Y., on the 1st inst., by J. P. Livermore Esq., Mr. SAMUEL WELLS, of Genesee, and Miss LUCY CLARKE, of the former place.

In Berlin, N. Y., on the 1st inst., by Eld Wm. Satterlee, Mr. NATHAN, Son of Benjamin Vars, Esq., and Miss SARAH ANN, Daughter of Winter Green, all of the above place.

In Pompey, on the 14th inst., by the Rev J. P. B. Storer, VICTORY J. BIRDSEYE, Esq., and Miss BETSEY ANN MARSH.

In Otisco, on the 25th ult., by the Rev. S. Mills, Mr. J. OLMSTED, of Ionia, Illinois, and Miss ANSTRUS CASE, of Otisco.

In Tully, on the 14th inst., by the same, Mr. FLAVIUS B. POMEROY, of Otisco, and Miss SOPHRONIA CLARK, of the former place.

LIST OF RECEIPTS,

For the Register for the week ending October 27th.

G P Maxson, $9,81, cr. A Dibble, J L Luce, $2 each, N L Lathrop, T A Church, T Place, J Gee, $1 each, R Lock, Peck & Bishop, each ,50, L M Bogardus ,81. H M Hill, $1. H Rice, $1. J R Irish, $2,25 cr. G Stillman. A A Langworthy, $15 cr. H C Crandall, G Boss, E Crandall, S P Crandall, jr., G Maxson, E Smith, C S Wells, $2 each, self $1. Z R Maxson, $2,25. J Jeffrey, $2, cr. Ezekiel Bee, Henry T Jones, $2. Henry Olin, ,78. Ephraim Maxson, $3,50, cr. Asa Lanphear, $1,50, A M Corey, E H Coon, $1 each G P Maxson, $2,50, cr. Oliver Stetson, Azel Meritt, $1 each, J A Alden, ,50 Henry Rogers, $1. H Beebe, $1. S Shepherd, $1,18. Zuriel Campbell, $2.

LIST OF LETTERS,

Received at this office for the week ending October 27th,

J Jeffrey, A Babcock, (sell them if possible, if not please send them out the first opportunity.) George Tracy, Ephraim Maxson, (we do as you request) S S Streeter, (It is done) John P Livermore, (Yes.) L A Miller, (we wrote you two days ago, we shall accept the proposition,) Joshua Vincent, (we want one very much, will do as well as at any other office, let him come immediately.) Gardner Barber, (will give a full answer the present week.)

ADVERTISEMENTS.

One Cent Reward.

Ranaway from the subscriber, on the morning of the 21st inst., CYRUS JONES, an apprentice to the Cabinet Business. All persons are therefore hereby forbid harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return the said boy shall receive the above reward, or if the property is returned which he took away feloniously, a handsome reward will be given.

D. R. BURDICK.

De Ruyter, October 21, 1840.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the

FARMER'S EXCHANGE.

De Ruyter, Oct 26.

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & [illegible] ever [illegible] town, and will be sold right at the

FARMERS EXCHANGE.

De Ruyter, Oct. 26.

500 PIECES CALICO [illegible] patter[illegible] Prices from [illegible] cents [illegible] at the

FARMERS EXCHANGE.

De Ruyter, Oct 26.

List of Letters

REMAINING in the Post Office at De Ruyter, October 1st, 1840.

Joseph C. Blye,	Timothy Holmes,
Silvanus Burden,	Elias Irish,
Artemas Blowers,	Asahel Luther,
Ephraim Benjamin,	Nath'l B. Matteson,
Perry Burdick,	Diana M. Nichols,
Wm. Crumb,	Diana Nichols,
David Cushman,	A. S. Pomeroy,
Orson Campbell,	Rosina Ryneck,
Wm. Crawford,	Betsey Stillman,
Thomas Carr,	Daniel Shaw,
Isaac De Lamater,	Sarah A Somberger,
Charles Deuel,	Geo. A. Stocking,
H. S. Fairchild,	Benjamin Scriver,
Samuel C. Gibson,	Mary D. Tripp,
Daniel Greenman,	Joseph Tabor, 2
Amos Hall, 2	Tabitha Wing[illegible]

GEORGE SEARS, P. M.

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER [illegible]

Elmore, Annas, & Ayer,
MERCHANTS,

and Manufacturers of Tin, Copper, Brass and Sheet-Iron Wares, Stove Furniture and Stove Pipe.

WHOLESALE AND RETAIL,

at the STONE STORE

12tf DE RUYTER, N. Y.

THE TEETH! THE TEETH!!

JOSEPH W. T. RICE,
SURGEON DENTIST,

WOULD respectfully inform the Ladies and Gentlemen of De Ruyter, that he will remain in Town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of *Cleaning, Filling, Extracting,* and *Inserting* ARTIFICIAL TEETH, on *Pivot* or *Plate*, on scientific principles.

All work will be done on reasonable terms and warranted. Room at the office occupied by Doctors Spencer & Saunders, two doors east of the Presbyterian Church.

Reference—Drs. Spencer & Saunders.

De Ruyter, Sept 29 1840. 31tf

THE PHILADELPHIA MIRROR, A WEEKLY JOURNAL OF LITERATURE AND NEWS.

The subjects of this periodical will consist of original and selected tales, sketches, biography, essays, poetry, &c. &c. together with a general synopsis of foreign and domestic news upon the cover.

Something to be considered.—It is presumed that most persons who have subscribed to any of our large weekly newspapers are aware that it is next to impossible to preserve them in an unmutilated state; consequently we have adopted the present plan, by which we secure all the advantages of a newspaper, and still retain the conveniences of a periodical.

The body of this work will consist of what is termed literary matter, correctly arranged, and with the last number of each volume we shall publish an index of contents and title-page—issued in a convenient form for binding. The cover will consist of foreign and domestic news, notices of marriages, deaths, &c., and all subjects that generally comprise the news department of weekly papers.

The proprietor has effected such arrangements as shall enable him to furnish choice productions from the prolific pens of most of our prominent writers.

TERMS.

The MIRROR is published every Saturday, each number will contain eight large quarto pages, enveloped in a finely printed cover, at the very low price of *Two dollars and fifty cents* per annum, payable in advance. No subscription received for a less period than one year. Postmasters and others who procure two subscribers, and remit Five Dollars to the proprietor, shall receive the Third copy *gratis*.

As two dollars and fifty cents, is in many instances, an inconvenient sum to remit by mail, therefore, if any person will send us *two dollars*, they will be credited that amount, and receive the work accordingly.

All orders addressed to the publisher, Wm. B. Rogers, No. 49 Chesnut street, Philadelphia, (post paid,) will receive immediate attention.

Editors of newspapers, by copying this prospectus, and sending a paper of the same to the office, shall receive the Mirror for one year.

Any money current in the respective states in which the subscribers may reside, will be received in payment for subscription at *par*.

W. B. ROGERS.
Editor and Proprietor.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-5
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Noblebero	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
[illegible] Bk. Troy	fraud
Bank of Bennington	2
Commercial Bk. Poultney	fraud
[illegible] Guildhall	broke
[illegible] at Montpelier	2
[illegible]	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
[illegible] Bk. Boston	broke
Farm. & Mec. Adams S. V.	broke
Farm. Bk. Belchertown	broke
[illegible] Boston	broke
[illegible]	broke
Lafayette [illegible]	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
[illegible] Bk. Boston	broke
Nahant, at Lynn	broke
RHODE ISLAND:	
Burrillville R. I.	failed
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Glocester	broke
Farm. & Mec. Bk. Pawtucket	broke
Mount Hope Bk. Bristol	clos'd
R. I. [illegible] E. Greenwich	10
[illegible] Bk. Scituate	failed
[illegible]	
[illegible]	3a5
[illegible] Money	3a5
[illegible]	25
[illegible]	25
[illegible] Bank	40
[illegible]	
[illegible] New Brunswick	3 1-2
[illegible] New Brunswick	1-2
[illegible] Middle Point	1 1-2
[illegible]	
[illegible] Banks	3 1-2
[illegible]	broke
[illegible] Bank	4 1-4
[illegible] Bank	4 1-4
[illegible]	4 1-4
[illegible]	5a7
[illegible]	7a20
[illegible]	4a6
[illegible]	7
[illegible]	7
[illegible]	8
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
[illegible]	7a15
TENNESSEE	15 20
MISSISSIPPI	—
[illegible]	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	5-2
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

ASHES—Pot, per cwt	4,88
Pearl	5,25
FISH—Mackerel No 1. bbl	13,75
" No 2	11,25
" No 3	6,00
Shad	9,50
FLOUR—N. Y. super. canal	5,00
Ohio	4,88
Rye Flour	3,00
Indian Meal	3,00
GRAIN—Wheat, Northern	1,10
" Western	—
Rye	,65
Corn 56lbs.	,60
Barley do.	,65
Oats	,40
Peas, per tierce	13,00
MOLASSES gal.	,30
OILS—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS—Beef, Mess	14,75
" Prime	10,00
Pork, Mess	15,75
" Prime	13,50
" Fresh, per cwt	6,50
Butter, Orange lb	,18
" Western	,10
Cheese	,06
Hams	,10
SALT—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the Southern Literary Messenger.

TO THE CONSTELLATION LYRA.

BY WILLIAM WALLACE.

Harp of the Heavens!—thy glittering strings
Ten thousand thousand years have told,
Since o'er thy frame the mystic wings
Of Time unwearied rolled;
And still from that mysterious throne,
Thy song, magnificent and lone,
Pearls nightly, as of old,
When Chaldea's Shepherd bent her ear
To catch the music of each sphere.

How fondly gazed that old man round
The dread magnificence above,
Wooed by the anthem's mellow sound,
Breathing of seraph love;
Whose brooding wings shed deathless bliss
O'er pensile orb and starred abyss,
Like Heaven's own holy dove—
For he, on those high rocks, had caught
Beams from the Spirit-land of thought;

And heard thy music, mighty Lyre,
Struck by the giant hand of Time,
Rolling amid yon worlds of fire,
Their choral march sublime.
How leaped his heart—how swelled his soul—
To hear those awful numbers roll
In one eternal chime;
And dream that, freed from Earth's dark sod,
Already he communed with God!

Bard of the Stars!—thou led'st the dance
Of thrice ten thousand thousand spheres,
Wheeling in their delirious trance,
Through the unnumbered years.
Unmoved alike 'mid life or death—
The storm's career—the tempest's breath,
Or folly—crime and tears—
Still—still behind those cloudy bars,
Glitters the Poet of the Stars!

Thou art alone! at twilight dim,
And in the night's transparent noon,
Solemnly weaving thy wild hymn
And solitary tune—
Like some sad hermit, whose high heart
Would from all earthly splendors part,
Lured by their glare too soon,
And 'mid the desert's silent gloom
Wait uncomplainingly its doom.

Alone! oh, sacred ONE, dost thou
From that star-cinctured hall behold
Sorrows which scathe the human brow,
And griefs that burn untold,
Save to the night-winds trooping by—
Like mourners journeying from the sky—
Coldly and dark unrolled?
Vainly we ask, or bow, or loud,
Bright Minstrel of the star and cloud!

Sound on, oh mighty Harp!—thy strain
Comes floating sadly on the night—
For we may ne'er behold again
Thy pure and sacred light;
But, in the cold, insensate tomb,
Rest all unknowing of our doom;
While thou, intensely bright,
Shalt pour thy glorious music still,
Alike unscathed by death or ill.

Sound on! But those sweet harps of earth,
Whose strings lie shattered, cold and lone,
Shall yet, restored by godlike worth,
Resume their godlike tone;
While thou must be, oh! ancient lyre,
Destroyed in Nature's funeral pyre,
And broken on thy throne—
Whence they, undimmed by earth born jars,
May lead, like thee, the dance of stars!

Oh, glorious hope! Oh, thought divine!
Soul! fired by the promised bliss,
Kneel at thy God's eternal shrine,
And breathe thy thanks for this!
Harp! lift once more thy joyous song—
Bear its—oh, bear its notes along,
O'er earth and far abyss!
Hail with a smile Death's gloomy frown—
Spirit! he brings thy brightest crown!

Louisville, 1840.

MISCELLANEOUS.

From the 'Rose of Sharon' for 1841.

FELICIA HEMANS.

BY HORACE GREELY.

Fate and death have solemn voices. Within the brief quarter of century which bounds my remembrance, I have listened, and not without emotion, to the freshly-sped tidings that the earthly career had closed of Napoleon, the world's idol or terror, and almost its conqueror; of Byron, the mighty master of passion and song; of Adams and Jefferson, the patriarchs of American liberty; of Carroll, the last signer of the Declaration of Independence; of Goethe, the creator of an intellectual universe; of the great, the good, the wise, in every position of life, to say nothing of the herd of popes, and kings, and chieftains, who have followed each other, in noisy pomp and darish mockery, to the chill chambers of the dead. And yet no one of these evidences of man's mortality, affecting, though it might, the destinies of a continent, ever moved me so deeply as the simple announcement that, on the 16th of May, 1835, FELICIA HEMANS had ceased to live. Those were tidings of sadness indeed, not to a few attached hearts, but to millions.

Yet why to millions? No dazzling crown had thereby been cast among a crowd of eager and reckless pretenders; no empire exposed by the struggle of a disputed succession to anarchy, rapine, and slaughter. The very name of the deceased one was scarcely known within the frigid atmosphere of courts, or camps, or cabinets; it was seldom and carelessly lisped in the circles of folly, insanity and dissipation, which, as if in bitter irony, misname themselves 'the world.' In a stranger city, separated from most of the few who adored her, as well as the many who loved and admired,—in an apartment hers only by that strong affection which was but a nobler charity,—the stricken one had laid her down to die. Her origin, her career, her fate, had none of the vulgar elements of greatness. Born in barely comfortable circumstances, of parentage which fashion will but condescend to call respectable, her years of childhood had quietly passed alternately in the routine of ordinary studies, and the dreamy, fantastic musings of an ardent imagination and unburdened heart. Married at an early age to an officer of the British army, she too soon found that she had fatally mistaken a romantic and passionate admiration of the feats of that army and the cause which it had heroically, triumphantly maintained in the long war against Napoleon, for sympathy of mind and congeniality of spirit with him who had wooed and speedily won her inexperienced heart. A wedded life, not of happiness, thus commenced, was terminated six years thereafter, by the deliberate and unregretted withdrawal of the husband to a distant clime, whence, during the remaining years of her lifetime, he never returned. Thus left a more than widow, with children to maintain and to educate, this peerless woman commenced that patient struggle with adversity, the fruits of which have rendered her name immortal. Her misfortunes, in the wise providence of God, were doubtless the source of blessings to millions; but for them, she would never have been induced to enter the arena of authorship. She might have written much and passably well, as, indeed, she had already done; but she could never have been the author of 'Records of Woman.' But adversity became her portion; and her wrung spirit emulated those plants which only when bruised exhale their fragrant odors. Henceforth her career was one of stern effort and of glorious triumph, heightening and swelling to the last. Speaking seldom and vaguely of her own sorrows, the many admired her productions without dreaming that the writer could be other than a child of fortune as well as genius; and were surprised and shocked to learn that the idol of their admiration had found a welcome refuge from overtasking cares and afflictions—that an early grave had closed over her wasted form, her scard affections and broken heart.

I remember, as of yesterday, the gradual unfolding of the exceeding truthfulness and beauty, the profound heart-knowledge, (to coin a Germanism,) which characterizes Mrs. Heman's poems, upon my own immature, unfolding mind. 'Casabianca,' 'Things that Change,' 'The Voice of Spring,' 'The Traveler at the Source of the Nile,' 'The Wreck,' and many other poems of kindred nature, are enshrined in countless hearts—especially of those whose intellectual existence dates its commencement between 1820 and 1830—as gems of priceless value; as spirit-wands, by whose electric touch they were first made conscious of the diviner aspirations, the loftier, holier energies within them. These are poems which can never die, except through a mighty change in the intellectual condition of the world—a mighty change, indeed, since few things have been written better calculated to defy the assaults of Time and Revolution.

Perhaps nothing has ever been written which exemplified more clearly the simplicity, the truthfulness, and the universality of genuine poetry than 'The Traveler at the Source of the Nile.' The vanity of human desires and attainments, the nothingness of all we strive for, and emptiness of even the loftiest triumphs, are depicted in a few brief lines, with entire simplicity, but with intense reality and power. The 'rapture of a conqueror's mood' in the first moment of exulting consciousness of success, so speedily, effectually quelled as Night came silently, dimly on, with its chill solitude and saddening gloom—its loneliness, deepened rather than broken by the almost spiritual presence of the far-off, inscrutable stars—all ending in that withering inquiry of the now unnerved and sinking heart, "*And is this all?*"

"No more than this? what seemed it now
First by that spring to stand?
A thousand streams of lovelier flow
Bathed his own mountain land.
Whence, far o'er waste and ocean track,
Their wild, sweet voices called him back.

"They called him back to many a glade,
His childhood's haunt of play,
Where, brightly through the beechen shade,
Their waters glanced away.
They called him with their sounding waves
Back to his father's hills and graves.

* * * * *

"He wept! The stars of Afric's heaven
Beheld his bursting tears,
E'en on that spot where Fate had given
The meed of toiling years.
O Happiness! how far we flee
Thy own sweet paths in search of thee!"

Home and Heaven are the two sole, sufficient sources of Mrs. Hemans's inspiration; she needed not and avoided all the rightfully obsolete machinery of the schools, the wretched mummery of Parnassus, Helicon and the Muses. The mighty love of the mother for her children; the fond, confiding, unselfish affection of these for each other: the unbidding of the closest bonds, as they one by one go forth into the world to wrestle with fortune, perchance to triumph, but certainly to lie low at last; the struggle of faith and love and woman's fortitude with the oversweeping tide of misfortune, bereavement, and agony; above all, the keen conflicts, the sharp, convulsive pang of the mother's, or the betrothed maiden's, breast, when the current of her deep, devoted affection is first encountered by the stern tide of patriotism, or some other form of paramount duty—when, at the trumpet's rousing call, she is constrained to gird the sword on the form of cherished son or lover, and bid him go forth to the battle bravely, and, if need be, to fall, in defence of his country, sustained though all by a fervent trust in Heaven;—these are the themes and the incitements on which the peerless woman of our age loved to pour forth her seraph in bursts of undying song.

"O blue deep!
Thou that no trace of human hearts dost keep,
Never to thee did love, with silvery chain,
Draw my soul's dream, which through all nature sought
What waves deny—some bower of *steadfast* bliss,
A *home* to twine with fancy, feeling, thought,
As with sweet flowers: But chasened hope for this
Now turns from earth's green valleys, as from thee,
To that sole changeless world where 'there is no more sea.'"

* * * * * *

EXECUTION OF ALGERNON SYDNEY.—About ten o'clock in the morning he was conducted by the sheriff, on foot, from the Tower to the place of execution on Tower Hill. He was attended by two of his brother's servants, and he ascended the scaffold with a firm, undaunted mien—worth, says Bishop Burnet, of the man who set up Marcus Brutus as his model. He remarked that "he had made his peace with God, and had nothing more to say to men, and handed to the sheriff a paper cotaining a vindication of his innocence of the charges alleged against him—but declined to either read it himself or have it read to the multitude. Were it not received he offered to tear it up. When he had pulled off his coat, hat, and doublet, he observed, "that he was ready to die, and would give them no farther trouble." Then he handed the executioner three guineas: the fellow grumbled as if the sum was not sufficient; he then told his servant to give him more. Kneeling down, after a pause of a few minutes, he calmly laid his head upon the block. The executioner asked if he should rise again? "Not till the general resurrection—strike on," was the reply of Sydney. His head was severed at a blow. His remains were given to his friends, who buried them at Penhurst in the tomb of his ancestors. A nation soon cried out against the infamy of the deed which murdered the man who was among the first to defend the maxim that the only true basis of government is THE WILL OF THE PEOPLE.

DESTRUCTION OF LIFE IN ANCIENT WARS.—Accustomed as we are to the effects of war in civilized times, when the most bloody contests are followed by an increase in the numbers of the people, it is difficult to form a conception of the desolation which it produced in barbarous ages, when the void produced by the sword is not supplied by the impulse of subsequent hostility. A few facts will show its prodigious influence in former ages. It is ascertained by an exact computation, that when the three great capitals of Khorassan were destroyed by Timour, 4,347,000 persons were put to the sword. At the same time, 700,000 people were slain in the city of Monsul, which had risen in the neighborhood of the ancient Ninevah: and the desolation produced a century and a half before by the sack of Genguiskhan, had been at least as great. Such were the ravages of this mighty conqueror, and his Mogul followers, in the country between the Caspian and the Indus, that they almost exterminated the inhabitants; and five subsequent centuries have been unable to repair the ravages of four years. An army of 500,000 Moguls, under the sons of Ginghis, so completely laid waste the provinces to the north of the Danube, that they have never since regained their former numbers; and in the famine consequent upon the irruption of the same barbarians into the Chinese empire, thirteen are computed to have perished. During the great invasion of Timour, twelve of the most flourishing cities of Asia, including Delhi, Ispahan, Bagdad and Damascus, were utterly destroyed; and pyramids of human heads, one of which contained 90,000 skulls, erected on their ruins.—*Alison's Population.*

ABORIGINAL CHARACTER.—As an Indian was straying through a village on the Kennobec, he passed a gentleman standing at his store-door and begged a piece of tobacco. The person stepped back and selected a generous piece, for which he received a gruff 'tank you,' and thought no more of the affair. Three or four months afterward, he was surprised at an Indian coming into the store, and presenting him with a beautiful miniature birch canoe, painted, and furnished with paddles to correspond. On asking the meaning of it, he was told—'Indian no forget; you give me tobacco—me make this for you.' This man's gratitude for a trifling favor, had led him to bestow more labor on his present than would have purchased him many pounds of his favorite fumigatory.—*Boston Parler.*

FRIENDS.—There are a few persons in the world, who are so poor, that they have no friend to share their sorrows and partake of their joys. But while we are blest with kind friends, it should be the warm desire of our hearts to promote their interest. They "should live in our hearts by the emotion which subsists there—in our memory, by our fragrant remembrance of them—in our voice, by our eulogiums—in our conduct, by our imitations of their virtues."

NEVER BROOD OVER MISFORTUNE.—The person who sits down to brood over his misfortunes, or his deficiency of talents, is sure to be miserable. But he who improves what little his Maker has given, him is sure of gaining double, and of accomplishing more in the end, than many who were naturally endowed with better abilities, but misimproved them.

GOOD.—A publisher of a paper, who hangs out his sign upon a pine tree in the western woods, advertises for apprentices. So far very good—but *gooder* still, he says that 'boys from the *country* would be preferred.'

ADVERTISEMENTS.

Type and Stereotype Foundry,

74 FULTON CORNER OF GOLD STREET.

THE subscribers would respectfully announce, that they have purchased the extensive and well-known Type Foundry, formerly occupied by Messrs Conner & Cooke, and removed the same from the corner of Ann and Nassau streets, to 74 Fulton corner of Gold street, their present location.

Having made extensive revisions, alterations and additions, they are now prepared to execute orders of any magnitude that they may be favored with, with promptness and on as favorable terms as any other Foundry in America.

A New Specimen Book, containing specimens of Types, Ornaments, Borders, Flowers, Rules, &c. is in active preparation, and will be speedily issued, and found to contain as large and well selected an assortment as at any other foundry. All articles exhibited in the Specimen Book formerly issued by Conner & Cooke, can now be furnished from this Foundry without delay, with many since added.

The subscribers are Agents for the sale of the WASHINGTON and SMITH PRESSES, which, together with Chases, Cases, Composing Sticks, Furniture, Ink, and all articles used in the Printing business, will be kept on hand, and furnished at the manufacturers' prices.

WM. HAGAR & CO.

New York, Sept. 12, 1840.

Fall & Winter Fashions

JUST received by J. M. LETTS.
Sept. 8, 1840.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a room in the south part of J. W. Sexton's Hotel, where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in this vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new, two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and plumbs.—Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer, fall or winter. The farm is well watered with a small brook and several never failing springs, and is situated in a good and peaceable neighborhood of wealthy farmers, one mile west of the local center of the town of Preston, Chenango county, N. Y. It lies on the west side of the road leading from Pharsalia to the village of Oxford, which is about 4 1-2 miles distance to the south east. The road leading from Macdonough village to Norwich, the county town, runs from west to east through the center of the farm. It is about six miles to Norwich. The farm is situated about eighty rods north of the Seventh-day Baptist meeting-house, and two miles west of the Congregational meeting-house two and a half miles east of the Free-will Baptist & Universalist meeting-house, and two and a half south west of the new Baptist meeting-house. The District School House adjoins the premises. For pleasantness of situation, religious, social and political privileges, we presume it cannot hardly be surpassed in the western country. One quarter, or even one third of the purchase money may remain on bond and mortgage for years.

29w4 JOSEPH TRUMAN.

Preston, Sept. 13, 1840.

Election Notice.

STATE OF NEW YORK, }
Secretary's Office, Aug. 17, 1840. }

To the Sheriff of Madison County.

NOTICE is hereby given you, that at the next General Election in this State, to be held on the Second, Third and Fourth days of November next, (except in the city and county of New York, in the city of Brooklyn, and the town of Bushwick, in the county of Kings, where the elections are to be held on Wednesday, the fourth day of November next,) the following officers are to be elected.

A Governor and a Lieutenant Governor. Forty-two Electors of President and Vice President of the United States. You will also take notice, that the term of service of David Wager, a Senator for the fifth district, to which the county of Madison belongs, will expire on the last day of December next, and that a Senator for the said district is to be chosen in his place, at the said next General Election.

You will also take notice that two Representatives in the 27th Congress of the United States, for the 23d Congressional district, consisting of the counties of Onondaga and Madison, are to be chosen at the said next general election.

At the same General Election, the following officers are to be chosen in your county: three Members of Assembly; a Sheriff of the county in the place of John M. Messinger, whose term expires on the last day of December next; a county Clerk, in the place of Alexander D[illegible]lison, jun., whose term expires on the last day of December next, and three Coroners in place of Ja[illegible] Berthrong, Zadoc Beebe, and James Cowen, whose terms expire on the last day of December next.

Yours respectfully,
JOHN C. SPENCER, Sec'y of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.—Dated Sept. 1, 1840. 29tae

JOHN M. MESSINGER, Sheriff.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.

Cazenovia, Sept. 1840. 26w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.

ELISHA FOOTE, General Agent.

August 24th, 1840. 26tf

WOOD.—A few cords of good wood wanted immediately at this office.—Oct. 6.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warranted and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf

De Ruyter, Aug 18, 1840.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

FOR SALE,

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber, S. CARPENTER.

De Ruyter, July 10, 1840. 15tf

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

Sept 1

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully [illegible] that he still continues to carry on the [illegible] business, in all its various branches, at his [illegible] opposite the De Ruyter Institute [illegible] Bureaus, [illegible] Sofas, Bedsteads, [illegible] Stands, &c. &c. Most kinds of [illegible] produce will be taken in exchange for work, and even CASH [illegible]. All kinds of House [illegible] Gilding [illegible] short notice.

De Ruyter, July 23, 1840.

Friction Matches.

The subscriber is now [illegible] article of Friction Matches, [illegible] keeps on hand, and for sale at the [illegible]

ELISHA STILLMAN.

De Ruyter, March [illegible] 1840.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

[illegible] at his office [illegible] three doors west of the [illegible]

De Ruyter, March 20, 1840. 1tf

24 FINE METALLIC CLOCKS, [illegible] at the low price of $4 each, [illegible] STONE STORE.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher [illegible]
A. L. SAUNDERS, M. D. Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. [illegible] rooms are spacious and convenient. [illegible] and there are a large number, are furnished with chairs, tables, bedsteads and stoves, and rented to students at one shilling per week for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and lodging. One shilling extra is charged to those who require [illegible].

The Institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the students and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c. neatly executed at this office.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Denny's Store, Albany street, where they can be accommodated on the shortest notice.

☞ Cutting done to order.

De Ruyter, June 16, 1840. 15m6

R. HOE, & CO.

Press Makers and Machinists,

No. 29 & 31 Gold Street—Factory, New York.

HAVE generally on hand and manufacture at short notice, every article necessary for a Printing Office and Bindery; also, Machinery and tools of every description. Among their extensive assortment may be found the following

The Smith Printing Press, Imperial, No. 5, 4, 3, 1, price ranging from $300 to $250, Super Royal do. price $240, Medium do. price $230; the Washington Printing Press, Imperial, No 6, 5, 4, 3, price from $300 to $250, Super Royal, $240, Medium $230, Foolscap $160. Gill's Improved Self Inking Machine, from $100 to $125. Standing Presses from $100 to $300; Iron Lithographic Presses $125 to $[illegible]. Hoe's patent iron Copper Plate Presses $[illegible] to $[illegible]. Sadler's Presses $[illegible], Book Binder's Presses [illegible] Ploughs $[illegible], Plough Knives each $1, Patent Ruling Machines to rule one side $125, do. to rule both sides $250; Chases $2 to $15, Imposing Stones $25 to $50; Composing Sticks $2 to $4 50, Galleys $1 25 to $[illegible]

[illegible]

All articles necessary for a Printing Office [illegible], Borders &c. &c. for sale at the established [illegible]

New York, March, 1840.

Agents for the Register.

NEW-YORK.

[illegible]—Ira [illegible] G. Potter, Henry C. Hubbard, [illegible] Babcock.
Preston—[illegible] Rogers.
Brookfield—Rev. E. S. Brown, Adm. Burdick, [illegible] Maxson, Isaac Brown, —*Leonardsville*, [illegible]
Verona—Oscar Williams, Dea. Joseph Potter.
[illegible]
[illegible] Greene, Rev. William [illegible], [illegible] Loker.
[illegible]—Dea. [illegible]
[illegible]—Rev. [illegible]
Clarence—Rev. N. V. Hull.
Persia—Dea. Ha[illegible]
[illegible] Maxson Greene, [illegible] P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel L. Langworthy.
Pitcairn—Lauren G. Baldwin. Nathan Truman.
Genesee—Ira D. Langworthy, [illegible] Williams P. M.
Scott—[illegible] Babcock.

PENNSYLVANIA.

Hayfield—Dea. [illegible]
Wellsboro'—[illegible]
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph [illegible]

OHIO.

Northampton—Dea. [illegible] Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George [illegible]
Salem—Rev. David [illegible]

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nathan Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y.

BY

GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorized Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the usual reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers free of postage.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, NOVEMBER 3, 1840. NUMBER 35.

ORIGINAL.

DE RUYTER, Thursday morn., }
22d Oct. 1840. }

To the Editors of the Register:

DEAR BRETHREN—The readers of your valuable paper will recollect, that some months since you published an article from my pen, on Camp-Meetings. I did not assail any denomination of Christians, but I simply expressed my opinion concerning Camp-Meetings, and stated some reasons for entertaining that opinion, and requested, or petitioned that if such meetings must yet be sustained, those who conduct them would determine that they should not be held on the Sabbath. In thus availing myself of the liberty of the press to express my views before the community, and in thus humbly exercising the right of *petition*, I supposed that I was doing precisely what was proper for me to do "in the land of Washington." At the close of the article I pledged myself to reply to any *candid* strictures upon it, if accompanied with the real name of the writer; no communication complying with *both*, as fully as I could desire, of these conditions, has yet met my eye.

But I am happy to notice that our Methodist brethren, who I am persuaded, are well qualified to do the subject justice, are beginning to frankly discuss the present utility of Camp-Meetings in this section of the country, and in New England.

As an illustration of this remark, permit me to solicit your attention to an article on Camp-Meetings, recently published in the "American Wesleyan Observer." I meet with it, copied without note or comment, in another Methodist paper, "Zion's Watchman," of August 15, 1840. The writer and myself coincide in our views, and I thank that honest-hearted "Travelling Preacher" for his testimony. Under his second division he uses an expression which deserves special attention; it is this, viz:—"*other unnameable transactions.*" I shall feel grateful to you, if you can find space for that article in the Register.

Yours truly,

J. R. JOHNSON.

From the American Wesleyan Observer.

CAMP-MEETINGS.

MESSRS. EDITORS,—The time for holding Camp-Meetings in New England is fast approaching, and doubtless many who are peculiarly attached to these extraordinary means of grace, are looking forward to the day when they shall repair to "*Millennial Grove*," or some other consecrated spot, with mingled emotions and high anticipations. This class of persons are *Christians*, and attend camp-meetings actuated by the purest of motives, and for the holiest of purposes; but we should bear in mind that other classes—and they are numerous—constantly attend these meetings, having other objects in view than the glory of God, the purification of the church, and the salvation of sinners.

That camp-meeting have been of great utility in New England and other parts of our country, it would be hazardous to deny; and that they are of essential benefit to the church in *some* sections of the land, perhaps is true in point of fact; but that they *now* as well subserve the interests of the cause of Christ in many parts of our work, particularly in Massachusetts, as in by-gone days, I think *cannot* be safely affirmed.

We shall see by examining the subject,

1. The *necessity* which *once* existed for holding these meetings within the bounds of the New England and Providence Conferences, does not *now* exist. Look and see. Formerly the Methodists were a small community, and by no means compact in their location. Their churches were small—their ministers few in number—and their meeting-houses and other convenient places of worship, existed as *one*, where they have *fifteen* or *twenty* now.

These circumstances, and a host of others that might be mentioned in this connection, show us the propriety and necessity of resorting to such expedients, to increase religious interest and influence in the community, as holding camp-meetings. But these circumstances, with us, no longer exist; hence they cannot become a reason for leaving our large and convenient churches, and resorting in bands of hundreds and thousands to the tented grove. Nor, as already remarked, is it at all necessary—no, not for the convenience or benefit of the church, or salvation of sinners. We are now numerous: our houses of worship have multiplied in an astonishing manner for the last half century, and are still increasing; our ministry too, is strong, numerically considered, and, under God, we are every way able to do a great work in the use of the *ordinary* means of grace; or, if we must have *extraordinary* means put in operation, we can hold protracted or four days' meetings; and in this way bring about the very *same results* we aim at in holding camp-meetings.

2. Such are the circumstances of the times—of the church and community, that almost of necessity the *character* of camp-meetings are *essentially changed*; and instead of being religious meetings, conducted on principles of *sacrifice* and *self-denial*, they have degenerated to such a degree, that, in many instances, they become places of pleasurable and fashionable resort—of feasting, bodily, and worldly enjoyment!—Certainly, the institution better be given up, that sustain *such* a character in any instance! So it seems to me.

Add to this, camp-meetings are made the *occasion* for repeated flagitious and public violations of the *law* of God! No sooner is it announced in the prints that a *camp-meeting* is to be held in a given place, than *loafers*, *pedlers*, and SWINDLERS of different classes begin to make due preparations to attend—not in *tens* and *scores*, but in many instances, *hundreds*, and perhaps THOUSANDS—especially, if the meeting is held in the vicinity of our large towns and cities! Who that has ever been to a camp-meeting, does not shudder, when he calls to mind the profanity, obscenity, fighting, gambling, drinking, and, it may be, other unnameable transactions which he has witnessed some half or three-quarters of a mile from the camp-ground? And these things are unavoidable. We cannot hold a meeting of this character, but "Satan," in this outrageous manner, "will come also."

3. The *expense* of these meetings is another occasion why they should be given up. Our people have pecuniary burdens enough to bear in building their meeting-houses, supporting their ministers, and contributing to the benevolent enterprizes of the day, *without* adding four or five more dollars in getting themselves and families to and from camp-meeting. Look for instance, at the meeting held in Millennial Grove, where thousands are expended every year! Far better would it be in my opinion, to stay at home and labor for the salvation of souls in our own neighborhoods on the "personal effort" plan, and lay out these large sums of money to help on the missionary, temperance, tract, or Bible cause! I know it is said in reply, that the church is quickened, and that many souls are converted as a gospel remuneration for all our trouble and expense; but this reply is rendered *wholly nugatory* by the *fact* that as much good might be done, and as many sinners converted at home, were professed Christians as diligent, watchful, prayerful and faithful *there*, as when in the tented grove; and why should they not be? Let the same zeal be manifested at home among our brethren and sisters which they manifest at camp-meetings, and they would keep the land blazing with reformation all the time! And ought not this to be done? Are not the motives of death, judgment and eternity, heaven and hell, as important, solemn, and powerful *at home*, in the private walks of life, as in public, and on great occasions? Why then should they not operate as powerfully upon us there as in other places, and under other circumstances?

4. Camp-meetings—and so, in a measure, with all other extraordinary meetings—tend to bring into disrepute the *ordinary* established means of grace. The disposition to make revivals *periodical*, is by far too prevalent—but is not this disposition fostered by a continuation of camp-meetings? Are there not very many in almost all our churches who exhibit greater devotion to God, greater concern for the salvation of sinners, and greater zeal in prayer and religious efforts at these meetings than at any other period during the year? I think this fact *cannot* be denied; neither can it be remedied, until by an abandonment of these uncalled for *extra* exertions, these mistaken brethren are thrown upon the ordinary privileges and resources of the gospel to enlist their energies and call forth their songs and prayers in the cause of the great Head of the Church. That piety cannot be very deep or saving which is dependent on extraneous circumstances to keep it alive or in vigorous operation; and certainly, it must be of a questional character when it is only aided into exercise by the novel and peculiar circumstances connected with a camp-meeting. Let the closet be faithfully visited—the family altar kept in good repair; let the Bible be faithfully studied—the prayer meetings, class meetings, and preaching meetings be faithfully attended; with firm and humble reliance on God for His blessing on our efforts, and we shall soon find that

> "That they need not go *abroad* for *joy*,
> Who have a *feast* at *home*."

Many other things might be mentioned, but it would swell this communication to too great a length. I have spoken the sentiments of my mind with freedom and plainness—not with the wanton desire of assailing an institution which has proved so necessary to the advancement of the cause of Christ, but of stating a few objections to certain means of grace, (so they are esteemed) which may or may not, be used as circumstances may require.

I would not injure the cause of religion, or lay a stumbling-block in the way of Christians by writing a word against camp-meetings, if, indeed, they are indispensable to the prosperity of the church—no not for my right hand: but this, it appears to me, remains *yet* to be proved. If I am in error on this subject, there are many who can set me right, and I sincerely and cordially invite them to do it.

A TRAVELING PREACHER.

June, 1840.

They who do injustice in order to get rid of an inconvenience, will give rise to an injustice which will re-act upon themselves.—*Burke.*

RELIGIOUS.

From the Churchman.

GOD'S DWELLING PLACE.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—*Isaiah* lvii. 15.

Thou'rt throned above the stars, O God! the sky
Whose lustrous glories wake our awe and praise,
Is but the pavement of thy home on high,
The faint reflection of those fires that blaze,
Circling thy presence, and whose rays inweave,
Splendors which mortal thought can ne'er conceive.

Archangels winged speed at thy least command,
Heaven's armies wait thy bidding to fulfil,
In dazzling phalanx round thy throne they stand,
Or march obedient to thy sovereign will;
Harp strings of seraphs with thy praises ring,
While angel legions hail thee for their King.

And for thy footstool see this earth outspread—
This beauteous earth! with garniture of flowers—
And grass-clad valley—and the mountain head
Wreathed with eternal snows—where summer hours
Pass by and leave no fragrance, nor let fall
One blossom on the icy coronal.

The foaming torrent which has thundering roar'd
On through the lapse of ages still the same,
Its mighty waters by thy hand are pour'd
From cliff to cliff—its rainbows bear thy name
Within their seven-fold beauty—on its high-top'd spray
Is written GOD—in characters of day.

And all the mass of forest trees which bend
Before the whirlwind in its awful wrath,
And all the world of flowers whose beauties blend
Brightly luxuriant round our daily path,
The birds, the blessed birds that high up spring,
Are thine, O Lord, and thine the praise they sing.

The dark deep ocean with its secrets strange,
Its hoard of untold treasures, and its power
Which shadows thine, where we can trace no change,
Ever mysterious as at that first hour
When thou didst stay its heavings, all its waves are thine,
And fires which on its darkened bosom shine.

And these, all these, what are they but a part
Of thy works, mightiest!—Omnipotent art thou!
And canst thou dwell within the lowly heart?
Canst stoop from heaven to where thy creatures bow
In self-abasement, and the hearts revive
Of lowly contrite ones, and bid them live!

Thou canst—where'er our humble servant pines
For the clear waters of his better home,
Longs for those mansions where thy presence shines,
Prays that thy Spirit in his heart may come,
And loves thee, Lord, and fears all sinful thrall,
There wilt thou dwell, Maker and God of all.

And as the parched and thirsty earth grows green
Where fall the rain-drops, and the languid flowers
Bloom brighter, where thy dews of grace have been,
Beauty and sweetness light the darkest hours;
And softened glories of thy heaven we trace,
Where thou hast made the lowly heart thy dwelling-place.

J. C.

From Zion's Advocate.

WILL SAINTS IN HEAVEN KNOW EACH OTHER.

The question has often been asked, not only in a spirit of speculative curiosity, but with all the imploring earnestness of a heart bleeding with the anguish of recent bereavement, and eagerly grasping the hope of re-union with the loved and lamented dead. The inquiry, at all times a natural and inviting one, possesses under such circumstances, an intense and absorbing interest. Without professing to be "wise above that which is written" in the Scriptures of truth, we would venture to suggest a few considerations, which to our mind, seem sufficient to show, that the hope of mutual recognition in heaven is, to say the least, neither unscriptural or irrational.

We always think of heaven as a state of *perfection*; not, indeed, of infinite knowledge and unlimited power; that would be a state of deification: but of moral and social perfection,—the perfection of finite and dependent creatures. It would be superfluous to show that the scriptures sanction such a view. Must we not then suppose, that all which is truly excellent and valuable in our present condition, will be renewed, refined and perpetuated in that higher and better state? We might, perhaps, be unable to decide, whether the resurrection of the body, and its re-union with the redeemed spirit, would contribute to the perfection of our future bliss; yet revelation has taught us that such will be the effect, and has gladdened us with the assured hope, that "this corruptible must put on incorruption." But can any one doubt, that the revival of the social affections, and the renewal of social intercouse, would tend to enrich, and heighten and multiply the joys of Heaven? It may be that the devoted Christian, whose heart yearns, and pants and struggles for the closest communion with his God and Savior, would rejoice in the anticipation of that communion, even though it were to be unshared and solitary. Were he to be an eternal recluse, and heaven an everlasting hermitage, his habitation would not be dark, nor desolate, nor cheerless, if the glory of God did illume it, and the Lamb was the light thereof. But while the Christian might rejoice in such a hope, would not his heart throb with warmer gratitude, and leap with a livelier joy, if he were to be assured that a multitude which no man can number, out of every kindred and tongue, and nation, and people, should mingle their sympathies and songs with his, in a mighty chorus of united praise? Would not the prospect of such society and assistance in the worship of God be even more delightful, than that of the resurrection of the body; if the latter could be expected without implying the former? Put the question to the most mature and spiritual Christian, and he will tell you, that in the season of his sweetest communion with God on earth, the spontaneous impulse of heart prompts him to share his blessedness with others of his kind, and the almost involuntary language of his lips is, "O magnify the Lord *with me*, and let us exalt his name *together*." And surely this strong social impulse cannot be gratified in a future world, without a knowledge of those with whom we are to mingle in duty and in devotion—without personal acquaintance and mutual recognition. Is it not then, a reasonable and a probable inference, that the occupations and enjoyments of the heavenly world will be sweetened by the pleasure of mutual recognition, and the allowed joys of holy friendship?

Is not this delightful idea implied in the very notion of a personal and conscious immortality? We need not stop to prove that the "immortality brought to light by the gospel" *is* a personal and conscious immortality. An immortal existence without this—without the recognition of myself, and the remembrance of my previous existence and acts—instead of being the blessed boon which the gospel offers, would be a poor and pitiful gift, scarcely preferable to absolute annihilation, and hardly deserving a thankful acceptance. But if each one is to know himself, cannot each one make himself known to others? Surely he can do so, if there be any society, any communion of soul with soul. And if the power exists, we must suppose it will be gladly exercised; and that the exercise of it will constitute no unimportant ingredient in the happiness of heaven.

Is there anything in the Bible which contradicts these cheering conjectures? If there is, we must relinquish and reject them, however fondly our hearts may have clung to and cherished them. If there is not, we may at least harbor the hope that they are founded in truth, and destined to be confirmed by a blissful and everlasting experience. We think there is nothing in the word of God which forbids or even discourages such a hope. When the Sadducees came to our Savior, to perplex him with their cunning questions concerning the resurrection, he might have avoided the whole difficulty at once, by telling them that in the resurrection they neither love or recognize each other; but he only says, "in the resurrection they neither marry nor are given in marriage." May we not say that he tacitly admitted the doctrine of recognition, by neglecting so appropriate an opportunity of teaching the contrary doctrine?

But our faith and hope need not lean upon so slender and slippery a hope as this: for there are various doctrines and declarations of Scripture, which manifestly favor, if they do not imply the truth of the sentiment in question. The Bible not only asserts that God, "will render to every man according to his works," but it also teaches us, that he will vindicate the righteousness and impartiality of this retribution, by a formal, general, and public judgment. But if they who are to be thus publicly tried, and condemned or acquitted, are to be unacquainted with each other, will not the very design of the judgment be defeated? That design must be of a public, and, if we may use such an expression, of a governmental character; for the searcher of hearts cannot himself need either evidence or confession. But such a design can be accomplished only by a public process, in which character shall be unmasked and exhibited. Such an exhibition must lead to mutual recognition, even if that recognition does not take place till then; and it is not to be supposed that the mutual knowledge of each other which the saints will thus gain, will be subsequently annihilated or forgotten.

For the scriptures represent heaven as pre-eminently a state of knowledge. Where Paul informs us that "knowledge shall vanish away," he evidently refers to those miraculous gifts of knowledge, with which the primitive Christians were endowed for a temporary purpose, and which *have* already "vanished away." He expressly tells us that our future state will be one of such enlarged and accurate knowledge, as shall make our present imperfect and limited perceptions, seem in comparison, like looking through a dim and dusky glass. Shall we not then enjoy a much more intimate acquaintance, and a much more direct communication with each other, than we have ever experienced or imagined in our present state?

Even now, the circumstances, not only of the church at large, but of individual christians, are well known and deeply interesting to the angelic inhabitants of heaven.—Do they not rejoice over one sinner that repenteth? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Surely they who know us now, will both know and be known hereafter. And can it be thought, that the knowledge of each other which will be granted to different orders of beings, will be denied to different individuals of the same order? No, the Savior has assured us, that we shall be "as the angels of God in Heaven."

We may add, that there are various passages of Scripture which seem to convey something more than a mere intimation, that they who on earth have known and loved each other as the disciples of Christ, shall not be utter and everlasting strangers in the world to come. Our Savior represents Lazarus as being carried by angels to Abraham's bosom. This is a parable to be sure: but may we not fairly infer from that expression, that all "who walk in the steps of the faith of Abraham" shall hereafter know this father of the faithful, and friend of God? And if they know him must they not also know each other? Does it not seem that David cherished this belief, when he said of his departed child, "I shall go to him, but he shall not return to me?" The apostle exhorts his brethren at Thessalonica not to "sorrow, concerning them which are asleep, even as others which have no hope;" reminding them that those who sleep in Jesus shall be raised at his coming, and those who are alive shall be caught up *together with them* in the clouds that both may be forever with the Lord.—"Wherefore," he concludes "comfort one another with these words." Perhaps this is the most direct and decisive of all the Scriptures that relate to this subject. The apostle seems here to give us a specific warrant for comforting bereaved saints with the assurance of a joyful re-union with the pious dead. In the same epistle, too, he thus addresses himself to those who had been converted under his ministry: "what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?—For ye are our glory and joy." Could this be said with truth, unless the Apostle were to recognize his converts at the coming of Christ? The entire church, comprehending believers in all ages, is often spoken of as one body, united to a common Lord, and related to each other by intimate and endearing ties. And, to refer to only one more passage, the redeemed are represented in the Apocalypse as uniting in a song of praise to their Redeemer, and saying, "Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests." This passage certainly implies a recollection on the part of the redeemed, of the circumstances of their previous existence; and it no less implies their union in acts of associated devotion—a union which seems almost necessarily to involve the idea of personal acquaintance. It would be easy to multiply citations, in which this truth seems either to be intimated, or else presupposed. But we think quite enough has been said to verify the assertion, that a belief of this consoling doctrine is neither contrary to reason, nor at variance with Scripture.

We cannot forbear to refer briefly to one practical benefit of this pleasing belief—the definite and lively character which it gives to our hope of heaven. It should undoubtedly be the chief cause of the Christian's exultation in the prospect of "the glory that it is to be revealed," that he shall be brought into nearer communion and closer conformity with his God and his Savior. But there is a mysterious uncertainty in regard to the mode of that communion; and the thought of the awful majesty of Jehovah, chastens and solemnizes, if it does not sometimes almost rebuke his desire to enter into the rest that remaineth for the people of God. In his Savior, it is true, he contemplates the Divine Majesty tempered and softened by its union with a nature like his own; but still it is the Divine Majesty, and the overwhelming sense of immeasurable inferiority, though it may enhance his gratitude, will yet unavoidably repress the delightful familiarity of personal intercourse. In the society of angels, he may indeed find companions that are less removed from the level of his rank; but he cannot think of them as possessing the peculiar sympathies and associations of his own human nature. But when he thinks of meeting in heaven those whom he has loved on earth, and of associating forever with them and with all the saints of old, with whom he has already held a sort of communion in their history and their writings; when he thinks of Abraham and David, of Paul and John, of Luther and Howard, as his everlasting companions; at once his hope assumes a more definite form; it is removed from the realm of the awful, the mysterious, and the supernatural, and made the object of distinct vivid thought. With these he can feel an unrestrained sympathy, and hold an unreserved intercourse. The future now presents itself to his anticipations, clothed in the familiar garb of nature, reality, and experience. As one after another of his pious friends go before him to share the joys of the blessed above, he feels that his future home is gaining additional attractions, that the ties which bind it to his heart are multiplying and strengthening; and that he is already a citizen of that holy and happy community, only waiting a few days for his passports to admit him to a full participation of their unspeakable joys.

This distinct and lively hope gives him additional energy of soul for the great work of preparation for heaven, and thus mightily aids him in becoming meet to join "the spirits of the just made perfect." Reader, hast thou such a hope? If thou hast not, will not this attractive aspect of heaven allure thee to seek salvation? If thou hast, will it not fill thy heart with grateful rapture, and lead thee to redouble thy diligence in purifying thyself from sin, and becoming *meet* for the inheritance of the saints in light?

HIDINGS OF GOD'S FACE.

God hides himself even from the souls of his people. You could not have anticipated this; for are not his chosen, the people of his love, said to dwell in the secret place of the Most High? "The secret of the Lord is with them that fear him." Intimate is their communion with God, clearer than that of others their understanding of his will and purposes; dwelling in the inner shrine of the temple, they have nearer visions, closer audience, more divine and dazzling revelations; and yet oftentimes, their sun goes down when it is yet day,—a sudden cloud covers them, a strangeness comes over them, and the singular spectacle is exhibited of children groping in darkness after a father who has withdrawn himself, and who is the same kind father still! To whom on earth would God reveal himself, if not to the members of Christ's mystical body? Where would light fall, if not in the Goshen of his chosen ones? And yet oft o'er that fair and blessed land came an alienation and a darkness when the cloud of the pillar, radiant with light and love, was eagerly expected. Yes! sometimes when God's own saints have risen at break of day, and got up on their high places, and reared their votive altars, and placed them in the attitude of receiving the first beams of the Son of Righteousness, the morning hath not broken, the stars hath disappeared, and the sun not risen, or risen begirt with the clouds and haloes of wrath! To describe the fearful estrangement consequent on the temporary withdrawal of God's countenance, is what we may not attempt. Perhaps you, yourselves, have seen instances of such an alienation. You have seen a soul under its father's frown, losing all sense of peace, all hope of glory, all feeling of divine love, forgetting all its past sweet communings and aspirations after immortal life, esteeming its conversion a delusion, its bygone deliverances a dream, remembering nought but its sense of sin and dread of sin.

"You have heard the strong cry of such a soul's agony; you have seen the bitter tears wherewith such a God-forsaken spirit has moistened its midnight pillow; you may have heard of a mighty poet, of whom the world was not worthy, and who had known God before, as his true children only know him, and who yet for long years awoke each morning to think of God as an enemy, and lay down each night to dream visions of eternal fire! And oh! when we think of such cases,—and they occur every day,—how forcibly are the words impressed upon us, "Verily, thou art a God that hidest thyself even from thine own people, though thou art their God and their Savior."—[illegible]

EXPERIMENTAL.

A LITTLE GIRL AND AN INFIDEL SHOEMAKER.

There was a bright, intelligent little girl—said the Rev. Mr. Kirk, in a sermon to youth—who resided near by an infidel shoemaker. This shoemaker was a man of extensive information, but he was an infidel. He won the affections of this little girl, by the many stories with which he used to entertain her. It was her greatest delight to go and sit upon his knee and hear his pretty stories.

At length this little child became hopefully pious. She was praying for a new heart, and the Savior she hoped, answered her prayer and gave her a heart to love him. The first thing she thought of after joy broke into her mind, was to go right to the shoemaker and tell him what happiness she had found. She knew not that he was an infidel—she only knew that he was her friend, and she supposed that he would be glad to hear how happy she had become. She went to him and told him all about her conversion—how she found out that she had a wicked heart—and how happy she felt now she had got a new one.

The infidel had long withstood the most powerful arguments and the most impressive appeals of the wise and the learned: but the unaffected story of this little child he could not withstand. It reached his heart and he began to think. The more he thought of what he heard from his little friend, the more anxious he became about himself, till he was finally led, a broken hearted, penitent sinner to the foot of the cross. Thus the weak things of the world are often chosen to confound the mighty.

A THOUGHT OF BUNYAN.—The most holy place was dark. It had no windows. Things were only seen by the light of the *fire* of the Altar: to show that God is altogether invisible but to *faith*. The holiest was built to show us how different our state in heaven will be, from our state on earth. We walk here by *one* light, the Word: but that place will shine more bright than if all the light of the world were put together. Even on the veil of the Temple were figures of cherubim, to show that as the angels wait on us here, so they will wait for us at the door of their heavens.—*Bunyan.*

TRUTH'S CHANNEL.—"The intellect is the channel by which truth enters into and dwells in the heart. It is when the intellect is calm and enlightened by the Spirit of God, that conviction is deep. Convictions must, if smothered, rise again. They are buried alive, and will and must have a resurrection. True conviction drives to Christ, and gives the sinner no rest till the peace of God is established in the conscience. There is no grave for sin but in the bosom of Immanuel: there it dies eternally."—*Hewels.*

From the Episcopal Recorder.

"HE THAT WINNETH SOULS IS WISE."

The great object of our life, as Christians, being the conversion of fellow men, we should seek *earnestly* for the most successful means of accomplishing this great purpose. No little wisdom is required on the part of the believer, in order that he may meet the opposition and overcome the prejudice against the gospel, excited in the hearts of his fellow men. It is not every moment that you can obtain access to them, and that time is to be chosen when pride is the most silent, and of course, conscience the most active. There is much, also, in the *manner;* so far from producing a good impression in favor of Christianity, upon the irreligious, some professors, by their stern, unfeeling manner of address, and uninviting appearance, rather add to the contempt with which religion is regarded.

The best *subject* for the Christian to introduce at such times, is his own personal experience. If you attack the prejudices of opinions of a man openly, he may worst you in argument, and strengthen his own infidelity; but if you speak of that, which relates to your own consciousness; of the practical results of the gospel upon yourself; of your *present* enjoyment, and positive assurance of future bliss, he cannot call your statements into question, but must allow, in your case at least, the efficacy of religion. We have seen the infidel weep at the simple relation of a Christian's triumphant death, who would have scorned religion in the abstract.

Much may be learned from the following incident, in the life of that exemplary, missionary, Henry Martyn. It would be well for all Christians to imitate his manner of overcoming prejudice; their influence upon their unconverted friends would be the more increased.

By taking an interest in the worldly affairs of the irreligious, we may, oftentimes win their attention to their eternal destinies; by always rebuking sin, yet doing it in private, and with so much meekness, as that it cannot be restrained, we obtain an advantage over them, that they can but acknowledge, and by affability and Christian deportment, we shall eventually overcome the most bitter prejudices, and obtain the confidence of those, who before despised the gospel and its supporters.

"Not long since, Mr. G., riding in a coach in England, fell in with a British officer, who had spent many years in the East Indies, where, in the course of conversation, the name of Martyn was introduced. The officer said he had heard much of him while in the East, and was particularly interested in his conduct toward the commander of his regiment to which he was to act as chaplain. Mr. Martyn's name had gone before him to Calcutta, and as soon as the commander heard whom he was to have for a chaplain, he declared with an oath that as for himself he would never give attentions to a Methodist. The chaplain, immediately after his arrival, was informed of the prejudices of the officer under whom he was to act, and determined at once to remove, if possible, what would necessarily be a great hindrance in the way of his doing good to the soldiers. Finding that the commander would not call on him, nor show him any respect, he resolved at once to make the first advance. He was received formally, and kept at a distance. But without noticing the incivility, he began in a most respectful manner to speak of the fine state of discipline in which he found the troops under the officer's command. The officer replied, that it had been his endeavor to put his soldiers in the best condition. Mr. M. remarked it was very gratifying to himself to see the efficiency of the command, and that he hoped the fine state of the army would tend to preserve the peace of the country, by proving to the natives the superiority of British power. The officer said he took pride in the discipline and appearance of his men, and was happy to find that the result of his efforts struck the eye of a stranger. Mr. M. then remarked that he had called to make his acquaintance, because in the course of his duties as chaplain, it might often be necessary to refer to the commanding officer for advice and assistance, and he hoped to have the privilege of consulting him when it should be necessary. After the interview the officer was met by another, to whom he said, 'I have had a visit from our chaplain.' 'Well, did he annoy you with his religion?' 'I was disappointed in the man; he is well educated and polite, and he pleased me much by the notice he took of my troops. I had not intended to notice him, but now I think I shall call on him.' He did so, and having his agreeable impressions strengthened by farther conversation, which was continued on the subject of the army and the political state of Indiana, &c., determined to invite him to dinner in company with officers of the army. Mr. M. did not say much at the dinner, but treated all with politeness. The commander was very profane, and whenever he swore Mr. M. looked grieved, but was silent. After dinner, while the commander stood alone near a window, he went to him and entered into conversation, and after a time remarked with the utmost meekness that he trusted he might be allowed to say that profane swearing was a bad habit. The officer was a little confused, but at once replied that the habit was one which military men were apt to fall into, but that it was certainly very improper to indulge it, especially in the presence of a clergyman. Mr. Martyn pointed upward and replied, 'The sin is not against me. The account is to be rendered to one higher.' 'Certainly,' said the officer, 'the thing is not to be defended.' After this he acknowledged to a friend his interest in Mr. M., 'for,' said he, 'he altogether disappointed me. I thought him a harsh, rough man, but he is gentle and polite, and very interesting in conversation. He reproved me for swearing, but he did it with such kindness and meekness that I could not resent it.' He admitted Mr. M. into his confidence, and enjoyed the benefit of his instructions and example, and after a time gave proof of being a converted man, and made a profession of Christ before the world. When he heard of the death of Mr. Martyn he wept like a father mourning over his son."

Come, for all things are now ready. LUKE xiv. 17.

And him that cometh to me, I will in no wise cast out. JOHN vi. 37.

CHRIST, in his gospel sweetly invites every convinced sinner to come unto him, promising he will in no wise cast out: for all things are now ready: Hear, sinner, the blessed invitation, it is your Savior calls; his arms are extended for your reception. Delay not, but fly unto him; cast yourself upon him, even at the foot of his cross; and, like the humble publican, cry, *God be merciful to me a sinner:* and depend upon it, he will not thrust you away. Remember, when in the days of his flesh, he healed ALL that come unto him; and think you, now he is in glory, he is not as willing to save? Yes, he declares he will save to the uttermost all that come unto God by him. Perhaps you want ability:—cry unto him, and he will make you able. Let no carnal reasoning or excuses whatever, prevent your speedy acceptance of the gospel call: plead not that you are too *unworthy* to come to Jesus; it is he alone can qualify you to be a welcome guest at the marriage supper. He has blood to pardon, and righteousness to justify your soul; flee then to him, since he says, *Come for all things are ready.*

The bridegroom calls, make no delay,
Haste to the marriage feast;
Jesus invites; with speed obey,
And join the heavenly guest.

THE GOSPEL OFFER TO ALL.

Infinite wisdom alone knows what will be the ultimate character of any man. We can not say that the worst man before God at this moment may not hereafter be converted into one of his best servants. We know not what mercy may be provided for many that are now far off indeed from the Lord, or how they may be "made willing in the day of his power." The language of the gospel is plain, "Whosoever willeth let him come;" and there is no sinner living who longs to fly to Christ, whom the sacred volume does not invite to seek refuge in Him from the wrath to come. We are very imperfect and short sighted creatures, and are totally ignorant of the designs of the Most High. I may see a very wicked man, and say that he is in the road to hell. But the same might have been said of Saul when he persecuted the Church of Christ, and longed to be the murderer of every saint. Yet unexpectedly to all the disciples, a miracle of grace was to take place in this slayer of Christians; and what a wonderous change was completed in him to the praise and glory of God! How shall this encourage ministers to preach the gospel to "every creature" in the world, and to tell all sinners that if they live and die in their present state they must be lost forever, but that if blest with repentance, and enabled to seek forgiveness of sins through Christ Jesus, vile as they are, there is "redemption in his blood" according to the riches of his grace and mercy. We have no business to make distinctions. There never will be a man sent away from the judgment seat of Christ into the regions of despair, who will not be made to acknowledge that his own stubbornness alone cast him down there. Blessed be God it is not decreed that we shall be lost because we were born in sin. Yet we can hardly fathom the mystery of the salvation of some, and the condemnation of others. But I find my way very plain, and I mean to labor for the conversion of souls as long as I can. My business is to alarm sinners in their danger; not to bring this man and that man, but all, to see their awful state and their need of Christ: not to be looking for signs of election, but to teach that he is willing to come, has the sweetest and safest evidence thereof that can be enjoyed, for he never would have been willing, if God had not made him so. You who hear the alarming words of warning and still continue hardened, give an awful proof that you are rejected of God, while your rejection of his counsels makes your condemnation just; yet hardened as you have been, when once your hearts are softened by the power of divine grace, the Lord is ready to blot out your sins by the precious blood of Christ. Hence we have nothing to do but to tell the world, in the fullest language of free grace, "Behold there is set before you an open door, which no man can shut."—Revelation iii. 8.—*Rowland Hill.*

STUDY HARD.—Study hard, and search diligently and deeply, and that with unwearied patience and delight. Unpleasant studies tire and seldom prosper. Slight running thoughts seldom accomplish little. If any man think that the Spirit is given to save us the labor of hard and long studies, Solomon hath spent so many chapters in calling them to dig, search, cry, labor, wait for wisdom, that if that will not undeceive them I cannot: they may as well say, that God's blessing is to save the husbandman the labor of ploughing and sowing; and that the Spirit is given to save men the labor of learning to read the Bible, or to hear it, or think of it, or pray to God. Whereas the Spirit is given us to provoke and enable us to study hard, and read, and hear, and pray hard, and to prosper us herein.—*Baxter.*

EFFICACY OF PRAYER.—What is it that burst asunder Peter's chains? The prayer of the Saints in the house of Mary, (Acts xii. 12.) What was it that shut and opened the windows of heaven at will? Elijah's prayer. And what did prayer effect in heaven—Jacob's hand? "As a prince he had power with God and prevailed."

THE REGISTER.

De Ruyter, November 3, 1840.

Mr. GEORGE P. MAXSON is a traveling agent for this paper.

Rev. STILLMAN COON is a traveling agent for this paper in the Western States and Territories.

*** POST MASTERS may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.—POST-MASTER GENERAL.

THE VALUE OF TIME.

Any thing on this subject may excite the inquiry, Why a subject on which there is such a general agreement, should be introduced to the attention of our readers? In reply to this question, we say it is not because the value of time is not generally admitted; but because while it is admitted, it is either not sufficiently felt, or because those impressions are not so abiding as to lead to a due and proper improvement of this precious gift of God. It is not sufficient that the thoughts should be occasionally turned to the brevity of human life, and the great purposes that life should answer, and that the understanding should assent to the dictates of wisdom respecting the right improvement of time. But duty and interest require, that every day, and hour, and moment, should be used to the best possible advantage to secure a glorious inheritance in another world—to lay up a treasure in Heaven imperishable in its nature, and which will be given to the truly worthy at the resurrection of the just. No life is too long for the accomplishment of this great object. Neither is any too short if time is properly improved, and the Kingdom of Heaven is sought seasonably, in faith, and in preference to all created good. But the waste of time with which every class of society is chargeable, is truly astonishing! The young are unconscious of its worth—and the morning of life when the spirits are buoyant, and when existence like the spring, is in bloom, is too frequently wasted in thoughtlessness, and the moments are lashed into speed by impatience that the goal of maturity may be reached—where imagination paints scenes of higher amusement and pleasure. By the young, it is assumed that there are many years in prospect, and that the more valuable objects of life may be secured seasonably, though they should be neglected at present. With these views, habits of procrastination are formed, which, too frequently, render many lives useless, and wretched in the end. The various active duties and cares attending a maturer age, are urged as good reasons for deferring attention to the immediate welfare of the soul, to an advanced age; the uncertainty of life, and all God has said respecting His displeasure with the wicked, and the doom of those who die impenitent, notwithstanding. Nor are those who have learned to reason and practice thus, more economical of time when they become old. Having sacrificed so much, and so long at the shrine of vanity, and so long inured themselves to the waste of time; they are induced to look upon a few days, or years which may remain to them, as long, when compared to a long life already spent to little or no good purpose. Thus—

"The hoary fool who many days
Has struggled with continued sorrow,
Renews his hope, and fondly lays
The desperate bet upon to-morrow."

To-morrow comes;—'tis noon—'tis night;
This day, as all the former, flies;
Yet on he goes to seek delight
To-morrow, till to-night he dies."

The waste of time can never be fully retrieved Though there may be indescribable regrets felt in the retrospect of months and years, which bear their testimony to the indolence and prodigality, folly and perfidy, of those who have misapplied, or squandered, or murdered those moments which should have been devoted to the service of God—to the objects of philanthropy, and to the securing an unfading crown; yet they have exerted an influence which may never be fully counteracted. Though repentance and faith may bring the soul into union with God, what deep anguish must accompany the reflection that so many advantages for usefulness to others, and for acquiring spiritual maturity have been thrown away—that Christ has been so long rejected, the counsels of the Most High so long contemned, and the hands of the wicked so much strengthened by evil examples! Reader is it not

'Greatly wise to talk with your past hours,
And ask them what report they bore to heaven!
And how they might have borne more welcome news!'

A little time is left you, Will you not redeem it! The past you cannot redeem—the future you may not enjoy. How, oh! how will you spend the present! the precious present! Shall it tell in your submission to God—in acts of duty done! or, with trumpet-tongue in the Judgment day, shall it tell of your supineness in reference to the paramount duties of life, your opposition to God, and your suicidal behavior! If you are a professed christian, How will you avoid the frowns of your Judge, and the guilt of your fellow's blood, if you remain "at ease in Zion!" or, how can it be said to you in the last day, "well done," if you do not redeem the present time in the objects of your holy calling! Are you still impenitent! How long has God waited to be gracious to you! *and will you not now repent!* Fly, oh! fly, from sin—*from wrath*—*from hell* while it is an "accepted time," and a "day of salvation." Fly to the Redeemer—accept the bliss of pardon—of life eternal. He calls you. Are you heavy laden? He will give you rest." Are you guilty! His "blood cleanseth from all sin." Are you old and hardened in sin? Look at the condescension of the God-man —the sufferings—the undying affections of the Incarnate Jesus, till the adamant is broken, till the heart melts in deep contrition for having abused such love. His grace will be victorious in your salvation. Come in then at the "eleventh hour." "COME FOR ALL THINGS ARE NOW READY." Are you young! Then are you the subjects of the divine solicitude. "I love them that love me, and those that seek me early shall find me." Are you indifferent! Then sudden destruction may be near. Indifference is the forerunner of ruin to the ungodly, as penitence and grief for sin precede deliverance to those who seek God. "He that, being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Reader! know the time "that now it is time to wake out of sleep."

"TOO MUCH RELIGION IN IT—STOP IT."

A person who had subscribed for the Register some months since, came into our office the other day, and proposed paying up and discontinuing, offering as a reason for so doing, that there was "too much religion in the paper." "Too much religion," thought we! "too much religion!" how can this be? Had it been alledged that there were defects in the paper, and in the religious department among the rest, it would not have been surprising, but that expression, "too much religion," How shall we understand it? Does it imply that the amount of religious matter is so great as to leave too little room for general Intelligence? If our friend wished us to understand him thus: we wish him to take the trouble of comparing the Register with other papers, and we trust he will find there is not, after all, so great a deficiency as he may have supposed, either in amount or variety. If we are to understand him to complain of the absence of party politics, we would remind him of the fact that the paper has always disclaimed any "political character." The demand for matter of this description is fully supplied in the numerous political prints of the day. But is there not a possibility of having too much politics, as well as "too much religion?" Seldom is such a complaint heard, if heard at all. It is difficult to give a man too much of that which is pleasant to him. We are sure that some religion is necessary for every one, and in conducting the Register, we have endeavored to the best of our ability, to disseminate wholesome religious truth with reference to the immortal interests of our readers. We should be glad to benefit and please the public. But newspaper affairs aside, this expression of "too much religion," is entirely inadmissible. If religion is defined to mean Supreme love to God, a fraternal regard for our fellow men, a principle productive of justice, mercy, truth and probity, there can be no redundancy of it.—Those who have tasted the sweets of religion, know it is impossible to possess too much of it. Those who are unacquainted with its excellencies, are not proper judges of its merits and benefits. Too sure an evidence of the forgiveness of sins, and of eternal salvation? IT CANNOT BE. Too much resignation, and too full an assurance that underneath the sufferer in the trying hour, when "flesh and heart fail," are the everlasting arms? IMPOSSIBLE. Sooner could the miser possess too much gold to suit his desires! Sooner might all the laws of nature be reversed, than for the hold of the dying man on the promises of God to be too firm. We wish our readers to possess the exact kind, and amount of religion which is best for them, and no more. But we wish them to decide upon that kind and amount which is desirable, in the light of eternity. If they possess the true religion of the Bible, we opine they will not be burdened with the amount. If destitute of this, What will every thing else avail them? Reader, we pray you examine your standing before God, and determine whether you have any religion to prepare you for death, and the bliss of Heaven.

The article on our first page on Camp-Meetings, appears to have been candidly written. We hope it will be perused with equal candor. We take no sides on the question, but will endeavor to hold an even balance, and render equal and exact justice to all. Should a reply be offered, we hope it will be in a kind and christian spirit. In this way controversy may do much to elicit truth, and harmonize the views of Christians.

ABOLITIONISM AT THE SOUTH.

We were quite surprised in looking over the Christian Index, a Baptist paper, published in Washington, Georgia, to find in a communication over the signature of Rev. James McDonald, dated Jacksonville, East Florida, Sept. 24, 1840, the following paragraph relative to the mischievous tendency of Abolitionism in that quarter:—"Persecution has raged against us, and the lion is still roaring. Many evils have been brought against us, and among them all, Abolition has stood forth like the spirit of the storm. We have been, and still are, totally and conscientiously at variance with Abolitionism. We do not like to complain since so many blessings accompany us, but we have stood on the brink of the crater, seen its flames ascending, and have escaped *merely.*" If the above statement is correct and unexaggerated, Abolitionism has gained a firmer footing in East Florida than we had supposed to have been possible. And we have no room to doubt its correctness since it is made by a minister of the Gospel; one who frequently writes for that paper, and whose communications evince a good share of talent and information.

This announcement is the more extraordinary, as there have not been, to our knowledge, any efforts made to propogate Anti-Slavery sentiments there on an extensive scale; nor are we aware that facilities are enjoyed which would favor such efforts. We are equally at a loss to know how Abolitionism could so endanger the interests or standing of any portion of Zion. We are glad, however, that the danger has been passed, and we sincerely hope that nothing bearing the name of Abolitionism may be propagated to the detriment of religion, or to the annoyance of the church of God. We wish the writer had been more particular in his narrative, and would thank the Editors of the Index to give us a fuller account of this matter as soon as convenient. We have a strong desire to know more about it.

SNOW STORM.—On the Third-day of last week the snow commenced falling and continued without abatement till the latter part of the next day, when it had fallen nearly a foot deep. The storm then turned to rain which continued that night and all the next day, which dissolved the snow and swelled the streams higher than they have been known to be in the vicinity for many months. We entertained fears that extensive damages would be done in carrying away dams, bridges, &c., but as yet we have heard of none.

There is a great scarcity of news at present, the secular papers being almost exclusively occupied with political matters. In a week or two we hope it will be otherwise. We shall probably be able to give the result of the elections in several of the states in our next.

The Cincinnati Observer, and the Congregational Observer have seldom reached us of late. The publishers of these papers would confer a favor on us by continuing to exchange.

Zion's Watchman has been received very irregularly for some time past. Will Bro. Sunderland remember us in future?

REVIVAL RECORD.

REVIVAL.

Brother N. V. Hull, in a letter to one of the Editors of the Register, says, "I have been attending a protracted meeting in Bennington, Genesee Co., fourteen miles from Clarence Hollow, which has resulted in a glorious revival of religion. Some fifty have been professedly converted and reclaimed." It is truly cheering to receive news of this nature at any time, but especially when revivals are so rare as at present. If ministers and christians throughout the country, would address themselves to their respective duties with proper zeal and spirit, How frequent would revivals and conversions be witnessed! And how mightily would the word of God grow and prevail! We sincerely hope we may often have the pleasure of spreading the news of the triumphs of Divine Grace before our readers, and that intelligence of this kind may stimulate each individual disciple of the Lord Jesus to greater diligence in his holy vocation, and encourage many to seek the pearl of great price.

From the Boston Recorder.

REVIVALS.

On an examination of the statistics of the churches in Massachusetts, for the year ending December 1838, we find that, of 252 churches, there were 160 which appeared by the returns to have been going on in the usual manner, from year to year, without revivals; and in these churches, the additions, on profession of faith, fell one sixth short of the number of deaths and excommunications; so that if they continue in their present state, they must, in process of time, become extinct, and the curse of the Lord be written upon their ruins:—"*Wo unto them when I depart from them.*" In the same churches, the number of infant baptisms is about three times that of the additions by profession; so that if they continue in this state, *two-thirds of their own children must die in their sins, and be forever lost.* In eighty-six other churches, which seemed to have enjoyed a little more than ordinary prosperity, the additions a little exceed the deaths, excommunications and baptisms; while in thirty-six others, which were blessed with decided revivals, the additions are more than twice as great as in these eighty-six, and more than five times as great as in the 160; and in these which have enjoyed revivals, the number added is nearly three times as great as the whole number of deaths, excommunications and baptisms, so that they have made a decided advance upon the world.

The statistics of 1819, the last that have been published, examined in a manner somewhat different, bring us to a result nearly similar. The number of additions by profession, is 1988. Of these, 1133 are in sixty-two churches; and 927 of these in twenty-two churches; and but 555 in 198 of the churches. The whole number of deaths, is 635, and of excommunications seventy-one, making a decrease of 706; which on an average, would give to these 198 churches a diminution about equal to their increase. The whole number of infant baptisms, is 1532, giving an average to the 198 churches of 1091, or nearly twice the number of their additions. There are also out of these 198, forty-four churches which have received no additions, in which there have been eighty-three deaths; so that there are forty-four, which, according to the average number of members, are diminishing about at the rate of one whole church every two years.

The conclusions to which we arrive from these facts, are the following:

1. That the special outpourings of the Holy Spirit, as experienced in those seasons denominated *revivals of religion,* furnishes the only ground of hope that the cause of Christ will make any decided advance among us.

2. That revivals of religion must be more general, more powerful, and more frequent, than they have ever yet been, in order to secure this result, in any measure commensurate with the moral necessities of our land and world.

3. That those churches, which continue from year to year, without any general outpourings of the Holy Spirit, in the revival of religion, as the majority of the churches do, have nothing better to expect than that not only the unconverted around them, but a large proportion, (probably more than half,) even of their own children, *must perish;* and that in process of time, their candlesticks will be removed, and they as Christian churches, become extinct.

These are appaling considerations, which it seems to us, should awaken a spirit of serious inquiry and deep humiliation among the people of God. We do not mean to assert that Christians can have a revival of religion at any time by *being willing to have it,* nor by setting in operation any machinery to produce it. But there is certainly an established connection between the prevailing state of feeling, spirit of prayer, and faithful discharge of Christian duty, and the blessing of God, which renders the withholding of that blessing, for any considerable time, an evidence of something wrong in the church, which calls for the deepest humiliation and the most heart-searching inquiry. And, we cannot but feel that every member of a church so situated, should deeply sympathize with the apostle Paul, in his "great heaviness and continual sorrow of heart," which he had in behalf of his impenitent kinsfolk. And now, we trust that those churches which have been blessed during this year, [illegible] the [illegible] of God's presence, and that they will expect and seek still greater blessings the year to come. And we rejoice, also, to [illegible] that [illegible] indications exist in many churches which were not specially blessed last year [illegible] of them what [illegible] and we [illegible] way we may not hope that the coming year may be truly a year of the right hand of the Most High in our churches.

Tracts blessed to an old man in Burmah.—Two years ago a Burman came along in a boat near Pantanau, on the Irrawaddy, four days' journey from Rangoon, and proposed to a [illegible] man to sell him four little books. As he could read Burmese, he purchased them with two large bunches of plantains. They proved to be "The Sheaf of Grace," and "The Golden Balance," which the Burman probably received from missionaries. He read the books and they told him about the great God. He was not satisfied. He had heard that the Karens at Maubee, an out station of the mission, forty miles north of Rangoon, had received "a new religion." The old man made his way to Maubee, through the wilderness, exposed to wild beasts and robbers; obtained light, gave up all his former customs, embraced the gospel with all his heart, and for one year has been a faithful consistent Christian with all his house. He has been the means of the conversion of several individuals in the vicinity.—*N. Y. Evangelist.*

Striking Effects of Tracts in a Burman Village.—At a village, a day's journey from Pantanau, Rev. E. L. Abbot says: The people flocked together, old men and children, to express their joy at my arrival. After some conversation, I asked them how many had embraced the Christian religion? 'All! all! every one of us!' was answered from forty voices. We sung a hymn of praise to God. On inquiry, I found that the first they heard of the gospel was [illegible] years ago from *Burmese tracts,* which they obtained from the Burmans. Some began to worship God from that time, but not having sufficient light they still practised some of their former customs. Two years ago some of the old men visited Maubee, obtained further instruction, and became more consistent in their religious life. Eight or nine months since, another deputation was sent to visit the Maubee church; learned to read; obtained books, and returned, and became missionaries to their neighbors. I have seen several of the old men in Rangoon, and two of the assistants have spent a few of the last months in these villages. For the last six months there has been a general "turning to the Lord," so that at present there are very few who are willing to acknowledge themselves heathen.—*N. Y. Evangelist.*

From the Banner and Pioneer

Stamping Ground, Ky., Sept. 23, 1840.

MORE GOOD NEWS.

DEAR BROTHER WALLER:—The Lord is still blessing us at this place. We baptized 21 yesterday—met last night, and received six more for baptism, and also one at the afternoon meeting. Prospects are still flattering. *Glory to the name of the Lord.* The mantle of our association seems to have fallen on the churches. The Macedonian cry is heard from many a quarter. O, that I were an host, then would I work to my heart's content. I often have to lament over the dryness, coldness, and barrenness of my preaching. O, that my head were waters, &c., is my cry. O, that I could feel more. I had rather weep and pray over and with poor penitent souls one hour, than to enjoy a whole lifetime finding fault with brethren for aiding Missionaries, Sunday Schools, Bible Societies, Temperance, &c. Wonder how I can feel so.—You will hear glorious news from the Franklin association—thrice glorious to the name of the Lord.

Dear brother, pray for me. Will my

brethren, upon their knees, pray for me, that the Lord would grant me that humility and tenderness of heart for which my soul so ardently pants. Adieu. J. D. BLACK.

Stamping Ground, Ky., Sept. 27, 1840.
THE REVIVAL CONTINUES!

DEAR BROTHER WALLER:—The good work of the Lord is triumphing gloriously here. The Lord has astonished both his friends and his enemies at this place. Our meeting yesterday (Lord's day) presented one of the most interesting scenes I ever witnessed. We met at 10 o'clock to spend an hour in prayer and conversation. Before those exercises closed, converts pressed forward to join the church without an invitation. There was no time for preaching. Our time was spent in hearing happy converts relate their hope in Christ, rejoicing with fathers, mothers, wives, husbands, sisters, brothers, &c.; weeping over and praying for poor penitent souls. Occasionally making pungent appeals to the astonished crowd, until eighteen were added by experience. After this, we repaired to the water, and baptized forty willing converts—returned and met at night, and received seven more, in the presence of a crowded house. O, for more humility, more grace, more self-denial, and more gratitude! Glory, glory, glory, honor, praise, and power, be unto the name of the Lord. Amen and amen.

About 100 have united since the commencement of this good work. Adieu.
J. D. BLACK.

Long Meadow.—Twenty-nine persons have recently united with the church in Long Meadow, Mass., most of them the fruits of a recent revival in that place.—*Cong. Observer.*

INTELLIGENCE.

FOREIGN.

Correspondence of the Jour. of Commerce.
LONDON, Sept. 11th, 1840.

The year 1840 was predicted to be a memorable year, but more particularly for France. The ancient prophecy of the East placed the fatal year of Mahommedan doom in 1256 of the Hegira—which corresponds with the year 1840. It is therefore singular that circumstances should now be transpiring which would almost warrant a belief in the fulfilment of the prophecy; and certainly what is occurring appears enough to induce the weak and credulous again to think seriously of astrology and pay homage to all political seers. But whether the Old world is doomed or not during the present year, your citizens of the New one must feel deeply interested in the stirring and thrilling events that are daily and hourly coming to our notice; and if you are too enlightened to believe in predictions, it is impossible not to arrive at the conclusion, "the times are out of joint." Let us glance but for a moment, at the pursuits lately, and at present, of the European powers. England has been at war in Affghanistan, where her arms have been victorious—she is now at war with China, where here arms might fail. France has been for the last ten years, and is now at war in Algiers—she has been practising the game at Mexico, and extending her bellicose principles to Buenos Ayres. Russia is at war with the inhabitants of the Caucausus, and has just been driven back by the Khivans. Spain has recently terminated one civil war, and she is now plunged into another. Portugal is in arms against herself, and seems resolved to have all the infamous immorality of a suicide. The capitals of France, Spain, and Portugal, present a fearful spectacle—all the elements for the direst and most horrific anarchy appear to have burst their cerements—a sanguinary spirit has been unloosed—and the demon of revolution is stalking through monarchies. At this critical juncture a mighty satrap is to be humbled, who, defying his would be conquerors, ridicules their power, invites carnage, relies upon Allah, and swears to die with his dynasty.

Correspondence of the New York Express.
FROM SINGAPORE.
SINGAPORE, May, 20, 1840.

Since my former letter there have been further arrivals here from India of ships of war and transports with troops. There are assembled here the Wellesley 74 bearing the pendant of commander Sir Gordon Bremer; the Conway, 28; Leon, 18; Cruizer, 16; and Algerine, 10. Steamers Madagascar, Atalonia, Queen and Diana, and twenty transports containing the Cameronians, Royal Irish, Bengal Volunteers, (Sepoys) and a detachment of sappers and miners—in all about 3,000 troops. The Marion, transport ship with 20 tons of treasure and the staff on board, for which there has been great preparation, arrived to-day, dismasted, from Calcutta. Besides this, four other ships of war are expected from the Cape, under Admiral Elliott, who has been appoined Commander-in-chief from England. But owing to the approach of the Typhon season in the China Sea, orders have just been isued from the ships to prepare for sea on the 30th inst., and unless something turn up in the meantime, the whole division will sail for China on that day.

Every preparation in provisons and money has been made, and the Commissariat Department is highly spoken of. The privates have not been permitted to land, much to their disappointment: but the officers are fine looking young men full of spirit. Nothing has yet been rumored of their intention after they shall have reached the coast of China—and conjecture is as busy as ever. It is siad and believed by many, that the island of Chusan, in lat. 30 degs. is to be occupied and garrisoned for the present. Its proximity to the coast, and situation near the tea and silk country, offers great commercial advantages—and doubtless the Chinese, who are more mindful of Chusan becoming a British settlement, will flock there to "*make bil pigeon*"—more particularly as the "smoke ships" will be able to keep the war junks at a respectful distance.

SINGAPORE, 30th May, 1840.

I have to inform you of the actual departure of the first division of the China expedition this morning, under the command of Commodore Sir Gordon Bremer, in the Wellesley 74. A fleet, composed of upwards of thirty vessels of all classes—two steamers included—are now gallantly mooring up the straits towards the China seas, and in ten days the S. W. Mission will take stand up to near the entrance of the Bogue. It is now currently reported that the fortifications of the Bogue will be attacked and destroyed, in order to make an impression on the Chinese, and prepare to give a fair hearing to the Plenipotentiary appointed at home to come out for the purpose of Negotiating. How far this sort of proposition will induce the hearts of the sons of the "central land" to listen to the "talk" of the forthcoming "red haired men," remains to be seen, and I will not anticipate history with my own conjectures. It is remarkable enough to see some of the largest Chinese junks moving on in company and bound to China, as it were under their protection—so little idea of the dangers to be apprehended by the approaching collision between the British and themselves, do they seem to have.

And this, perhaps, shows as much as any thing, the little sympathy existing between the Chinese and their Government. It would appear as if they considered the quarrel as between the English and the Mandarins, or Servants, and a matter regarding them in no wise.

The new Admiral, Sir Gilbert Elliot, from the Cape, and the vessels of war have not yet arrived. Some other detachments of troops are expected from India. I may remain here some time longer, and shall not fail to communicate to you any matter of interest that may reach me.

Yours, &c.
AN AMERICAN TRAVELER.

SUMMARY.

SANDWICH ISLANDS.

A report was recently offered and made public, of a Committee of the American Board of Commissioners for Foreign Missions, appointed to consider the subject of the visit of the French frigate L'Artemise to the Sandwich Islands.

The Committee proposed the following resolution, which with the report was adopted by the Board.

Resolved, That in the opinion of this Board, no just ground of complaint existed against any of its missionaries in relation to the professed cause of the visit of the French frigate L'Artemise, to the Sandwich Islands in July, 1830.

It is not the business of your Committee to recommend to this Board, by any public act, to express their astonishment in respect to another branch of this subject, which however, was not one of the professed objects of the visit of Capt. Laplace to Honolulu, and which had therefore no necessary connection with the alleged persecution of the French missionaries, on their return to the Islands. It belongs to the civilized world properly to characterise the spectacle of the acknowledged representative of a great and powerful nation compelling a few defenseless islanders on whom the light of civilization was just beginning to dawn, by means of a treaty dictated at the cannon's mouth to renew the demoralizing traffic in ardent spirits, for the apparent benefit of French agriculture and French commerce. The fact that this traffic had been previously prohibited to the citizens and subjects of all nations, and that the enemies of your missionaries at Honolulu prevailed upon Capt. Laplace to insist upon its renewal with the subjects of France, as one of the treaty stipulations, your Committee apprehend accounts satisfactory for the many slanders which were heaped upon those missionaries there.—There can be but little doubt therefore that the original suspension of this traffic, in relation to which the American missionaries were known to have exerted an active influence, had a much greater influence in placing these faithful ministers of the cross out of the pale of that protection which the laws of civilized warfare always give to non-combatants, than all others combined, and that the commander of L'Artemise, if not the French government itself, was actually deceived by the false representations of those who were or wished to be engaged in a business, equally destructive to the temporal and eternal interests of the human race.

Mormon Conference!—This people held a conference at Nauvoo, on Saturday last which continued three days. It is estimated that there was not far from three thousand in attendance. A gentleman who was present, speaks in the highest terms of the appearance of the immense assemblage, and the good order which prevailed. The mild and humane laws of our State, and the tolerating and liberal principles which abound among our people are having their Society is not only increasing its numbers, but individually their condition is greatly improved, surrounded as they are expecting a large accession to their numbers in a short time from England—one of their preachers, a Mr. Turley, having met with distinguished success in that country.

John C. Kennet, Quarter Master General of Illinois, was baptized at Nauvoo, in the belief of the Latter Day Saints, (Mormon Faith) one day last week.—*Quincy (Ill.) Whig.*

The Hon. S. S. Prentiss, of Mississippi, who has been traveling through the northern part of this country, for some time past, in the course of his travels chanced to stop at Niagara Falls, accompanied by a favorite body servant, which he claimed as his property. The slave, however, took a different view of the matter, and finding himself so near her Majesty's dominions, felt a very great desire to view the same, nearer than he was, and accordingly crossed the river, and finding the country to realize his expectations, concluded to remain, without leave asking. The Hon. Senator proceeded on his way, wondering, probably, how the said slave *could* be so ungrateful as to leave such a happy situation as he was in. He has probably found out by this time, what he might have thought of before, viz:—that each man is the best judge of that which constitutes his happiness.—*Chr. Reflector.*

Resumption of Specie payments.—The resumption question occupies much attention. The great difficulty is the indebtedness of Philadelphia to the East, which amounts to about $6,000,000. Unless some satisfactory arrangement can be made on this important point, a general resumption, as before stated, is impossible. Our banks, even in the present reduced condition of their circulation, could not spare $3,000,000 with safety, so that any sudden demand for specie in New York and Boston would immediately lead to drafts upon this city, and to all the unpleasant consequences. An arrangement it is well known, has long been in progress, designed to change this immediate indebtedness of $6,000,000 into indebtedness on post notes, ranging from 12 to 18 months. Nearly all the Philadelphia banks have expressed a willingness to assist in the plan, by loans to the United States Bank. A fear, however, still exists in one or two timid quarters. It is, lest after the resumption under these circumstances, these post notes should be sent to Philadelphia and sold for bank notes and specie be demanded for the latter. Doubtless, however, our bank financiers will hit upon some expedients calculated to avoid this rock, and bring about the desirable consummation with regard to specie payments. —*Bicknell's Register.*

Pontifical States.—A Toulon correspondent of the Courier Francais, in mentioning the reported disturbances in the Papal States, says that the Pontfical Government has demanded the intervention of Austria.

A letter at the Philadelphia Exchange states that the line of rail road from Vicksburg to Jackson city, was passed over on the 25th of September for the first time by cars, and on the 1st of October fully opened for the transportation of passengers and merchandise.

New Seaport in Texas.—A Texas papper mentions the discovery of a new harbor at the 'West Pass' of Galveston Bay, about 25 miles from Galveston. A new city, called San Luis has been laid out on an island of that name, separated from the main land by a strait of 106 yards wide, over which a bridge is now in process of construction. The depth over the bar at low tide is 12 feet, and the harbor is said to possess great advantages over Galveston in regard to the facilities and safety in approaching it. The island of San Luis, it is said, is not liable to overflow, and the site is free from marshes. Lots have been sold at a good price. It is in contemplation to run a railroad, 14 miles long, from San Luis to the River Brazos.

Sale of L'Amistad and Cargo.—We learn from the New London Gazette of the 21st inst., that in pursuance of a decree of the Circuit Court, that famous vessel, the Amistad, together with her cargo, was, on Thursday last, sold by auction, under the direction of the marshal of the district, at the custom house in this city. An appraisal was had of vessel and cargo when the goods were first landed. We understand that the amount of that appraisal was about 6600 dollars, and that the gross sales will amount to within 4 or 500 dollars of that sum. The vessel was valued by the appraisers at 600 dollars, and sold for 245 dollars.

The Davis's Strait Whale Fishery has failed completely. The correspondent of the London Shipping and Mercantile Gazette writes from Peterhead, Sept. 30, that the Regalia Kerr, of Kirkaldy, from Davis's Straits, passed by that forenoon, clean, with intelligence of the complete failure of the fishery this season, and the loss of the whale ship Hecla. Among 20 vessels (stated as the whole number from the United Kingdom) heard from between July 9 and Sept. 19, there were only 6 fish; of 7 vessels heard from in September, one only had a fish.

Reverses of Fortune.—The U. S. Marshal who has just completed the census of Cincinnati, mentions these incidents:

I met a man who had ruined himself by intemperance, and was subsisting on charity, that I knew in Pittsburgh in the year 1815, owner of a fine property and store worth $50,000 at that time. The property alone, I have no doubt, would since have brought $150,000.

I found in the person of a day laborer in one of our foundries, a man who had once owned a large iron establishment in Scotland, on the Carron side. He had become involved with others, and rendered thereby insolvent. My sympathies were the more strongly excited here from the simple dignity which forebore repining or complaint, the family manifested in the case.

I found also the widow of a distinguished professor in an Eastern college, who was at the time eating her humble supper with her daughter, under such circumstances of penury, that their very table was formed of *a board laid across an old barrel!*

I have found in the city two cases of disparity of age between the oldest and youngest brother, worthy of notice. In one instance the oldest brother was 60, the youngest 25. In the other when the father was living, and aged 73 years, one brother was 46 and the other 2.

Exchange in Boston.—An attempt is being made to erect an exchange in Boston, on the site of the old State Bank, in Chesnut street. The cost is estimated at $310,000. All of which, except $60,000 has been subscribed.

Popular Increase.—The Cincinnati Chronicle estimates the number of votes polled in the late election in Ohio at 270,000 being 60,000 more than was ever polled in the state before.

A Cincinnati paper states, that four hundred miles of hogs were killed in that city the last year.

NOTICES.

The publishers of the Seventh-day Baptist Register, being desirous to contribute as much as possible to the advancement of the cause of Temperance, and believing that the establishment of houses for the accommodation of the traveling public on the principle of total abstinence from all that can intoxicate, highly conducive to that end: propose to open the columns of the Register, for the gratuitous insertion of notices or advertisements of all public houses, conducted strictly on the above principles of entire abstinence from all that can intoxicate, and after having inserted such notice or advertisement as long as in our judgment may be necessary, we propose to form a list of such houses and the places of their location, with the names of the proprietors, as a general directory for the benefit and convenience of those who may wish to patronize such houses.

In proffering our aid for the support of Temperance principles, we disclaim any hostility to those men throughout the country who keep houses for the public accommodation, and continue the traffic in intoxicating drinks. It is the practice we wish discontinued, without injury to any, and to the benefit of all. We are confident that those Inn-keepers who banish distilled and other intoxicating drinks from their houses, can be sustained, and *will be sustained* if Temperance men will be true to their avowed principles, and we doubt not they will prove themselves so, and patronize houses conducted on the above principles, if they are informed respecting their location and character. Keepers of public houses of the above description, who may please to avail themselves of our offer, may direct their communications, post paid, to the Editors of the Seventh-day Baptist Register, De Ruyter, Madison Co., N. Y., which will receive prompt attention. Publishers of newspapers, and especially those who are friendly to the Temperance cause, are respectfully requested to copy the above or the substance thereof, which favor will be cheerfully reciprocated.

MISS H. COLEGROVE would respectfully inform the Friends, and Patrons of her school, that she has furnished her room on Cortland street for a winter school, and is now ready to receive Scholars.

Nov. 2, 1840.

MARRIED,

In Wirt, on the 9th inst., by the Rev. Zuriel Campbell, of Friendship, Mr. RANDOLPH RYNO, and Miss JOANNA COATES, both of the former place.

In Verona, on the 29th of Sept., by the Rev. Lucius C. Rogers, CHARLES M. LEWIS, and ELIZA A. WILLIAMS.

DIED,

At Moravia, Cayuga Co., on the 25th inst., Miss JULIA MARIA, eldest daughter of Nathaniel Searls of Skaneateles, aged 15 years.

LIST OF LETTERS,

For the Register for the week ending November 3d.

H. Talcott, P. M. (It is discontinued.) N. V. Hull, (your have our gratitude.) James Hubbard, Gardner Barber. B. Lewis, New London. Elias Frink, (we will attend to it.)

LIST OF RECEIPTS,

Received at this office for the week ending November 3d.

David S. Brown, $2, Wm. Eaton, $1, R. Dellay, Esq., $1,25.

ADVERTISEMENTS.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burret's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 35tf

FLOUR! FLOUR!!

S. G. WALKER has fine and superfine flour constantly on hand and for sale at the FARMERS' EXCHANGE.

De Ruyter, Oct. 31st 1840.

REMOVAL.

J. M. LETTS has removed his Tailoring establishment to the suit of rooms over the Post Office. Nov. 2, 1840.

One Cent Reward.

RANAWAY from the subscriber, on the morning of the 21st inst., CYRUS JONES, an apprentice to the Cabinet Business. All persons are therefore hereby forbid harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return the said boy shall receive the above reward; or if the property is returned which he took away feloniously, a handsome reward will be given.

D. R. BURDICK.

De Ruyter, October 21, 1840.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

500 PIECES CALICO, of every variety of pattern, Prices from 6 to 31 cents per yard, at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

List of Letters

REMAINING in the Post Office at De Ruyter, October 1st, 1840.

Joseph C. Blye,
Sylvanus Burden,
Artemas Blowers,
Ephraim Benjamin,
Perry Burdick,
Wm. Crumb,
David Cushman,
Orson Campbell,
Wm. Crawford,
Thomas Carr,
Isaac De Lamater,
Charles Deuel,
H. S. Fairchild,
Samuel C. Gibson,
Daniel Greenman,
Amos Hall, 2
Timothy Helmon,
Elias Irish,
Asahel Luther,
Nath'l B. Matteson,
Dyer M. Nichols,
Luana Nichols,
A. S. Pomeroy,
Rosella Rynock,
Betsey Stillman,
Daniel Shaw,
Sarah A Sornberger
Geo. A. Stocking,
Benjamin Scrivin,
Mary D. Tripp,
Joseph Taber, 2
Tabitha Winegar,

GEORGE SEARS, P. M.

THE TEETH! THE TEETH!!

JOSEPH W. T. RICE,
SURGEON DENTIST,

WOULD respectfully inform the Ladies and Gentlemen of De Ruyter, that he will remain in Town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of *Cleaning, Filling, Extracting*, and *Inserting* ARTIFICIAL TEETH, on *Pivot or Plate*, on scientific principles.

☞ All work will be done on reasonable terms, and warranted. Room at the office occupied by Doctors Spencer & Saunders, two doors east of the Presbyterian Church.

References.—Drs. Spencer & Saunders.

De Ruyter, Sept. 29, 1840. 31tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this Country. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unnecessarily urged to purchase. 26tf

Sept 1

Elmore, Annas, & Ayer.
MERCHANTS,
and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe.
WHOLESALE AND RETAIL,
at the STONE STORE
1tf DE RUYTER, N. Y.

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Satinetts ever offered in town, and will be sold right at the FARMERS EXCHANGE

De Ruyter, Oct 26

THE PHILADELPHIA MIRROR: A WEEKLY JOURNAL OF LITERATURE AND NEWS.

The subjects of this periodical will consist of original and selected tales, sketches, biography, essays, poetry, &c. &c. together, with a general synopsis of foreign and domestic news upon the cover.

SOMETHING TO BE CONSIDERED.—It is presumed that most persons who have subscribed to any of our large weekly newspapers are aware that it is next to impossible to preserve them in an unmutilated state, consequently we have adopted the present plan, by which we secure all the advantages of a newspaper, and still retain the conveniences of a periodical.

The body of this work will consist of what is termed literary matter, correctly arranged, and with the last number of each volume we shall publish an index of contents and title-page—issued in a convenient form for binding. The cover will consist of foreign and domestic news, notices of marriages, deaths, &c., and all subjects that generally comprise the news departments of weekly papers.

The proprietor has effected such arrangements as shall enable him to furnish choice productions from the prolific pens of most of our prominent writers.

TERMS.

The MIRROR is published every Saturday; each number will contain eight large quarto pages, enveloped in a finely printed cover, at the very low price of *Two dollars and fifty cents* per annum, payable in advance. No subscription received for a less period than one year. Postmasters and others who procure two subscribers, and remit Five Dollars to the proprietor, shall receive the Third copy *gratis*.

As two dollars and fifty cents, in many instances, is an inconvenient sum to remit by mail, therefore, if any person will send us *two dollars*, they will be credited that amount, and receive the work accordingly.

All orders addressed to the publisher, WM. B. ROGERS, No. 49 Chesnut street, Philadelphia, (post paid,) will receive immediate attention.

Editors of newspapers, by copying this prospectus, and sending a paper of the same to the office, shall receive the Mirror for one year.

Any money current in the respective states in which the subscribers may reside, will be received in payment for subscription at par.

W. B. ROGERS.
Editor and Proprietor.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebec Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	2
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	2
Manchester	1
St. Albans	2
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm & Mech. Adams S. V.	broke
Farm. Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Glocester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 8ds
Red Back Money	3 8ds
Millers Bank, Clyde	25
Farm. Bank, Seneca co.	25
Tonawanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3 1-2
East of New Brunswick	1-2
Farm & Mec. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-2
Schuylkill Bank	broke
Towanda Bank	4 1-4
Honesdale Bank	4 1-4
Susquehanna co	4 1-4
Other Pennsylvania	5a7
OHIO	7a20
VIRGINIA	4a6
INDIANA	7
KENTUCKY	7
ILLINOIS	5
NORTH CAROLINA	4 1-2
SOUTH CAROLINA	2a4
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI:	
Bank of State of Missouri	8
LOUISIANA:	
NEW-ORLEANS	6-2
MICHIGAN	—
CANADA	5a7

PRICE CURRENT.

ASHES.	Pot, per cwt.		4,88
	Pearl		5,25
FISH.—Mackerel	No 1	bbl.	13,75
"	No 2		11,25
"	No 3		6,00
Shad			9,50
FLOUR.—N. Y. super. canal			5,00
Ohio			4,88
Rye Flour			3,00
Indian Meal			3,00
GRAIN,—Wheat, Northern			1,10
" Western			—
Rye			,65
Corn		56lbs.	,60
Barley		do.	,55
Oats			,40
Beans, per tierce			13,00
MOLASSES		gal.	,30
OILS.—Whale			,30
Sperm, Fall			1,00
" Winter			1,12
PROVISIONS.—Beef, Mess			14,75
" Prime			10,00
Pork, Mess			15,75
" Prime			13,00
" Fresh, per cwt.			8,50
Butter, Orange		lb.	,18
" Western			,10
Cheese			,06
Hams			,10
SALT.—Turks Isl.		bush.	,35
St. Ubes			,33
Liverpool, ground			[illegible]
TALLOW			[illegible]
WOOL.—American			[illegible]
Merino			[illegible]

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article just received at the STONE STORE.

POETRY.

From the British Magazine.

AUTUMNAL HYMN.

The leaves around me falling,
Are preaching of decay,
The hollow winds are calling—
"Come, pilgrim, come away!"
The day in night declining
Says I must too decline
The year its bloom resigning—
Its lot foreshadows mine!

The light my path surrounding,
The loves to which I cling,
The hopes within me bounding,
The joys that round me wing—
All, all, like stars at even,
Just gleam and shoot away,
Pass on before to heaven,
And chide at my delay.

The friends gone before me
Are calling me from high
And happy angels o'er me
Tempt sweetly to the sky.
"Why wait," they say, "and wither,
'Mid scenes of death and sin!
O rise to glory hither,
And find true life begin!"

I hear the invitation,
And fain would rise and come,
A sinner to salvation,
An exile to his home;
But while I here must linger,
Thus, thus, let all I see,
Point on with faithful finger,
To heaven, O Lord, and Thee!

AFRAID TO DIE.

BY MRS. SIGOURNEY.

"And deliver them,—who through fear of death, were all their life-time, subject to bondage." HEB. ii. 15.

Afraid to die?—afraid to sleep
In earth, our tranquil mother's breast,—
Where snares and troubles vex no more—
And all the weary are at rest.

Afraid to die?—afraid to take
His hand, who trod the shadowy vale,
Who points to pastures fresh and green,
And living streams that never fail.

Afraid to die?—afraid to bear
The pang that but a moment tries,
And o'er the sway of pain and care,
Ascend the mansions in the skies.

Afraid to die?—afraid to leave
The cradle and the worthless toy,—
And take our ripened being's crown,
And soar to consummated joy.

Afraid to die?—afraid to trust
His promise, who shall rend the tomb,
And raise the renovated dust,
More glorious from its transient gloom.

Afraid to die?—afraid to meet
The guardian bands, who watchful wait,
And spread their radiant pinions wide
To bear us through salvation's gate.

Afraid to die?—prefer to be
A stranger in these courts below,—
A pilgrim—when the lights of home,
Bright through our Father's windows glow.

Afraid to die!—ah, what avails
Whether by sickness, storm or fire,
The ethereal essence finds its place,
And rises to the Eternal Sire.

Afraid to die?—oh, grant us grace,—
Thou, who didst dare the spoiler's strife,
Calmly to meet his cold embrace,
And soar to everlasting life.

MISCELLANEOUS.

THE BLUE LAWS

CONCERNING FASHIONS, INTEMPERANCE AND TOBACCO.

It is well for many people that the laws of the pilgrims are not in force now-a-days. The fashionable follies of our times would have been an abomination in the eyes of the pious Puritans. The following were some of their enactments, and the punishments inflicted.

"Law 1.—Pride in wearing long hair, like a woman's hair; others wearing borders of hair, and cutting and curling and immodest laying out of hair.—grand jurors to present, and the court to punish by fine or correction.

"Law 2.—Excess in apparel, strange new fashions, naked breasts and arms, and pinioned superfluous ribands on hair, &c., the court to punish at discretion.

"Law 5.—Tobacco-takers and common swearers, the constable directed to present to the next magistrate, to be punished at discretion.

"Law 6.—For drunkenness, the offender to pay ten shillings,—excessive drinking, three shillings and four pence,—tipling about half an hour, a crown."

The above extracts, compared with prevailing habits, show that human nature is prone to the same foibles now that it was 200 years ago; and however, as a people, we may have advanced in intelligence, still a vain imagination and a depraved appetite to the same follies and vices against which the Puritans legislated.

The habit which the pilgrims condemned of "pride in wearing long hair like a woman," is at this time prevalent to some extent among the victims of fashion. Old people tell us, that this is a degenerate age,—that the present generation have neither the strong sense, nor the physical energy which distinguished the fathers. In some cases this may be true, and in other cases it may not. In those cases where the parents, by a vigorous and active industry, accumulated a fortune, and have reared their sons in comparative idleness, and dependent on their father's reputation and his property to maintain their place in society,—in such cases it is probably true that the present generation have degenerated intellectually and physically; but why any individual should desire to manifest the effeminacy of his mind by assuming the female habit of wearing the hair, we cannot imagine. We have set it down, as we suppose most others do, that feminine habits are indicative of feminine character. Speaking of men adopting the feminine habit of wearing the hair, the apostle says, "Doth not nature herself teach you, that if a man have long hair it is a shame unto him?" In our western forests, nature teaches the untutored Indian the proprieties of life in regard to this subject. A warrior would deem it an impeachment of his manhood were his hair left unshorn around his face and shoulders. But as those in civilized society, who adopt this unmanly and unchristian habit, cannot be expected to regard the teachings of the Scriptures, and as they do not regard the teachings of Nature, we hope their *parents* will teach them to avoid a habit which ladies alone may adopt with propriety.

"Law 2.—Excess in apparel, strange new fashions, naked breasts and arms, and pinioned superfluous ribands on the hair, &c., the court to punish at discretion."

That "women should adorn themselves with modest apparel," and that delicacy and taste should be regarded in personal attire, is not only suitable, but commendable. In fitting up the garniture of nature, the benevolent Maker has displayed taste and beauty that are inimitable. But when modesty and taste are abandoned, and females professing virtue, and in some cases piety, adopt fashions which originate in that hot-bed of vice, the Parisian stage, they sin against the "modesty of nature," as well as against God. And by their apparel, or rather want of apparel, they obtain for themselves the gaze of the vain and vicious, and the pity of those who believe that want of modesty is want of sense, if it be no worse.

One would suppose that professing Christians would be influenced in matters of apparel by the teachings of the Scriptures, which they profess to regard as a rule of duty. What then saith the Bible? Hear how explicit,—"That women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold or pearls, or costly array." How explicit! we say again. And yet, if one were to judge by some assemblages that are to be met with, one might suppose that modest apparel, and shamefacedness and sobriety had fled to another planet, and that gold and pearls and costly array were the admiration of the world, and, to some extent, of the church of Christ. Were one of those who have gone up through great tribulation, and washed their robes and made them white in the blood of the Lamb, to visit again the church militant on earth, we fear he would be forced to the conclusion, either that some people did not know what was written in the Scriptures, or else they preferred conformity to the world rather than to the Word of God.

We need not say that there is still need of reformation in relation to the two latter subjects of Pilgrim legislation—"drunkenness and tobacco-takers." The temperance reformation, we hope, has accomplished something in abating the habit of intoxication; but the evil of tobacco-taking is rife throughout the community. We do not know which is most addicted to the habit, the colored or the white population. The evil is more apparent on the Sabbath-day than on any other day of the week. On that day, men of "every color and every cloth" may be seen displaying themselves on the pavement, and exhaling into the air the nauseous fumes of tobacco-smoke. Even the market-houses are infected by the evil. At the stalls, where fresh meat is retailed, men may be seen at one moment handling the nauseous cigar, steeped in saliva, and at the next their besmeared fingers are upon the steak that is to be prepared for dinner. We believe it is admitted, that the tobacco weed is one of the filthiest that grows, and the whole creation eschews its use, except an abominable worm, the appearance of which is as hateful to the eye as the weed itself is to the natural taste. If men will smoke tobacco, we protest against them blowing their smoke into our faces, and soiling our food with their fingers.

We commend to all those who are addicted to the disagreeable habit of chewing or smoking tobacco, to read a tract published by Dr. Mussey, on the baleful effects of tobacco, and we are sure they will be convinced that the habit is a very silly, as well as a very injurious one.—*Cincinnati Observer.*

AN INCIDENT IN REAL LIFE.

The Philadelphia Inquirer relates the following affecting incident as having recently taken place in Philadelphia: A poor woman with an intemperate husband who was all kindness and affection when the demon of drunkenness was not the master of his mind, had, after various trials abandoned the miserable man, and become a domestic in a family in the western part of the city. The husband, rendered desolate and desperate by his conduct on the part of his wife, plunged still more madly into the vice which had nearly destroyed him. For some days the poor wife, who, with all his faults, clung to him with the tenacity of woman's love, and still cherished a hope of his ultimate reform, could learn no tidings of him, and was miserable indeed. All his words of kindness and affection crowded on her memory; she saw him only as he was in his early manhood, when he came to her with looks of gentleness and drew bright pictures of their wedded life, before he had lost his energy of spirit, had fallen a victim to the temptations of the convivial circle. She conjured up a thousand phantoms of his wretchedness and despair—of his sickness and death, with none to close his eyes or to shed one tear of pity or of grief upon his lifeless corpse. The poor creature wandered about the house for a few days in deep mental distress, and almost unable to discharge the duties of her humble position. She then went to the lady with tears in her eyes confessed the weakness and virtue that was struggling in her bosom, and asked permission to go in search of her unfortunate husband. It was granted freely and promptly, for the cunning eye of woman had already read the whole story in the features and actions of the poor domestic. She was absent two weeks when she returned, the very shadow of her former self, and clothed in a deep suit of mourning. She had found her husband in some low hovel in the suburbs, the spark of life just flickering in the socket. He recognized his faithful wife—seized her hand, pressed it to his lips, and asked her forgiveness. She fell upon her knees, and as she joined her prayers with his, the soul of the poor drunkard parted from the body and passed on to eternity. Her last farthing was expended in providing him with a decent burial, and when she related the story of his unhappy end, last embrace and dying smile, the heart of the poor woman seemed as if it would break with the convulsive nature of her grief. And such is woman's love!

HEBREW WOMEN.—Wherever the women of the Hebrews are to be found (and where are they not?) they still exhibit the type of that intellectual beauty which subdued Egypt, and reformed the penal statutes of Persia; and their fine heads are cited by science as models of the highest moral conformation. Bright thoughts flash from their bright eyes, quick perceptions animate their noble lineaments; and if the force of circumstances is no longer directed to elicit the high qualities of an Esther or a Judith, the original of the picture, drawn by the prophet king of the "virtuous woman whose price is above rubies," may be found among the Jewish women of modern as of ancient times; for "they eat not the bread of idleness," and the "hearts of their husbands trust in them."

HAARLEM SEA.—The Dutch government have had in contemplation for centuries, to drain the large lake called Haarlem Sea, and have at length determined to commence operations. The machine employed, which is the invention of Dietz, a civil engineer, will be worked by a steam engine of 120 horse power. The whole operation, including the expense of ten machines, and the employment of them for 800 days, in which time the work is to be completed, is expected to cost only £64,000. If the enterprise be crowned with complete success, perhaps the thrifty Hollanders may undertake to redeem again from the water, the extensive country now occupied by the Ruider Zee, which, previously to the inundation in the thirteenth century, was for the most part, a highly cultivated and populous district.—*Bap. Adv.*

FOR THE FARMER.

THE GRAND EMPLOYMENT.

The study of agriculture as a science, and its pursuit as an employment, we deem admirably calculated to produce individual happiness; inasmuch as it leads the mind away from the turmoil and bustle of many other pursuits, and places a reliance on individual exertion and the blessings of Heaven.

There is a mistake, and a fatal mistake, too, in the minds of many of our young men, in respect to farming. They are anxious to engage in any occupation but that of a cultivator of the soil. They look upon labor, especially agricultural labor, as less profitable, if not less honorable, than any other employment. It is this error, we believe, that has filled our country to oxerflowing with professional men and reckles speculators. A small portion only of the younger class, can obtain sufficient employment to render their situation independent; while the larger portion are nearly destitute of business. As for the latter class, they are a worthless set of beings, a nuisance to the country; as they eat the corn they, in no way, contribute to raise.

The grand mistake that farming is disreputable, is an error of the present day. Farming was held by the ancients in high repute, as it is by many of the great and learned men of the present time. The Emperor of China annually, we are told, takes his team, ploughs his field, and sows his grain; after which he invokes the blessing of Heaven, thus setting a noble and praiseworthy example to his subjects.—Cincinnatus was taken from the plough and made dictator of Rome; and in America, Washington left his farm, Putnam his plough, and Stark our own granite hills, to head the victorious armies of the Revolution; and of still later time, Jackson, Webster, Clay, and a host of others, are far more happy when directing their farms, than when engaged in the councils of the nation.

It is imagined by some, that a farmer is coarse and illiterate; such is not necessarily the fact. No pursuit offers more opportunities for the cultivation of the mind; and that man who does not read cannot expect to excel in the cultivation of the soil.

Farming is one of the most peaceful, as it is also one of the most patriotic occupations; and were I young and again to commence business and at liberty to choose my occupation, I would select that of a farmer. It is true, the gains of the husbandman are small; but they are sure. There is a great satisfaction in looking over our farms, realizing they are ours, that they are not like the property of the speculator, thrown at mere haphazard.

In the labor of the field under the blue arch of heaven, when the breeze is pure and refreshing, there is that freedom from care and perplexity seldom enjoyed in any other pursuit.

What situation or occupation, can confer on us more happiness than that of a farmer? He sees his crops arise and flourish around him, the fields of waving corn and yellow grain; trees of his own planting loaded with fruit; flocks and herds grazing upon the hills which are his. And when winter comes the farmer has ample leisure and opportunity to improve his mind. Who can, with suitable language describe the happiness of the industrious and intelligent farmer, with his family clustered around his hearth, listening to an interesting volume, read by one of their number; while the mother and daughters ply the needle in almost breathless silence?

Such is the situation of the farmer, who embracing the opportunities his occupation affords for the improvement of his mind, pursues his moral labors with industry and virtue.—*Cheshire Farmer.*

ADVERTISEMENTS.

Type and Stereotype Foundry,

74 FULTON CORNER OF GOLD STREET.

THE subscribers would respectfully announce, that they have purchased the extensive and well-known Type Foundry, formerly occupied by Messrs. Conner & Cooke, and removed the same from the corner of Ann and Nassau streets, to 74 Fulton corner of Gold street, their present location.

Having made extensive revisions, alterations and additions, they are now prepared to execute orders of any magnitude that they may be favored with, with promptness and on as favorable terms as any other Foundry in America.

A New Specimen Book, containing specimens of Types, Ornaments, Borders, Flowers, Rules, &c., is in active preparation, and will be speedily issued, and found to contain as large and well selected an assortment as at any other foundry. All articles exhibited in the Specimen Book formerly issued by Conner & Cooke, can now be furnished from this Foundry without delay, with many since added.

The subscribers are Agents for the sale of the WASHINGTON and SMITH PRESSES, which, together with Chases, Cases, Composing Sticks, Furniture, Ink, and all articles used in the Printing business, will be kept on hand, and furnished at the manufacturers' prices.

WM. HAGAR & CO.
New York, Sept. 12, 1840.

Fall & Winter Fashions

JUST received by J. M. LETTS
Sept. 8, 1840.

TAKE NOTICE.

THE subscriber offers his Farm, on which he now resides, for sale, consisting of one hundred and fifty acres, one hundred of which is under improvement, and is considered by good judges as an excellent stock or dairy farm. A just proportion of the farm is suitable for ploughing, and has not been reduced by bad husbandry. The timber land is the best in this vicinity, having never been used for any purpose. There is on the premises the best of fencing materials, both wood and stone. The buildings consist of a two story dwelling house, nearly new two barns, and two small hay barns, corn house, &c. There is a well of water in the shed a few feet from the kitchen door. There is about two hundred bearing apple trees, besides pears and [illegible]. Eighty of the apple trees are ingrafted, and are of the best quality of fruit for summer, fall or winter. The farm is well watered with a small brook and several never failing springs, and is situated in a good and peaceable neighborhood of wealthy farmers, one mile west of the local center of the town of Preston, Chenango county, N. Y. It lies on the west side of the road leading from Pharsalia to the village of Oxford, which is about 4 1-2 miles distance to the south east. The road leading from Mecklenburgh village to Norwich, the county town, runs from west to east through the center of the farm. It is about six miles to Norwich. The farm is situated about eighty rods north of the Seventh-day Baptist meeting-house, and two miles west of the Congregational meeting-house two and a half miles east of the Free-will Baptist & Universalist meeting-houses, and two and a half south west of the new Baptist meeting-house. The District School house adjoins the premises. For pleasantness of situation, religious, social and political privileges, we presume it cannot hardly be surpassed in the western country. One quarter, or even one third of the purchase money may remain on bond and mortgage for years.

29w4 JOSEPH TRUMAN.
Preston, Sept. 13, 1840.

Election Notice.

STATE OF NEW YORK.
Secretary's Office, Aug. 17, 1840.

To the Sheriff of Madison County:

NOTICE is hereby given you, that at the next General Election in this State, to be held on the Second, Third and Fourth days of November next, (except in the city and county of New York, in the city of Brooklyn, and the town of Bushwick, in the county of Kings, where the elections are to be held on Wednesday, the fourth day of November next,) the following officers are to be elected

A Governor and a Lieutenant Governor, Forty-two Electors of President and Vice President of the United States. You will also take notice, that the term of service of David Wager, a Senator for the fifth district, to which the county of Madison belongs, will expire on the last day of December next, and that a Senator for the said district is to be chosen in his place, at the said next General Election

You will also take notice that two Representatives in the 27th Congress of the United States, for the 23d Congressional district, consisting of the counties of Onondaga and Madison, are to be chosen at the said next general election.

At the same General Election, the following officers are to be chosen in your county: three Members of Assembly; a Sheriff of the county in the place of John M. Messinger, whose term expires on the last day of December next; a county Clerk, in the place of Alexander Donaldson, jun., whose term expires on the last day of December next; and three Coroners in place of James Berthrong, Zadoc Beebe, and James Cowan, whose terms expire on the last day of December next.

Yours respectfully,
JOHN C. SPENCER, Sec'y of State.

I certify that the above is a true copy of the notice received by me from the Secretary of State.—Dated Sept. 1, 1840. 29tae
JOHN M. MESSINGER, Sheriff.

CAZENOVIA MARBLE FACTORY.

THE subscriber continues to manufacture MONUMENTS for the dead, at his old stand.—Those persons wishing to erect MONUMENTS for their friends, will do well to call and see his work. He is now receiving a very fine lot of MARBLE HEAD-STONES, &c. SIDNEY STANTON.
Cazenovia, Sept. 1840. 25w3

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.
ELISHA FOOTE, General Agent.
August 24th, 1840. 26tf

WOOD.—A few cords of good wood wanted immediately at this office.—Oct. 6.

BLANKS! BLANKS! BLANKS!

A CONSTANT supply of Blanks will be kept on hand at this office, such as Warrantee and Quitclaim Deeds, Mortgages, Bonds, and Justices blanks of every description.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf
De Ruyter, Aug. 18, 1840

Elmore, Annas & Ayer.

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

FOR SALE.

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.
De Ruyter, July 10, 1840. 1tf

SWEDES, English, Russia and American Round, Flat, Square, Band and Hoop Iron, Nail rods, American, English, Blister, German, Cast and Spring Steel, just received and for sale [illegible] at the [illegible]
Sept. 1.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber [illegible] patrons of his [illegible] with pleasure announces to them and the public that he still continues [illegible] at his old stand in De Ruyter village, where he keeps constantly on hand [illegible] the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valeeses, Travelling Bags, and Harness of every description. All of which are warranted [illegible] [illegible] B. G. STILLMAN.
N. B. [illegible] taken in exchange for the above [illegible]

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully [illegible] in all its various branches, [illegible] opposite the De Ruyter Institute. [illegible] execute all orders [illegible] promptness and [illegible] CASH [illegible]
[illegible]
De Ruyter, July 28, 1840.

Friction Matches.

T[illegible]
[illegible]
De Ruyter, [illegible]

Z. T. BENTLEY,

Attorney & Counsellor at Law,

SOLICITOR IN CHANCERY [illegible]
[illegible]
De Ruyter, [illegible]

21 [illegible]

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B. Principal.
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D. Lecturer on Chemistry.
S. MILES SWEET, Esq. Professor of Elocution.
Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, beds, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and [illegible]. One shilling extra is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

777 CORDS of good Hemlock Tan Bark wanted in exchange for Leather, Boots, or Shoes at the Sign of the Mammoth Boot. June 2.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of Blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a [illegible] neat and durable manner [illegible] to call at the shop in the [illegible] story of the building east of S. D. Pelton's Store, [illegible] street, where they can be accommodated at the shortest notice.
[illegible]
[illegible] 1840. [illegible]

R. HOE, & CO.

Press Makers and Machinists,

[illegible] New York,

HAVE [illegible] on hand and manufacture [illegible] every article necessary for a [illegible] Machinery [illegible] [illegible] Patent No. 5, 3, 2, [illegible] Super Royal, [illegible] [illegible] Saddler's Presses [illegible] Patent Ruling Machines, [illegible] [illegible]

Agents for the Register.

NEW-YORK.

[illegible] Henry C. Hubbard,
[illegible]
[illegible] Rogers.
[illegible] Adin Burdick
[illegible]
[illegible] Joseph Potter
[illegible] Rev. William Greene,
[illegible]

PENNSYLVANIA.

[illegible]

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Rev. Jonathan F. Randolph.
[illegible]—Joseph Jeffrey

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'l Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorized Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞No subscription received for a less term than six months.

☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and the paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms. [illegible]

☞All letters and communications to ensure attention should be addressed to the publishers free of postage.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, NOVEMBER 7, 1840. NUMBER 36.

RELIGIOUS.

THE STUDY OF PROPHECY.

It was the object of a former essay to set forth the advantages of an acquaintance with prophecy to those who lived under the old dispensation: the object of the present will be, to prove that such an acquaintance with these prophecies cannot fail to have a most beneficial effect upon ourselves:

1. In establishing more securely our own faith. The evidence arising from prophecy may be fairly regarded as among the very strongest; and it will be recollected, that to these prophecies concerning the Messiah, and to their exact fulfilment in himself, our Lord referred, and more especially after his resurrection, when he terms the apostles "slow of heart to believe all that the prophets had spoken;" when he affirms that "Christ ought to have suffered these things, and enter into his glory," that is, that it was quite in accordance with the whole strain of prophecy that he should have been crucified, dead, and buried, and should, on the third day, rise again; and then, beginning at Moses, he expounded unto them in all the Scriptures the things that referred to himself. And thus we find St. Peter on the day of Pentecost, expostulating with the Jews, convincing them of their guilt, and proving, by reference to prophecy, that Jesus, whom they had crucified, was He of whom David spoke: while a similar effect was produced by his appeal to the same evidence, when the people ran together unto him and John, in the porch of the temple called Solomon's, astonished and amazed at the miracle of healing wrought on the lame man who sat begging at the gate. The study of fulfilled prophecy, then we may expect, will have the important effect of establishing us more securely in the faith; and were those who call in question the Bible as the revelation of God to his creatures, and who in the pride of an unsubdued and unsanctified heart deny the Lord Jesus Christ, to study these prophecies with greater care, and with humble prayer for the Divine guidance, there is little doubt but that they would be speedily brought to the acknowledgment of the truth. It will be observed that I say the study of *fulfilled* prophecy; for it is most important to keep the distinction in mind between that which is fulfilled, and that for the accomplishment of which we are yet to look. "I must express the conviction of my mind," says one admirably well qualified to judge on this subject, and one to whose patient investigation of the Scripture testimonies to the divinity of the Messiah the Christian church is under the deepest obligations,—"I must express the conviction of my mind, that it is not the immediate duty of all Christians to engage in this branch of scriptural inquiry—the study of unfulfilled prophecy; and this conclusion rests upon the plain reason, that God has not made that the duty of any persons for which he has not furnished them with the necessary means. But the larger part of sincere and devout believers cannot command time which those long and laborious disquisitions require, in order to pursue them advantageously; and, if they had sufficient leisure, without neglecting plain incumbent duties, they are not possessed of that acquaintance which philology and history, which is manifestly indispensable to investigations of this nature. Let not such excellent persons regret their disability; they have other and more profitable objects to engage their attention and to fill their hearts; they need not occupy themselves with a light shining in a dark place, when they can walk under the brightness of the Sun of Righteousness,—the clearly revealed doctrines and promises, the precepts, examples, devotional compositions, and historical illustrations of the divine word." It had been well, had these judicious remarks been adopted as the rule of conduct by many in our own day, who seek to be wise above that which is written, and to pry into the secret things which belong to the Lord our God, who have been led away from the sober interpretation of Divine truth, and too often to interpret the most mysterious prophecies of the sacred volume according to their own crude fancies.

2. The study of fulfilled prophecy will increase our admiration of the wisdom and goodness of the Almighty. It has often been urged as an objection to the truth of Christianity, that it is utterly inconsistent with our notions of infinite benevolence to suppose that the Most High would have suffered so many ages to pass before the Advent of the Messiah; and that had he intended to make a revelation of his will by a messenger especially qualified for the work, that messenger would have appeared at a much earlier period. From an acquaintance with prophecy, however, we learn, that even before the Almighty passed the sentence of condemnation against the guilty pair, a Deliverer was promised. The light of revelation was not poured in upon man at once and with full splendor; the obscurity of the dawn went before the brightness of the noon-day. The will of God was at first made known by revelations dark and mysterious; to these succeeded others more clear and perfect, in proportion as the situation of the world made it necessary.—Throughout the whole chain of prophecy, however, we behold the Divine mercy to man set forth. We have seen that these prophecies were the stay, and the comfort, and support of God's servants in every age of the Church; and the fulness of the time did not arrive for many ages, when it should please God to send forth his Son; yet, the propitiatory sacrifice made by that Son on the cross was as ineffectual to the removal of the transgressions of those who lived before, as of those who lived after his advent. It is their ignorance of the divine plan of mercy, which induces unbelievers to cavil at the word of God. Would they but patiently study its hallowed pages,—would they but derive its sincere milk, that they might grow thereby,—would they but come unprejudiced to the investigation of the truth,—they would be soon led to adore that mercy, which even from the earliest times promised a deliverer,—one mighty to save, who should reverse the sentence of condemnation, and restore man to that liberty, and light, and felicity, which he had forfeited by transgression.

3. But an acquaintance with fulfilled prophecy is calculated to excite us to active diligence in the great works of the Christian calling, more especially those which refer to the advancement of the kingdom of the Redeemer. Such an acquaintance assures us that God's word standeth for ever sure; that every jot and tittle thereof will be accomplished; and that whatever impediments may appear to stand in the way of the accomplishment of his purposes, they must all be finally overcome. Now God hath expressly assured us that the time will ultimately arrive, though he hath not pleased to state the precise period—for the times and seasons are in his own hand—when all men shall know him from the least even to the greatest. He hath positively declared that the dominion of the Messiah shall be from sea to sea, and from the river unto the end of the earth. We cannot, therefore, doubt the exact fulfillment of his word. Every obstacle must disappear, every impediment be removed, in the accomplishment of an end so desirable, an object so glorious. He deigns to employ the agency of man; he purposes that man shall be to his fellow-man the herald of peace—the messenger of salvation; that the kingdom of the Redeemer shall be enlarged by human exertion, blessed and rendered efficacious by his good spirit. Here, then, is a call to active diligence in seeking to promote the knowledge of the Savior among men; here is a motive which should lead us to be steadfast, immoveable, always abounding in the work of the Lord. Many, indeed, are the discouragements in the way of Christian exertion in this particular; but the encouragements infinitely surpass them. The spread of Christianity may be slow, it may be gradual, it may scarcely be perceptible, it may appear to some to be impossible; yet ultimately we are assured it will cover the earth, even as the waters cover the channel of the great deep. And what, it may be asked, have we done towards the accomplishment of an event so glorious? If we trace with gratitude and delight the gradual development of the plan of mercy, from its first dawning in paradise until it burst forth in splendor in that adorable Savior who was the light of the world, the Sun of Righteousness; if we meditate with thankfulness on *His* advent in the flesh, whose testimony was the spirit of prophecy—we shall pray for the speedy accomplishment of those prophecies which declare his ulterior triumphs in the world; we shall, according to our several abilities, seek to promote the honor of his name, to advance the interests of his kingdom. If we rejoice to look *back*, as Abraham rejoiced to look *forward* to his day; if he is to us as he was to the Psalmist, all our salvation, and all our desire,—then, assuredly, we shall be fired with a holy zeal to hasten that time, when from the rising even to the going down of the sun his name shall be great among the heathen; the prelude of that day when he shall appear in glorious majesty to judge both the quick and the dead. Alas, our lukewarmness in this particular may easily be traced to the little value that we affix to the knowledge which we possess of God's purposes of mercy in his Son. It is because we do not estimate aright the blessings of redemption, that we seek not to impart a knowledge of them to others; it is because we are not constrained by the love of the Redeemer, that we feel so little interested for the welfare of our fellow-men; and it becomes us to consider upon what principle we can lay claims to be regarded as Christians, if we are neither anxious that the glory of the Redeemer should be advanced, or the blessings of his salvation be made known; if, while the fields are white unto the harvest, we send not forth laborers into these field; if, while the cry of the heathen is the entreaty of the man of Macedonia to St. Paul, we send not over and help them;—for, to use the words of Dr. Johnson, "He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck."

ETERNITY REALIZED.

A brother in Christ begs leave to submit the following statement to the attention of his fellow travelers to eternity, in hopes that it may be a means, under the divine blessing, of producing a profitable train of thought and inquiry, and thereby exert a profitable influence in their souls.

Some few months since, while upon my bed, a sense of apparent realities was produced upon my mind, about as follows:

"It seemed that my soul had awakened to consciousness in eternity. I could look back upon my past life as forever closed. I began to recollect Christ, and how I had grieved his Spirit by many sins of commission, which, in my life time, I had accustomed myself to look upon as rather innocent amusements, or mere trifles. But now their turpitude swelled into mountains in magnitude in the all-searching sight of the scritinizing eyes of Jesus Christ. I saw plainly that I had carelessly indulged in what had been forbidden by the Holy Spirit in many of the days of my past life. And now I could not feel in my soul that the Savior could consistently say to me, "Well done, good and faithful servant." On the contrary, as I thought on my past life, with its evidences of my imperfect faith, I could not but feel self-condemned; and presently my agonized soul began to hear what seemed to me the language of Jesus himself, uttered directly to me, in substance: "You have not done your duty. Look at your past life. You have been an unfaithful servant. You did not serve me earnestly enough. You studied your carnal ease, even in neglecting your closet prayers. You would not deny yourself even the mere trifles of self-indulgence, which I asked you to give up." My conscience appeared to be the servant of Jesus, and to repeat these intensely tormenting truths, while my soul in fearful horror and remorse seemed to plead for a return to the world of probation, that I might live my life over again. "O!" I exclaimed in an agony of anxiety, "if I were only back in that world of privilege again, I would be in earnest now—I would deny myself—I would do any thing, make any effort to serve Christ. Let me go—let me go." But the last hope of such a privilege faded entirely away, as it seemed that my soul *must* settle down in despair under the overwhelmig fact that my days of probation were for ever finished, and that it was now *too late* to make or keep resolutions to serve Christ! O my conscience, how it spoke! O the remorse! O the despair! God only knows what I felt.

And now, let me ask, Was not that searching whispering of conscience, and that thrillling consciousness of being upbraided by the Lord, a very type of the unfolding of the worm that dieth not? O God, deliver me from its eternal stings! Let it never coil around my immortal spirit beyond the grave. O let me fly to the mountain! and there pray, believe, groan, and work in the strength of Jesus, until I have been enabled so faithfully to serve Christ that my soul may be taken up to feel the consciousness that He can consistently say to me at the last, "Well done, good and faithful servant."

Dear reader, if you should die to-night, with what consciousness would you wake up in eternity? Will you not now resolve with me to live until you die just as you must suppose your spirit would promise to do, if it had gone to eternity, and was granted the privilege of returning to this world of probation only for a few days?—*Ch. Adv. & Jour.*

WORLDLY WISDOM.

The wisdom of worldly-minded men must needs be great, since our Lord assures us, that it is greater than that of the children of God;—yet with all its pretensions and fair appearances, it is fatal to those who follow it. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and most simple; and what does it avail its professors, seeing they are always taken in their own devices!—The apostle St. James, saith of this kind of wisdom, that it is *earthly*, *animal* (or sensual) and *devlish*; *earthly*, because it confines its care to the getting or possessing the things of earth. *Animal* or sensual, because it seeks only to make provision for gratifying the passions or sensual appetites; and *devlish*, because to the subtlety and penetration of a demon, it joins also the malice; men, so qualified, think to impose upon others, but in the event, they deceive only themselves.

Blind, therefore, are all those, who think themselves wise, without the grace of Christ Jesus, which only can make us truly wise. They are like those, who in a dream think themselves awake, and believe all the objects they imagine to be true and real. And while they are pursuing their vain projects of pleasure or ambition, (so great is the infatuation that possesses them) they see not what lies in the way before them; sometimes disgrace, always death, judgment and eternity. These great objects daily advance, and approach nearer to profane men; yet they see them not. Their political skill foresees every thing, but the inevitable fate of all they set their hearts upon. O mad and infatuated men! when will ye open your eyes to the light of Jesus Christ, which discovers the emptiness of all grandeur here below!—*Fenelon.*

A WORD IN SEASON.

Mr. Rutherford was accustomed to come to the parish of Agherton, where Adam Clark's father resided, and to preach in different places. Adam heard him every where; and in returning from the places of preaching, was in the habit of walking behind him, and took delight in *literally* treading in his steps: this was before he had any personal acquaintance with him. One evening Mr. R. noticing a little lad trotting after him, whom he had often observed at the preaching, turned about and said, "Well child, God hath said, "I love them that love, and they that seek me early shall find me." He said no more, and Adam pondered these words in his heart; and thus reasoned on them: What does he mean by "they that seek me early?" I rise early, and my first work is prayer—is that what is meant? No, it is they who seek God early in life—when they are young: then, thus I seek, and thus I will seek the Lord. He said also, "they shall find me:" others, perhaps, may seek and not find: but God says to the young, "they SHALL find." This gave him great encouragement. Other preachers took no notice of him; probably supposing that one so young, could not be expected to have much concern for his soul. Experience, however, has indisputably shown that the true light that lighteneth every man that cometh into the world, shines often very powerfully on infant minds: and that we cannot be too attentive to their cultivation, and that the best fruits may be expected from a careful management of such soils.

JESUS IS PRECIOUS.

The Lord Jesus resembles a precious stone, which has various points of radiancy, and from which many different lights of consolation and joy proceed. According to the necessity of the circumstances in which we are placed, sometimes one side, and sometimes another, appears pre-eminently lovely: and there is no situation and no emergency in which we do not find Jesus efficacious in one of his aspects. For example, to the bruised heart we would represent Christ as the friend of sinners; to the weak and timid soul, we will show him as a hero, ready to overcome all their enemies; to the sick and afflicted, he is the unwearied Physician; to the maimed and cripple, the tender nurse; and to those trembling ones, who know not how they are to stand at the judgment seat of God, we should exhibit him as the Lord who is our righteousness. Thus, if I may so express it, the heavenly Father turns Christ as a precious stone before the eyes of the people of Israel, according to their necessities; and in the mirror of the revelations makes his colors to be reflected, and his lights come forth, sometimes from another. This can be discerned through every period of sacred history; for there is always one side of the image of the Messiah turned towards us, more clearly marked than the others or bearing a more characteristic stamp; it is always that which is most suitable to the necessity of the time.—*Krummacher.*

From the Morning Star.

AN IMPORTANT IDEA.

The author of the Church Members' Guide, while treating on the mode of conducting church meetings, observes, that "It would conduce to the order of these meetings, if it were understood that they were meetings for devotion, and not for debate. They should ever be attended with the usual services of a prayer meeting; that is, with singing, supplication, and ministerial exhortation. If business is to be done, it should be introduced amidst the services of devotion and transacted in the spirit of it." If the above advice were followed, church meetings would be seasons of interest to all who attend. Instead of the pain and grief which the Lord's people are often made the subjects of at these seasons, in consequence of brethren and sisters being at variance, and manifesting a vindictive spirit towards each other, they would be refreshed, and angry discord would be quelled and wounds healed. And if the brethren should feel under the necessity of rejecting an offending member, it would be done with decision, but in the spirit of love, that would make the offender feel that unless he should return to God and his brethren by timely and hearty repentance iniquity would be his ruin.

TYRO.

SOLITUDE.—An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion or "subtle bosom-sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them. A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is, indeed, greater than many, who mistake quick recollection for thought, are disposed to admit: but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy words giveth light; it giveth understanding even to the simple.—*Coleridge* (*Aids to reflection.*)

CHRIST IS ALL.—All my hope, as to freedom from that darkness which is my burden, is from Christ's prophetical office; and my hope of freedom from the guilt, pollution, and power of sin, and acceptation with God, arises from his kingly and priestly offices. I have no hopes of mercy in time or eternity, but only through Him. It is through him, that I expect all, from the least drop of water to the immense riches of glory. Luke xxiv: 45. Hebrews ix: 28.—*Halyburton.*

FOR THE IMPENITENT.

From the New York Observer.

THE CROSS.

There was a custom once prevalent, it is said, among some of the Indian tribes of the West, which, like a similar institution among the Jews, coincided very remarkably with some of the great characteristics of the plan of salvation by Jesus Christ. It was this; when and where ever these Indians pitched their camps for any considerable time, they cut down a sapling, and having stripped off its bark, and stained it with the blood of beasts taken in hunting, they planted it within their encampment, as a *post of refuge*. Now, whoever of that tribe was pursued by the avenger of blood, could he but reach forward and touch that consecrated wood, he was safe, although the tomahawk were descended upon his head, and the knife aimed at his bosom.

Now, fellow sinner, there is just such another *post of refuge* planted expressly for you, on Mount Calvary. Nor does that hallowed wood lack the stain of *blood*. O! it has been dyed, deeply dyed, by these atoning fountains which burst from a Savior's broken veins, for you. Lay hold of it without delay. While the insidious enemy of your soul is showing you, from some mountain-height of imagination, the honors, riches and glories of this world, and all the alluring prospects of time and sense, the *avenger of blood* is close upon you; of blood, not of beasts, but of the everlasting Son of God, which you trample under your feet as long as you stay away from the cross. How often has that avenger held the sword of justice over your head, and how often withheld the blow at the interposition of mercy! How often, like the Egyptian mother in the wilderness of Beersheba, has a crucified Savior stood as it were, at a bow-shot over against your soul, and plead with you to come and drink at the fountain of living waters, *without money and without price*. Take hold of the cross now, and with a faith that shall join you forever to Him who bled thereon. The *avenger* has his eye upon you; he follows you through every lane of life, nor misses once the track; he has whet his sword, he has bent his bow; beware lest he make you the object of that sudden and fearful retribution which waits those who persist in doing despite unto the spirit of grace.

GOD'S FORBEARANCE.—If by the light of nature it be judged a crime worthy of a burning fiery furnace, to refuse the worship of what it esteems to God, although it be but the work of men's hands, how shall we escape the far more dreadful punishment, if we neglect the worship of the living and only true God? On the other hand, if we compare the judgments of Almighty God, in regard to this life, and the hasty and passionate sentence of this enraged king, "Ye shall be cast the same hour," &c., how infinitely more patient is the great God of heaven towards men, than man generally is to man! How forbearing is the divine justice, though provoked every day by the most enormous crimes, nay, by repeated profanations and contempts of his holy name, as well as righteous laws, and especially by refusing honor and worship to that image, that only image of himself, the Lord Jesus Christ, which he has set up, and commanded all people, nations and languages, to fall down and worship! Yet he still forbears, still respites the punishment, not only for hours but for days and years! Experience, then, must needs teach us how full of compassion and mercy, how long suffering and gracious the Lord is. And can we forbear to love the Lord our God, who so loveth us? Such men only taste not the sweetness of his mercy, who feel not their own misery. Such only are insensible of his goodness, who hate not their sins, who love not their own souls, who choose death. Did we but know thee, did we but know ourselves, we could not but love thee. O, may we so know and love thee here, that hereafter we may know thee as thou art, and love and enjoy thee for ever! Amen.—*Wogan.*

FOR THE CHRISTIAN.

HOW TO STAND WHEN ERROR IS RIFE.

BY DR. MASON.

1. Be students of the holy Scriptures; search them; dig in them as for hidden treasures, and you shall find that which will make you wise unto salvation, while the scorner seeketh wisdom and findeth it not. But remember that he who gave them for a light to your feet and a lamp to your paths, must open your eyes before you shall see wonderful things in his law. Sweet, and blessed, and freely given are his gracious teachings. *Did not our hearts burn within us*, said one disciple to the other, *while he talked with us by the way, and while he opened to us the Scriptures?*

2. Repress vain curiosity. Inquire not into the reasons of those things which are to be received on the credit of the divine testimony. Be satisfied that the Lord hath said it, and ask no farther. They, *who boldly intrude into those things which they have not seen*, may pretend what they please: but you have the highest authority in earth or heaven for being assured, that *they are only vainly puffed up by their fleshly mind*, and with all their knowledge or speculations, can do you nothing but harm.

3. Open not your eyes to the suggestion of new light and new discoveries in religion. "The true Christ is no new Christ." He is the same yesterday, and to-day, and forever. There is no room for discoveries in God's revelation for the salvation of men. The revelation is itself the discovery. You are not to look for a new way to heaven.—Jesus Christ is the way, and the truth, and the life; no man cometh to the Father but by him. This has been the divine method from the very beginning. That which a thousand years ago brought his sons and daughters to glory, viz. the making the Captain of their salvation perfect through sufferings, must bring you thither, or your arrival there is hopeless. And as to the new light which is the boast of those who turn aside from the holy commandment delivered unto them, rely upon it, it is nothing but a new edition of old darkness, only resembling more than it did the dunnest smoke of hell.

4. Keep especially clear of uncommon pretenders to charity. Satan will mask his designs so long as he can, and so will all his ministers. Believe that God is love, that he is the great and essential charity. Be satisfied then with as much charity as he has shown, and do not think of improving upon your Maker by entertaining and expressing a more charitable opinion of sinners than himself. He hath said and will make it good, and see that your charity do not trench upon his truth: he hath said, gainsay it who will, *He that believeth not shall be damned.*

CHRISTIANS MUST NOT PLEASE THEMSELVES.—If there were no corruptions within, nor temptations without, many Scripture exhortations to watchfulness would lose their significancy. If we were to meet with no opposition, or reproach, or ill usage on account of our profession, it would be needless to call us to consider Him who endureth the contradiction of sinners against himself. If all things were agreeable and smooth, according to our fond desires, the graces of gentleness, forbearance, patience, long suffering, meekness and resignation, would have no place. It is often as true in spirituals as in temporals. We know not what we ask. Let us expect things disagreeable to the flesh—remembering that even our Lord pleased not himself. In Scripture, the Christian life is called a trial, a race, a wrestling, a warfare, a crucifixion, a death—all terms importing violence and suffering. Let us therefore cheerfully take up our cross, and daily follow the Lord in the way of self-denial, the way in which he himself walked, and which he has appointed expressly for us. Cheerfully commit your soul to him as to a faithful compassionate Savior, who beholds all our strugglings, and will never suffer us to be tempted above what we shall be enabled to bear.

FOR THE CHILDREN.

THE BREAD OF LIFE.

'Mother,' said little George, 'what does Christ mean when he says, I am the bread of life? I never could understand this text.'

'I am glad my son,' answered Mrs. Selwyn, 'that you feel interested enough about what you read in the Bible, to wish to understand its meaning, and this is a very important text. The meaning of it is this, Christ is the bread on which our souls must feed in order that they may live and be happy. That is, unless we trust in him, and love him, our souls will die forever, just as your bodies would die, if we had no food to eat."

'But, mother, you say that we must love Christ that we may be happy; now I know a great many boys who are always very lively and full of play, and never seem unhappy, who I am sure do not love the Savior, for they take his name in vain, and even play on the Sabbath.

"They may appear happy George, but depend upon it they are not. It is certainly true that their souls are dying for want of food, though what makes it still more sad, they know it not. You recollect going to see your little cousin William, when he was dying in a consumption. You know he thought he was not sick at all; was not willing to take any medicine, and told you when you left him, that he thought he should be able to prevail on his mother, to let him come and see you the next day, and that very day he died. Just so it is with those wicked boys you speak of, they will not believe that their souls are perishing without Christ. But suppose God should remove them from this world, what do you suppose would be their feelings? Would they not be convinced then that they had nothing to make them happy? Christ alone, my dear boy, can make us happy in this world, and in that which is to come; but if we will not serve him, here, he will leave our souls hungry and dying for ever.—*Youth's Friend.*

FORM OF GODLINESS.—Is it not strange what multitudes profess the truth and yet hate it, and were never drawn by the cords of love! How many court the name of Christian, and woo the shadow of religion, who never knew the truth of it. Certainly that is convincing evidence of the Gospel's conquest, that so many knees should bow to the name of Jesus whose hearts were never really subdued to him.—*Fleming.*

SIN.—If prayer do not constantly endeavor the ruin of sin, sin will ruin prayer. Job xxvii: 10. To live in sin, and yet to believe the forgiveness of sin, is utterly impossible. Psalm lxvi: 18, 19.—*Owen.*

Diversity of opinion in the christian church cannot be avoided, unless all men had the same humility, not to be wise above what is written; the same ability to investigate the truth of what has been written; and the same honesty to profess it; contumelious language, bitterness of spirit, and uncharitable censuring might be avoided, and ought to be avoided by us all.—*Bishop Watson.*

If I were to condense my prayers for my country into the shortest compass, it seems that my prayers would run—"Sanctify, Oh Lord! first of all, the pulpits of my country, and then, Oh Lord! vouchsafe to sanctify the press.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon.*

ON WHOM RESTS THE RESPONSIBILITY?—A writer in the Boston Recorder, objects to the practice of addressing *churches*, as such, exclusive of the *congregation*, for the purpose of raising missionary funds, and insists, as many who are not communicants subscribe liberally to objects of benevolence, that they ought not to be overlooked.

But never let the *church* be led to believe that they may share with the *world* the responsibility of sending the gospel to the destitute. Every thing that benevolent men who are not members of the church, may be disposed to contribute, should be gratefully received and acknowledged, but the dependence of the perishing world must be, under God, on those who have consecrated themselves and their substance to the Lord. They who have been bought with the blood of Christ, and have professed to be willing to *spend* and be spent for him, they and they only are to be relied on as the dependence of the missionary course. The church must feel that this work of Christianizing the world rests on its hands, and sooner or later it must be done. It is idle to talk of sharing it with those whose kingdom is of this world.—*N. Y. Obs.*

IRISH TEMPERANCE.—A late letter from Ireland, published in a Scotch paper, states as follows:—"We have now in our society two millions and a half of teetotallers, and I feel proud to tell you that they are every where considered as the most moral and peaceable people in the country. The records of the law courts prove the state of morality in any society, and I rejoice to think that, according to the returns of the late assizes, there was not a single teetotaller prosecuted before a judge or jury for any crime throughout the entire kingdom. Let this state of things always continue, and the result will tend to our own glory, and to the honor of our society."

PUNGENT PREACHING.—An old man being asked his opinion of a certain sermon, replied, "I liked it very well, except that there was no pinch to it. I always like to have a pinch to every sermon." I was reminded of this anecdote by the remark of a son of Neptune, from Nantucket, whom I met in the gallery of a crowded church last Sabbath evening. He said it was a handsome sermon, but he would have liked it better, if it had struck the harpoon into the conscience of the sinner.

From the Boston Recorder.

THE SOUL.

Not all that tongue can say, or pen can write,
The value of the immortal soul can tell;
Doom'd to ascend the worlds of endless light,
Or sink to regions of an endless hell.
Suspended on each hour we live, hangs all
The weal or wo of our eternal home;
The present now we hear the gospel's call,
Embrac'd we live—refus'd we are undone!
The blood of Christ was freely shed for us—
All heaven would bid us "come in welcome" there;
O let us now escape sin's dreadful curse,
Fly to the Savior, and his mercy share. D. F.

Ashfield, August, 1840.

FEARS OF UNBELIEVERS.—"There is one thing," said Mr. S., a professed infidel, to one of his companions in sin, "which mars all the pleasures of my life." "Ah," replied his companion, "what is that?"—"Why, I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete. But here is the thorn that stings me? This is the sword that pierces my very soul! If the Bible *be true* I am lost for ever! Every prospect is gone, and I am lost forever!" This unhappy man soon undertook a voyage, was shipwrecked and drowned, and most probably sunk into the mighty deep in all the horrors of absolute despair.

FEARS OF DEATH.—A young man on one occasion was conversing with a person of respectable character, but an unbeliever.—Their conversation turning on the uncertainty of life and the certainty of death, the young man inquired what the hopes of his acquaintance were respecting a future state. "George," he replied, "I must confess that I had rather be a deist in company than alone." This concluded the conversation.

A Lincolnshire farmer furnishes the following narrative:

One morning as I was taking a walk, I met with my neighbor Mr. M——, and as we passed from one subject to another in our conversation, we came at last to "evening walks," and the following discourse took place:—"I do not like to walk in the evening," said Mr. M. "Why, what are you afraid of?" "I don't know." "Are you afraid some body should kill you?"—"I don't know about that, but the thought of dying is dreadful to me! I would rather suffer anything than die."

"Why sir, this rather surprises me, to believe, as you say you do, that there is no God; or, if there is, He minds not how we live, and to be afraid of death." "O S——," exclaimed he, "I would rather suffer all the accumulated misery of mankind, than die; I would rather suffer to be chopped up into the smallest particles, if I might but live, than die. Yes, sir, I would rather undergo all the pain and misery that men have felt, do feel, and will feel, to the end of time, than die." "If this is being an infidel," said I, "I do not wish to embrace your sentiments." "No, sir," he replied, "you are better as you are."

How striking and instructive is this testimony! how desolate are they who are without God! how painful are their misgivings! and how infinite is the advantage of the humble Christian!

Dean Swift says he never knew a man rise to eminence who was accustomed to lie in bed late of a morning.

THE REGISTER.

De Ruyter, November 10, 1840.

SABBATH AND BETHEL CONVENTION.

A Sabbath and Bethel Convention has been appointed at Cincinnati, to be held on the 19th inst. The objects proposed by the Convention, are

1. To devise means to enlighten the public mind respecting the impropriety of traveling on the Sabbath.

2. To make an appeal to the commercial community in behalf of Sabbath-keeping and Temperance boats, showing the advantage promised to those who patronize such vessels.

3. To harmonize the views and efforts of the friends of the Bethel cause on the western waters. While the Convention are together, we could wish they might endeavor to ascertain whether there is any law for the observance of the first day of the week as the Sabbath, and if they satisfy themselves that such is the fact, we hope they will make it as public as possible, that those who have no regard for any day as the Sabbath may be profited, and those who know of no other Sabbath than the seventh-day of the week, may be enlightened.

ANOTHER CONVENTION.

A Convention has been appointed in Boston, on the 18th inst., to consider the claims of "the Sabbath, the ministry, and the church," to be regarded as divine institutions. The fears of several Editors have been excited on the subject, as though these institutions were in danger. The New York Observer, in concluding an article on the subject, asks:—"But seriously, is there nothing in these calls for reform that is calculated to awaken the fears of the wise and good? If the sanctity of the Sabbath is to be assailed by the ruthless hands of professed christians, we would anxiously enquire, *What next*? The Baptist Advocate says, "We regret to remark that the Morning Courier, of Boston, expresses approbation of the convention called in that city, 'to examine the validity of the views which generally prevail in this country, as to the divine appointment of the first day of the week as the Christian Sabbath,' "&c., and concludes thus: "Brownsonism must be beginning to assume form and substance, in the land of the Puritans." For ourselves, we are glad the spirit of inquiry is extending, for we are confident that the institutions of the ministry, and the church, will lose nothing by the severest scrutiny, and that the assent of all honest persons will be yielded to their divine origin. And if the first day of the week has been divinely appointed as the Sabbath under the Gospel dispensation, a discussion could hardly fail to operate favorably on the subject, and impress the public mind with the importance of observing the first-day more strictly. Certainly, Br. Wyckoff would have no objections to a discussion relative to immersion, as the true & only mode of christian baptism. And why? Because he is confident the views of Baptists would win upon the minds of christians by such a measure. Why not then canvass the claims of the first-day!—Has truth any thing to lose by investigation? If there is any proof of a divine command for first-day keeping, we sincerely wish the public at large might be apprized of it. *For ourselves, we should as soon think of establishing Pœdo-baptism as the true and Gospel rule, as to find any thing to invalidate the claims of the seventh-day of the week, to be the true Sabbath in all ages of the world!*

Will the Advocate tell us, Whether the fourth commandment is still binding on christians? If it is, How can the conclusion be avoided that "the seventh-day should be kept holy!" If it is abrogated, Where is the appointment of the first-day to be found? If there is no law found in it is favor, Can it be a sin to do ordinary business on that day?

The newspapers in several parts of the country, have lately given publicity to accounts of the great persecution of the Jews at Damascus. Much christian sympathy has been excited and christian governments have interposed successfully to obtain the release of those who were oppressed, and the punishment of the offenders. Recent accounts from a missionary at Constantinople, state that a young Jew who has lately embraced Christianity, has been most cruelly persecuted by his family. Through the influence of his acquaintances, he was imprisoned by the Turkish officers, for no other crime than having abandoned the Jewish faith. His sufferings were very great, and when released by christian effort, it was thought he could not have much longer endured the hardships he was subjected to. When restored to his friends, he was by them imprisoned a second time, with a view, it is thought, of terminating his life if he continued his attachment to the Christian faith. Doubts were entertained relative to his final release.

The Religious Herald, which contains a long article on the subject, calls on American christians to evince as much active and public sympathy for this persecuted christian brother, as they have lately done for the persecuted Jews, and to call on the Jews unitedly to interpose in behalf of the sufferer; and to reprobate the persecuting spirit of their brethren. The forbearance and love of Christ and his followers to the Jews, have ever been in exact contrast with their cruelty and opposition to Christ and his members. Christ is ruling even now "in the midst of his enemies." His final triumph is certain.

REVIVAL.—It affords us unfeigned pleasure to be able to state that a revival of religion commenced at the session of the New School Presbyterian Synod, at Richmond, Va. The devotional exercises continued several days after the business was finished, and 8 or 10 souls were hopefully converted to God.—This is proof that when brethren cannot live in harmony together, it is expedient to separate, and labor apart for the advancement of the cause of Christ. We have not, to our recollection, heard of a revival, or much of a revival spirit, at a General Assembly while the church remained together for several years past. It has separated, and now there has a revival commenced at the session of a Synod. It were well if all the business meetings of the different denominations, looked at such a glorious object as a revival of religion. Those whom God's spirit fails to unite, His providence will separate.

Thirty ministers were in attendance, and several churches have united with the Synod this session.

Rev. Messrs. Van Doren and Stryker, were ordained on the first instant in New York, and are expected soon to sail for Batavia as missionaries of the Dutch Reformed Church.

CORRESPONDENCE.

For the Register.

THERE SHOULD BE ORDER IN THE HOUSE OF GOD.

MESSRS. EDITORS.—Some ten or twelve years ago, having occasion to travel in Western New York, I found in a certain district that an extensive revival of religion had been experienced a short time previous, and that the churches in the vicinity were enjoying the labors of a Missionary, employed by one of the Domestic Societies formed for that purpose. Going on a fine evening to hear the Missionary preach, I found the house crowded at an early hour. After the usual introductory exercises, the preacher read his text and commenced his sermon. Soon, a few boys nearly grown to manhood, began to disturb the congregation, as well as the preacher, by whispering, making noise with their feet, &c., when the preacher stopped and requested them to be quiet, and give attention to what was said. Whether they considered this inconsistent with *their* privileges, and *out* of the *preacher's province*, or otherwise, the disturbance was soon recommenced and they were again reproved. At this time, some were making their way out of the house, while others were coming in, others were busying themselves by strange contortions of their bodies, & a much larger number moving their feet to the great inconvenience of those who were near them. The confusion from all these causes was too great in the estimation of the preacher for him to proceed, and stopping suddenly, he proposed to leave the subject he had selected, for a few moments, while he should call the attention of his hearers to another which had just presented itself to his mind. He then read Eccl. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." Entering at once on the explanation of this text, he observed,

1. That the term, "house of God" in the text, might be applied to any place where there might be a congregation assembled for worship. An edifice erected for that purpose expressly, or a dwelling, or a school-house, or even where there was no building, and made an allusion to the patriarchs worshiping at Peuiel in the open air, and calling that place the house of God, though no building was near.

2. In the second place, he explained briefly what is interdicted in the text, "Keep thy foot." This, he said, forbade any unnecessary movement of the congregation, such as changing places, going out or coming in, or any thing which would prevent either individuals, or the assembly at large from hearing the instructions of the sanctuary; since to be saved, men must believe—to believe, they must hear—and to hear, there must be preaching, and an opportunity to hear it, and to disturb those who wish to hear and know the truth, was a sin against God, and evinced great unkindness to others, as well as a want of self-respect. It was, he said, a foolish sacrifice of time—of opportunity to obtain wisdom—even wisdom unto salvation—a wanton sacrifice of reputation and of feeling He then urged the various motives to an orderly and respectable demeanor in the house of God, and in conclusion, expressed his convictions that the whole assembly would be attentive, since the subject they were considering was so important.

The gospel is now preached as the means of reconciling the world to God. Parents were entreated to impress these things on the minds of their children, and see that their deportment in the house of God was decorous and becoming. The young were exhorted as they valued a "good name," to avoid all who might be disposed to disturb the worship of the sanctuary. And, said the preacher, I am confident you will give your undivided attention to the subject we are soon to resume, since the salvation of souls may be intimately connected with the attention now required of you. And I trust that all the youth here present, who place any value upon a good character, (and I flatter myself that most of you do,) will labor to impress on those who may be indifferent and careless, the importance of giving immediate attention to the things belonging to their eternal welfare. And if at any time there should chance to come into your assembly, any one who may have been brought up in a new or "back settlement," and less favored in respect to religious instruction than yourselves, and who evince so little regard to the principles of decorum, as in any way to disturb the devotions of christian worshipers, avail yourselves of an early opportunity to repeat to them this text, "Keep thy foot," &c. The subject was resumed, and a more orderly congregation I never beheld. I trust that good was done that evening. Many times since, I have heard that the hint thus solmenly given, was remembered by the youth of that vicinity, and if any disorderly conduct transpired, the guilty were rallied as having been brought up in a "back settlement." This circumstance has subsequently led me to the following inquiries,

Are ministers sufficiently faithful with their hearers in reference to a proper attention to the word of God! And are not many of their well meant efforts rendered inefficient by this neglect. And have not their hearers a right to expect them to see that order is observed in the house of God, as much as too preach the gospel or perform any other duty? Are not church officers too indifferent to the interests of religion in this respect? Can the cause of Christ prosper to any desirable extent, in the church while their own children are not properly trained? And while their example is followed by others, Can parents offer any just excuse for themselves, while they leave it to their children whether they will regard the Sabbath "according to the commandment," whether they will attend the house of God or not! and whether they will demean themselves properly when there? Surely, in this respect as well as others, "A child left to himself bringeth his parents to shame." And will not christians add their influence and exertions to their prayers, that the abomination that makes desolate may not be allowed to enter the "holy place?" To the same extent only, as the Lord God is sanctified in the hearts of the hearers in any place, will His word and the ordinances of religion be properly appreciated. May every attendant at the gate of Zion always remember that "God is not the author of confusion, but of order." T.

To the Editors of the Register:

Gentlemen:—I am happy to observe that in the Register of this day's date, (Nov. 3d,) you have announced an important and feasible arrangement for aiding the cause of temperance.

The following paragraph from your pen, furnishes me with a text on which I feel inclined to comment for a moment:—

"In proffering our aid for the support of temperance principles, we disclaim any hostility to those men throughout the country who keep houses for the public accommodation, and continue the trafic in intoxicating drinks. It is the practice we want discontinued, without the injury of any, and to the benefit of all."

When we reflect how many there are who are liable to misconstrue the motives of those who engage in advancing the various enterprises of reform, your disclaimer of "hostility," may be regarded as appropos in no less degree than it is characteristic; but a moment's reflection will convince any candid mind, that your proposal bears a most benevolent aspect towards all those landlords who yet "continue the trafic in intoxicating drinks."

Tavern-keeping is a responsible and respectable business. I speak of it as an occupation designed to provide a temporary home for the weary traveller. Who does not like to sing,

"Home, sweet home"!

And when a man, far away from his own cheerful fireside, feels that

"There is no place like *home*"—

he cannot fail to greet with joy the well-kept "INN," "house of entertainment," (so says the dictionary,) where he is to make himself as much at home as he can, for the night.

This is the way I try to look at tavern-keeping, wishing to extricate the word from that painful association, which, from long erroneous custom and deleterious statute enactments, assails the mind at the first mention of it.

The vending of intoxicating drinks—is *that* business to be considered as a proper appendage to the provisions of a home for the wayfaring man? This has been the misjudged demand of thousands, and from this great error we now seek deliverance. *To retail poisonous beverage!* Who can believe that a respectable proprietor of a traveler's home, would consent that this disgusting excrescence, should be regarded as a part and parcel of his otherwise respectable employment, if he did not suppose that a virtuous public demanded such work of him? Let the public demonstrate that they do *not* make this demand, and the landlord will say, "I thank you, gentlemen, I am happy to be relieved from this conscience-tormenting drudgery." Your temperance project, therefore, Messrs. Editors, looks directly "to the benefit of *all*"—not excluding landlords themselves.—Success, *success!* gentlemen.

Yours, TEMPERANCE.

For the Register.

De Ruyter, Nov. 4, 1810.

WHO PRAYS FOR OUR COUNTRY TO-DAY!

I trust many do. It is the day on which the choice of citizens in this state, and in several other states, is expressed for rulers; or rather I should say, for public servants, or agents. To *God* we must go for help, or there can be no help for us as a nation. O that we *felt* this more deeply!

God can help us to maintain those fundamental principles of impartial liberty which our revolutionary fathers espoused, and bequeathed as a rich legacy to us, that we might develope them until liberty shall be proclaimed to *all* the inhabitants of the land.

My heart is refreshed by a sentiment which I find at the close of a letter which I this morning received from a valuable correspondent; the subject of our correspondence is, constitutional ecclesiastical action against slavery, by Presbyterians in central and Western New York. He says—

"I hope we may be directed by the wisdom which is from above in this important matter. My opinion is, that we are to look mainly to the *church of Christ* for the extermination of this evil. Salvation to the *slave* must come out of ZION." Amen! *Amen!* my heart responds. Therefore let the friends of Zion gird themselves for the work, and *expect* success from God.

J. R. J.

ORIGINAL.

For the Register.

What is religion? In what does it consist? While we pass through the vast domains of earth, and tender to each devotee this important question, on which hangs the destiny of the immortal soul, How diverse the response? Some think that this forever blasts all mortal hopes to reach the acme of the spirit's strong desire, and settle down in inglorious, joyless ease; a prey to doubt and lank despair: faintly hoping yet to learn that which they believe to exist, but know not where to find—the true religion. While others from this, through false axioms, draw the conclusion that all the anxiety of man is but a flight of the mind; baseless and hopeless—there is no God; consequently, no true religion. Like the man who has never heard of, has overlooked or despised the telescopic power; turning his eyes to the vast orbs of light unaided; becomes bewildered, lost in thought, and shrinks back into his former meanness to grovel in the dust: so have these through ignorance and arrogance withdrawn their gaze from glorious light, to bind it to earth, contemning true religion. A darker cloud than this never need to be drawn over the mind, to blot out every ray of light, and shroud in night all human kind. But while these falter, reject and despise, follow for one moment the humble aspirant for the gem of life. While he views the discordance in the belief of man, yet finds that they all merge into this—life beyond the tomb—he argues, that which attracts as to a common center all mankind, must be of power divine, no ignus fatuus of the mind. Thus basing his hope on a just theorem, he proceeds, aided by the light of nature, reason, and revelation, in search of that foundation on which he may "stand unmoved amid the wreck of matter and the crush of worlds." And where does he find it? He looks upon the worshipers of fire, of Vishnoo and Gaudama, and the hosts of images and names used as symbols of the true, and of imaginary deities. He follows them into their temples and groves; they are stained with blood and adorned with the bones of human sacrifices. He follows them in their vigils and orgies. He looks upon their temples founded in blood, and reeking in human gore; the more humble kind with its uncarved posts, transfixed the body of some hapless victim, while for those of lofty dome, and rich in sculptured beauty—whole hecatombs of men do perish as incense to their Gods. He follows these worshipers into their political and social circles, and the same darkness that reigns in their religious rites, controls here. Self-love, licentiousness, and pride, rage with epidemic power, and man is leveled near to the brute. Darkness! horrible darkness! With a sad and sickened heart he turns from the scene, exclaiming, This cannot be true religion! Next, he turns to the followers of the Prophet, and examines the virtues of Islamism. Their gilded mosques and places of prayer, all scrupulously pointing to the tomb of the prophet, may fitly be considered as corruptions of Jewish and Christian worship. Their extreme punctuality in all their ablutions and prayers are striking features in their religion. But when he sees that it is but form, and form so arranged as not to interfere with the growth of corruptions in the heart, but will permit a man in the intervals of duty to prosecute rapine, murder, and lust—and that it confines the principles of charity in practice to its own devotees—and there makes it something which might be called almost any thing rather than itself—he finds no rest therein to ease his weary soul—and their heaven—a ball-room—a feast of sensualities—a revel in all iniquitous courses made holy. Are these what he desires? He has tried them upon earth and found them fleeting. They have become vapid and have palled upon his senses. He wants a heaven more spiritual, more pure. He is sick of earthly pleasures, nor wants it more hereafter. He says this life and heaven cannot be that of the true religion. He leaves Gaudama, Mahomet, and their thousand compeers and turns to Christianity. Entering its portals at Rome, he is awed with its cathedrals, its formulas of vespers, matins, consecration of the host, and other rituals. But amid all the splendor of cathedrals and chapels, the pomp of the prietshood, and the imposing awe of their worship; he finds not the love and meekness that his Bible declares to be the characteristic of those that are born of God. He looks upon the professed followers of Christ throughout the world. He sees them divided and subdivided, contending and striving with their might for the mastery as though each had seized a limb of christianity and would sever it from the body, rather than yield the contest. Beholding the christian church thus, at first he recoils from the sight, thinking that it cannot contain the true religion. "He hears a voice behind him, saying, this is the way, walk ye in it." Then he remembers the words of the Scriptures, "They are not all Israel that are of Israel," "The kingdom of Heaven is like unto a net that was cast into the sea, and gathered of all kinds," "Many shall seek to enter in and shall not be able," &c. And by the light of these, with other eyes he looks upon the church, and notwithstanding there are many "who have stole the livery of the court of Heaven to serve the devil in," and many who through ignorance and weakness stumble far and wide; yet he finds a humble few who bring forth fruits meet for repentance—who bear the image of the heavenly—who love one another with a pure heart, fervently. With these he associates. He goes with these to the sanctuary. There he finds no boasting; but deep repentance and humble confession of sins. Their hearts burning with love to God and zeal in his service; they spread forth their hands and invoke the blessings of Heaven upon the church and the world He follows them in their toils through the week, and while they are industrious and laborious in their callings, temperate in pleasures: he finds it is not because they love gold, (they hoard up no treasures,) but because they love God. They labor that they may have to give to them that need—that they may help sustain the servants of the cross at home and abroad, and spread the word of God and Gospel light o'er the lands of darkness and misery. Their hearts bleed at the sight of other's woes. "They weep with those that weep, and rejoice with those that rejoice." He follows them in their visits of charity, and sees them from their stores relieve their fellow's wants, and that no hovel is so wretched, or its inmates so low that he cannot enter, relieve with his hands, soothe with his words, and help with his prayers, those on whom affliction rests, or whom sin has beguiled. They seek not the glare of light in which to work, that all men may see and praise. They cringe not for the favors of the great, and bow to none but God. Before him they humbly bow, own themselves strangers on earth, and seekers of a heavenly home. With admiration he beholds the lustre of their lamb-like christian garb, and learns that there is benevolence without other interest than that of enjoying the presence of God's love, and the pleasure of doing good. Exulting he exclaims, "I have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." This is the true religion.

Let every nation bow,
And every soul adore,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] the spirit from above,
[illegible] the heart with light and love;
[illegible] to man in every region,
[illegible] the true religion.

B.

INTELLIGENCE.

FOREIGN.

FROM CHINA.

The ship Delhi, announced by us yesterday brings no particular news from Canton. She left Whampoa reach on the 3d of June, and passed Macao on the 5th. The English fleet had not arrived, but the Delhi passed an English war steamer, within two days sail of the Chinese coast.

The report of the destruction of the forts at the Bogue, by the English, is not absolutely contradicted by this arrival. That report came from Bombay, date there July 23; the squadron *might* have arrived and destroyed the forts after the Delhi left, and the tidings still have reached Bombay by the 23d July. We think the report, however, not very likely to be true.—*Spectator.*

Correspondence of the Journal of Commerce

CANTON, May 30, 1840.

It now appears quite certain that a strong British force will be sent on here, and that its appearance may be looked for about the 1st or 15th of July, at latest. Of the plan of operations, nothing is known to us, but the impression is general that the first step will be to take possession of and to hold the Bogue forts and the city of Canton. Those now resident here are in consequence narrowing down their engagements as much as possible, in order to be able to leave Canton on the arrival of the force, should it be found necessary to do so.

The effect of the intelligence from Singapore has been favorable to our market for imports, particularly for cotton, in which there has been some advance. In piece goods we cannot report an improvement in prices, but dealers evince more willingness to purchase than they have of late done.—We quote the prices, offered by purchasers.

FROM TEXAS

The New Orleans papers of the 20th instant contain intelligence from Galveston to the 6th. The principal item is a rumor that the town of San Antonio had been attacked by the Cumanches, and that a severe conflict had ensued, in which several of the citizens were killed. This news comes only in the shape of rumor, brought by a traveler. Highly favorable accounts are given of the grain and cotton crops, but money is very scarce; of course prices are ridiculously low.

Gen. Felix Houston—the papers persist in calling him Houston—has issued his proclamation, inviting the citizens to join in an expedition against the Indians. He proposes to raise an army of 1600 men, and carry the war into the enemy's country.

The Texan agent in Mexico has written to his government that there is no prospect of an amicable arrangement between the two republics.

By a law of the last Congress the experiment of direct taxation has been set in full operation in Texas; the property of citizens pays a half and that of non-residents one per cent. per annum.

The steam ships New York and Savannah are to ply regularly between Galveston and New Orleans.

Extract from a letter to a gentleman in Cincinnati, dated Colorado City, (opposite La Grange, on the Colorado,) Sept. 26, 1840.

"We have the finest prospects in the world for the rapid improvement of our country. Crops are splendid. Corn has been sold at 25 cents per bushel on the Colorado, between this place and Austin. The land on our prairie that you and I ploughed in our shirt sleeves on the 12th of last February, will produce 75 bushels per acre, even with Texas culture, which you know is none of the most scientific. A man gave me a few days since 600 lbs. of fodder and 5 bushels of corn, rather than pay me $5 in specie. The Colorado Valley can say to emigrants this year, come on, as many as wish; we will have enough for you all; millions of pecans, plumbs and grapes grow wild in our forests. Hogs seem to spring up like magic, and our prairies begin to be dotted over with cattle.

"The Mexicans and Indians are not thought of here, only as objects of news at distance. We feel, and are as secure, as you are at Cincinnati. The valley of Buckner's Creek, a lovely tract southwest of this, well timbered, rolling land, is just filling up with emigrants, who, by winter, will form a strong settlement. Captain F. from Troy, New York, an intelligent millwright, has recently arrived here, and bought 400 acres of excellent land on Buckner's Heights; he is now preparing to erect a saw and a grist mill and a dwelling house. He is cutting his land into smaller farms, for three or four families that he expects this winter from New York state.

"We have had a pleasant summer and timely rains. The prospect of the cotton crop in those parts of Texas where its culture has been attempted, is very good.—But comparatively few of our farmers, however, have engaged in its culture, owing to the influx of emigrants, which creates a good demand for provisions. The export of cotton from Jackson county alone, will be from 7 to 800 bales. A good deal is shipped from Galveston directed to England and France; and I see by a late New Orleans paper, that the import of cotton at that port alone, from Texas, the past year, was about 4,000 bales. Last year it was rather less than 3,000.

"Fruits and vegatables have done nobly this season. Our crop of peaches was truly immense. Figs thrive well. Colonel Morgan, at New Washington, on Galveston Bay, has some hundreds of fig and orange trees of full growth. Another gentleman, near Texana, has a large orchard of fig trees in bearing. Vegetables of almost all kinds have been raised in great abundance, for the first time since the settlement of this country; thanks, in part, to the Yankees, who supplied us so liberally with garden seeds last spring.

"Mr. F. Ernst, of Industry, near the Brassos, where you stopped last winter, has gone into the culture of the Cuba tobacco and manufacture of cigars, which good judges speak well of. I do not see what should prevent tobacco from becoming a great staple with us, as well as with Cuba."—*Cincinnati Chronicle.*

LEGISLATURE OF NEW JERSEY.

TRENTON, Oct. 27.

The Legislature convened this afternoon, all the members being in their places except Mr. Vredenburgh, the member of Council from Monmouth.

In Council, Hon. Joseph Porter, of Gloucester, was elected Vice President, having received 11 votes, and Mr. Haines from Sussex, 4. Robert E. Hornor was re-elected Secretary, having 12 votes, and James D. Westcott 5, Halsey Canfield was re-elected Sergeant at arms.

In the House, John Emley, Esq. of Burlington, was elected Speaker, having received 41 votes, and George W. Smyth, of Warren, 12. Samuel Prior, Junior, of Salem, was elected clerk by the same vote, over William A. Benjamin. George M. Forman was re-appointed door keeper, without opposition. I give you a sketch of the proceedings of the House of Assembly.

A message from Council announced the organization and the names of its officers.

On motion of Mr. Lee, the following committee was appointed to wait on the Governor, who arrived this morning, viz: Messrs. Lee, A. Brittin, and George W. Smyth, on the part of the House. Messrs. Irick and Doremus are the committee of Council.

To-morrow we shall probably have a message from the Governor. The session will not extend, I presume, beyond this week.—*Newark Daily Advertiser.*

AN INTERESTING VOLUME.

A volume of letters by Mrs. ADAMS, the wife of John Adams, has just been published in Boston, of which the editor of the Boston Daily Advertiser affords two or three specimens. They are edited by her grandson, Charles Francis Adams, with a prefatory memoir. We have read them with that affectionate interest which pertains to such records of the sympathies, the fears, and the hopes of the patriots who were chiefly instrumental in achieving the National Independence. Mrs. Adams was the worthy companion of one among the first of those patriots in every vicissitude of his glorious career. The letter was written by her the day after the battle of Bunker's Hill. There is no despondency in its tone, altho' at that period only the bravest trusted in the ultimate triumph of the American arms. It is addressed to her husband.

Sunday, June 18, 1775.

Dearest Friend:—The day, perhaps the decisive day, is come on which the fate of America depends. My bursting heart must find vent at my pen. I have just heard that our dear friend, Dr. Warren, is no more; but fell, gloriously fighting for his country; saying, better to die honorably in the field than ignominiously upon the gallows.—Great is our loss. He has distinguished himself in every engagement, by his courage and fortitude, by animating the soldiers and leading them on by his own example. A particular account of these dreadful, but I hope glorious, days will be transmitted to you, no doubt, in the exactest manner.

"The race is not to the swift, nor the battle to the strong, but the God of Israel is he that giveth strength and power to the people. Trust in him at all times, ye people, pour out your hearts before him. God is a refuge for us." Charlestown is laid in ashes. The battle began upon our entrenchments upon Bunker's Hill, Saturday morning about three o'clock, and has not ceased yet, and it is now three o'clock Sabbath afternoon.

It is expected that they must come over the Neck to-night, and a dreadful battle must ensue. Almighty God cover the heads of our countrymen, and be as a shield to our dear friends! How many have fallen we know not. The constant roar of the cannon is so distressing, that we cannot eat, drink, or sleep. May we be supported and sustained in the dreadful conflict! I shall tarry here till it is thought unsafe by my friends, and then I have secured a safe retreat at your brother's, who has kindly offered me a part of his house. I cannot compose myself to write at present. I will add more as I hear further.

Tuesday afternoon.

I have been so much agitated that I have not been able to write since Sabbath day. When I say that ten thousand reports are passing, vague and uncertain as the wind, I believe I speak the truth. I am not able to give you any authentic account of last Saturday, but you will not be destitute of intelligence. Colonel Palmer has just sent me word that he has an opportunity of conveyance. Incorrect as this scrawl will be, it shall go. I ardently pray that you may be supported through the arduous task you have before you. I wish I could contradict the report of the Doctor's death; but it is a lamentable truth, and the tears of multitudes pay tribute to his memory; these favorite lines of Collins continually sound in my ears.

How sleep the brave, &c.

I must close, as the Deacon waits.—I have not pretended to be particular with regard to what I have heard, because I know you will collect better intelligence. The spirits of the people are very good; the loss of Charlestown affects them no more than a drop of the bucket.

I am most sincerely yours.

Thus wrote Mrs. Adams, at the commencement of the war. Here is a most beautiful letter to Mr. Adams, written on the day that he as Vice President was to count the electoral votes before Congress, and declare himself elected to the Presidency.

"The sun is dressed in brightest beams
To give thy honors to the day."

And may it prove an auspicious prelude to each ensuing season. You have this day to declare yourself head of a nation. "And now, O LORD my God that hast made thy servant ruler over the people. Give unto him an understanding heart, that he may know how to go out and how to come in before this great people: that he may discern between good and bad. For who is able to judge this thy so great a people?" were the words of a royal sovereign, and not less applicable to him who is invested with the Chief Magistracy of a nation, though he wears not a crown nor the robes of royalty. My thoughts and my meditations are with you, though personally absent, and my petitions to Heaven are, that "the things which make for peace may not be hidden from your eyes." My feelings are not those of pride or ostentation upon the occasion. They are solemnized by a sense of the obligations, the important trusts, and numerous duties connected with it. That you may be enabled to discharge them with honor to yourself, with justice and impartiality to your country, and with satisfaction to this great people, shall be the daily prayer of your A. A.

A volume thus filled is most welcome.—Our countrywomen may be proud of it, for she who frankly uttered these sentiments has illustrated the brightest virtues of her sex.—*Nat. Gaz.*

Missionary Enterprise.—It is said to be the intention of the London Missionary Society to send a missionary to the city of Rome. This, we believe, to be a measure of great moment. The man sent should be a person of remarkable circumspection, and he should be well known to the foreigners inhabiting the Imperial City. Of course he should be under the protection of his own government through the British Consul.—Under such circumstance, he could not be removed by the secret emissaries of the Inquisition without his disappearance being made a subject of national inquiry.

We believe the city of Rome to be missionary ground, furnishing, in the ignorance of the inhabitants regarding evangelical truth, and in the awakening inquiries for knowledge, as urgent a call for the heralds of peace and salvation, as when first visited by the Christians from Jerusalem. And certainly the Pope cannot be, either in the extent of his power, or the fierceness of his wrath, so fell a lion as Nero from whom, still, God for a while delivered the Apostle Paul, as well as those who preceded him, and made the persecutions that fell upon them redound greatly the spread of the truth. —*Bap. Adv.*

The Western Christian Advocate, a Methodist paper, announces its determination henceforth to destroy as soon as received, all communications not accompanied with the real name of the writer. Such a determination is proper and consistent. If a writer is not willing to entrust his name to the editor of a paper, he cannot reasonably expect his communcation *to be read*, much less to be published.—*Bap. Adv.*

GREAT MORTALITY AMONG THE LAST IMMIGRANTS.—We understand from a respectable gentleman who is now on a short visit here from Edina, that forty-two of the last emigrants by the Saluda, have died. They had been located at Bassa Cove, until Bexley was got ready for their accommodation,

The World's End.—During the last two or three centuries upwards of thirteen fixed stars have disappeared. One of them situated in the Northern Hemisphere, presented a peculiar briliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow. and lastly of an ashy pale color. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful!—A whole system on fire, the great central luminary and its planets, with their plains, mountains, forests, villages, cities, and inhabitants, all on flames, consumed, and gone forever.

A man in Mercer county, Pa., the day after he was married, while standing with his wife by the side of a young horse with which he was playing, was kicked by another, and then dragged by the one whose halter he held till he was killed—his skull being dreadfully fractured.

SUMMARY.

Elections.—The returns from this state are not sufficiently full to indicate the result of the elections. Enough has been learned to render it probable that the Whigs have succeeded in electing their Governor, and that the Harrison electors are chosen. There will probably be a Whig loss in the Assembly. We hope to be able to give the official result in our next. The election in the city of New York is said to have been very quiet. Administration majority, 1,322.

Pennsylvania.—The vote in this state is probably closer than at any former election. Our opinion is, that the Administration party have the electoral vote of the state.

Rhode Island.—In this state the whigs have a majority of about 2,000.

Maryland is Whig by about 1,000 majority; so say the neutral papers.

Connecticut.—The Whig majority in this state is 6,373. Every county is said to have given a Whig majority.

Maine is reported to have gone for the Whigs.

Ohio.—There is said to be a great Whig gain since the election for state officers. Harrison's majority will be probably more than 20,000.

Virginia.—In twenty-four counties, nearly complete, Harrison majority 1,374. But the Whig papers say the gains must be proportionably heavier west of the mountains, in order to elect Gen. Harrison. We incline to the opinion that Mr. Van Buren has the electoral vote of this state.

New Jersey.—It is reported that this state has gone for the Whigs. Four counties, nearly complete, give Harrison a majority of 2,087.

New Hampshire.—In six counties, nearly complete, there is an administration majority of 3,316. Gain, since 1838, of 2,111.

Mormons.—There have lately arrived in this country, two hundred Mormons, from England, on their way to Quincy, (Ill.) Two thousand more are expected soon to arrive, destined to the same place.

Thursday, the 19th inst., has been appointed by the Governor of Connecticut, as a day of thanksgiving and prayer.

Miss Eleanor Macomber, who has been laboring as a Baptist missionary since 1830, four years among the Chippeway Indians, and five years nearly, in Burmah, died in that country on the 15th of April last, aged 39 years. She was devoted, zealous, and successful in her work.

Three American sea captains are said to have entered the service of the Chinese Government in the present war.

The British Wesleyan Conference commenced at New Castle, upon Tyne, on the 29th of July. Rev. Robert Newton who lately visited this country, was President. The whole number of members in the society throughout the world, is 428,729. Increase during the year, 22,559.

The President of Wabash College, Indiana, Rev. E. W. Baldwin, died on the 15th of October, of a protracted illness, aged 50 years.

The Presbyterian, published at Philadelphia, has expressed an opinion that a Presbyterian, that is, a member of the Old School assembly, ought not to commune with members of the New School, or of the Methodist connection.

Hon. John S. Spencer, U. S. Senator from Maryland, died at his residence in Worcester Co., on Thursday morning last.

Expeditious.—Newspapers were lately sold in the streets of New York, in less than fourteen days from the time they were issued from the London Press.

Dancing.—Fanny Ellsler, who has danced for the people of New York, forty-seven nights, has received the snug little sum of $60,000 for her services. What will she say to the Europeans on her return of the hard times in America?

Hon. John Q. Adams has engaged his services in behalf of the Amistad captives, as senior counsel, and is expected to make the closing argument in the Supreme Court, at Washington, at the final trial of the cause in January next.

Temperance.—The Roman Catholic Priest, who has been most successfully engaged as a temperance missionary, lately declared that his society numbered two millions and a half. A great diminution of crime, and the breaking up of whiskey distilleries, has been the result of his labors. The whiskey trade is said to be at an end.

Ordination.—Rev. Henry W. Dodge, a graduate of Columbian College, was ordained to the work of the ministry in Washington, D. C., on the 25th ultimo. Rev. D. Chapin and Rev. O. B. Brown, officiated. Illinois, it is said, is to be the future scene of his labors.

Rev. A. M'Clay has returned from England, whither he went some time since to secure the co-operation of the Baptists in that country in sustaining the translations of the scriptures, made by Baptist missionaries, in foreign lands. He has been successful. The English Baptists have formed a translation society of their own, and will co-operate with the American Baptists.

Twenty-five ministers have left the Universalists within the last six years; and more than sixty Societies have suspended the regular maintenance of preaching in the United States since 1830. Yet the number of societies and ministers have greatly increased during the same period.

The Sciota Baptist Asssociation received accession by Baptism of *one hundred and forty* during the past year.

Hon. John McLean, one of the judges of the Supreme Court of the United States, has published a volume of Reports of the Decisions of the Court in which he presides, of 600 octavo pages. It is expected the work will be continued, and other volumes issued.

There has been an Anti Slavery Convention held recently in New York by members of the Methodist Episcopal Church. The Anti Slavery journals say, there was a greater amount of piety and talent represented in this Convention than in any former one. Resolutions were passed censuring the action of the General Conference on the subject of Slavery. That church will be very fortunate, if a division is not the result of these movements.

An iron steamboat is now building at Louisville, Ky.

Two men were badly scalded some days since at Toronto, U. C. by the bursting of the boiler of the steamboat Gildersleeve.

A College is about to be established at Clinton, Miss., by the Methodists.

Ten thousand rupees is offered to the first Hindoo widow who may re-enter the married state by a wealthy Hindoo. The object would seem to be the abolition of the custom of burning widows on the funeral pile of their husbands.

NOTICES.

LIST OF LETTERS,

For the Register for the week ending November 10th.

Levi H. Bond, (the manuscript you mention has not been received. Will you please forward another copy?) Thos. B. Bond, (we had a previous notice of the circumstances you mention.) Green Palmeter (Yes.) Edwin Stillman. H. Ivison, (it is all right, you will hear from us soon.) G. Skinner, (favorable here.) Hosea Whitford, (we will consider your proposition.) William Hagar & Co., (we wish it sent on immediately, if it will compare with ours.) Truman Saunders, (it will be attended to soon.)

LIST OF RECEIPTS,

Received at this office for the week ending November 10th.

Cyrus Cartwright, $1. G. P. Maxson, $3,61, cr. Daniel Pierce, Wm. E. Maxson, $1 each, Lodema Cotes, ,61, Rebecca Nichols, F. F. Foster, ,50 each. Saml. Head, $2. S. M. Burdick, $1,25. Jno. Munroe, $1, Ozias Clark, $2. Charles Ward, $1. James R. Irish, $4,50, cr. Abram Allen, David Vincent, $2, 25 each.

DIED,

In this town, on the 2d inst., Mrs. ELIZABETH WOOD, wife of Levi Wood, aged 71 years. Mrs. Wood has been a worthy member of the Baptist Church in this town about 30 years. By the Church and her acquaintance generally her loss will be severely felt.

In Genesee, on the 10th ult. MARY POTTER, eldest dauhgter of Dea. Geo. Potter, in the 29th year of her age. She was for about 9 years a member of the first S. D. B. Church in Genesee, during which time she maintained her profession with a well ordered life, and gave satisfactory evidence that, like Mary of old, she had "chosen that good part, which shall not be taken away from her," and we hope has gone to receive the blessing of "those who hunger and thirst after righteousness."

In the same town, Sept. 26, Miss ELIZABETH, daughter of Benjamin Maxson, in the 23d year of her age. Comm.

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh, and Mariah R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O of Mortgages, page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133.05. The premises described therein, and bounded as follows; beginning at the line of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty-six rods to the line of the road, thence north on the line of said road to the place of beginning, will be sold at public vendue to the highest bidder at the tavern now kept by J. W. Sexton, in De Ruyter, on the 15th day of May next.

Dated Nov. 10, 1840.

LYSANIUS WOOD, Mortgagee.

Z. T. BENTLEY, Attorney. [30m6]

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz.—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 35tf

FLOUR! FLOUR!!

S. G. WALKER has fine and superfine flour constantly on hand and for sale at the FARMERS' EXCHANGE

De Ruyter, Oct. 31st 1840.

REMOVAL.

J. M. LETTS has removed his Tailoring establishment to the suit of rooms over the Post Office. Nov 2, 1840.

One Cent Reward.

Ranaway from the subscriber, on the morning of the 21st inst., CYRUS JONES, an apprentice to the Cabinet Business. All persons are therefore hereby forbid harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return the said boy shall receive the above reward; or if the property is returned which he took away feloniously, a handsome reward will be given.

D. R. BURDICK.

De Ruyter, October 21, 1840.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the FARMER'S EXCHANGE.

De Ruyter, Oct 26.

500 PIECES CALICO, of every variety of pattern. Prices from 6 to 31 cents per yard, at the FARMERS EXCHANGE.

De Ruyter, Oct 26.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

THE TEETH! THE TEETH!!

JOSEPH W. T. RICE,

SURGEON DENTIST,

WOULD respectfully inform the Ladies and Gentlemen of De Ruyter, that he will remain in Town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of *Cleaning, Filling, Extracting*, and *Inserting* ARTIFICIAL TEETH, on *Pivot or Plate*, on scientific principles.

☞ All work will be done on reasonable terms, and warranted. Room at the office occupied by Doctors Spencer & Saunders, two doors east of the Presbyterian Church.

Reference—Drs. Spencer & Saunders.

De Ruyter, Sept. 29, 1840. 31tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 26tf

Sept. 1.

Elmore, Annas, & Ayer,

MERCHANTS,

and Manufacturers of Tin, Copper, Brass, and Sheet-Iron Wares, Stove Furniture, and Stove Pipe,

WHOLESALE AND RETAIL,

at the STONE STORE.

12tf DE RUYTER, N. Y.

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the FARMERS EXCHANGE.

De Ruyter, Oct. 28.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

BOOKS, Pamphlets, Hand-Bills, Cards, Way-Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	——
Calais	——
Agricul. Bank, Brewer	——
City Bank, Portland	——
Damariscotta, Nobleboro	——
Frankfort, Frankfort	——
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	——
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	——
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk, Troy	fraud
Bank of Bennington	1
Commercial Bk, Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St. Albans	1
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do.	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do.	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrilville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3-8a1
Red Back Money	3-8a1
Millers Bank, Clyde	20
Farm. Bank, Seneca co.	20
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3
East of New Brunswick	3-8
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-4
Schuylkill Bank	broke
Towanda Bank	1
Honesdale Bank	1
Susquehanna co.	1
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a6
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3 3-4
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	——
MISSOURI.	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	4
MICHIGAN	
CANADA	3a5

PRICE CURRENT.

ASHES. Pot, per cwt		5,25
Pearl		6,00
FISH.—Mackerel No 1. bbl.		13,62
" No 2.		10,62
" No 3.		6,37
Shad		9,50
FLOUR.—N. Y. super. canal		5,12
Ohio		5,00
Rye Flour		3,25
Indian Meal		3,25
GRAIN.—Wheat, Northern		1,00
" Western		——
Rye		,60
Corn	56lbs.	,57
Barley	do.	,65
Oats		,40
Beans, per tierce		13,00
MOLASSES	gal.	,36
OILS.—Whale		,30
Sperm, Fall		1,00
" Winter		1,12
PROVISIONS.—Beef, Mess		12,00
" Prime		8,00
Pork, Mess		15,50
" Prime		13,50
" Fresh, per cwt.		8,50
Butter, Orange	lb.	,18
" Western		,10
Cheese		,06
Hams		,10
SALT.—Turks Isl.	bush.	,35
St. Ubes		,33
Liverpool, ground		,25
TALLOW		,08
WOOL.—American		,23
Merino		,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the Southern Literary Messenger.

THE POWER OF DEATH.

Inexorable death!
Come when thou wilt in thy therrific power,
Thou com'st unbidden—in unwelcome hour—
And all whose life is breath,
At thy approach—the myriads of the sea,
Of earth and air—submissive bow to thee.

All climes confess thy reign—
All tribes and people, civilized and rude,
In busy scene, in peaceful solitude,
And on the bounding main,
Must sink 'neath thy dominion firm and fast,
Like unremembered generations passed.

O'er all thou rul'st elate—
In earthquake, avalanche, and lava form,
In fire and famine, pestilence and storm,
And cup inebriate;
In infidel revenge, and bigot zeal,
Thou madly flam'st the pile, or bar'st the steel.

When war awakes in wrath,
Thou ridest furious on the arrow's wing,
And sabre's edge—thou rushest with the sling,
And tread'st the charger's path;
When carnage tires, in sullen state alone
Thou brood'st unseen, to hear the wounded groan.

I've passed through pleasant vales,
And sweet sequestered groves, where smiling peace
Blest sturdy labor with a rich increase—
There, thy recorded tales,
Tell, that the rustic in his humble field,
Thou strik'st as sure as warrior on the field.

The mightiest of the brave—
At whose great bidding nations bend the knee—
Must, at thy summons, yield his life to thee,
Obedient as a slave.
Kings, priests, and sages, like the unlettered clown
Who turns the sod, shall to the grave go down.

Look where the pious throng
In holy aisle for worship congregate—
And where the independent crowd debate
A real or fancied wrong;
Or look, where judges sit, and statesmen stand—
Thou hoverest near, with dart-uplifted hand.

Gaze on the father's face,
When wife and children gather round the hearth;
While he instructs, she, partial, guides their mirth—
How happy is the place!
Yet, in the moment of his pride or prayer,
Thou com'st unseen, and strik'st the dearest there.

Around my humble hearth,
A loving wife and prattling children smile,
Whose winning ways my weary cares beguile
With unrestricted mirth.
Destroyer Death! thy visit there delay—
Oh spare the loved, till some far future day!

But soon the feeble hand
That vainly pens this ineffectual lay,
Shall passive sink beneath thy awful sway,
And join the spectre band.
Then, Heaven, on thee the father will rely,
To shield his orphans, and their wants supply!

Thou, who from pole to pole
Sustain'st with wond'rous skill earth's mighty round,
And guid'st thro' space, hast Death in limits bound—
And the immortal soul—
The precious gift—he only come to free,
But dares not touch—it soars unharmed to Thee.

When dawns the day of doom,
At the dread trumpet's sound, and sun and skies,
Dissolved, the good and guilty shall arise
To judgment from the tomb!
Then, to the King of kings thou shalt restore
Thy sceptre, Death, and reign on earth no more!

MISCELLANEOUS.

THE BURNING SHIP.

For many years I had never heard from home, but still the fond remembrance of early enjoyments in that sweet spot clung to my soul, and became the subject of many sketches from my pencil, some of which the captain had taken to ornament his cabin. Agnes, in all her loveliness, was always present in my imagination; prompting me to many an honorable action, and restraining me from every thing which could bring discredit on my affection. To her dear image I was indebted for the respect and esteem I enjoyed from every one on board. The master's mate had been promoted to a lieutenancy, and I was appointed to fill the vacant station. Often did I rejoice in my heart at the prospect of once more embracing those who were so dear to me; and as often did the sickening sensations of distracting doubt agitate my breast.

One lovely evening, the sky was beautifully serene—the ocean, like a clear mirror, reflected the golden rays of the setting sun and the light breeze just lulled the spreading sails to sleep, propelling the ship almost imperceptibly along, at the rate of three knots an hour. It was one of those evenings that baffle the painter's art, and only the poet can portray. The first watch was drawing to a close; it had struck 11 bells; the seamen on the look-out had proclaimed "all's well!" and every thing was again hushed to solemn stillness. I was standing on the gangway, full of pensive musings, watching a bright star, just kindling on the verge of the horizon; it beamed like a ray of hope irradiating the gloom which hung heavily upon my heart. Suddenly it expanded like a glowing meteor, and the ocean was illuminated with a red and gory tinge. I was struck with astonishment; but at the same moment an exclamation resounded fore and aft, "A ship on fire! a ship on fire!" and the horrid conviction was, alas! too evident. In a few minutes the flames were distinctly visible, and the ship was pronounced to be above five miles distant. Never before did I witness such alacrity among our crew as in that hour of peril. The captain, and every officer and man were on deck immediately, and as it was impossible for the frigate to approach in sufficient time to rescue the sufferers, before ten minutes had elapsed from the period of first noticing the fire, every boat was in motion towards the scene of danger. It fell to my lot to command the captain's gig, a swift-pulling boat with seven men, who bent to their oars with all the might of brave and generous spirits. As we drew near, the destructive element raged with increasing fury; and the shrieks of the wretched creatures came mingling with the crackling of the flames and the crash of falling masts. The frigate had fired guns and hoisted lights to show that succour was at hand; the boat's crew occasionally cheered, to announce that they were approaching to the rescue.

The shouts were returned from the burning ship, but so wild, so fearful, they sounded like the expiring yell of agony that still clung to hope and life. I would have dashed instantly alongside, but the old coxswain respectfully warned me of the danger of such a measure, "as the boat," he said, "would instantly be swamped by the crowds that would rush into her." We are now within a short distance of the vessel, and oh! what a sight of horror was presented! The ports were all open, and the flames pouring from them as from so many mouths, seemed eager for their prey. Numbers of poor creatures were swimming towards us, while others held pieces of shattered spars, with strong convulsive grasp. The fore part of the ship was nearly consumed, and the upper part abaft was rapidly falling in. Those who could swim, we left for other boats to take up; and pulling under the stern, we lay unobserved, by the gun-room ports, while the fiery fragments came tumbling thick about us. Trusting to my skill in swimming, should it be deemed requisite to jump overboard, I instantly entered the port hole; and the ship having turned before the wind, what little air there was drove the greatest part of the smoke forward; yet there was an almost insupportable heat, and the suffocating vapors bid defiance to my efforts to penetrate further. A feeling I cannot account for—an indescribable feeling—urged me on, and I reached the gun-room ladder, at the bottom of which lay a human being, whose sufferings apparently were over. I passed my hand quickly to her heart and discovered that the individual was a female; she was yet living, and in a few moments she was safely in the boat.

Again I returned with three of my crew, and soon had the satisfaction of rescuing eight poor wretches, who lay in a state of insensibility, and must soon have perished. Stimulated by success, we penetrated to the burning deck above; and never shall I forget the horror of the spectacle. Here all was brilliancy. Several half burned and mangled bodies could be distinguished in the flames.

Near the transom sat a mother with an infant in her arms. She heeded me not, but clasped it closer to her bosom—gave one wild shriek, and mortal agony was over. The infant was secured. Numbers that remained sought refuge in the sea. The female I had saved was still in insensible. The worthy coxswain had wrapped the infant in his jacket, and it was now sweetly sleeping in a box by his side.

In the bow of the boat a gray-headed man exclaimed, "My son, my daughter—where are they?" Another voice feebly uttered, "My father." It was Sir Edward's son. The female was raised in my arms, and I recognised my Agnes!

My boat the second time was filled, and we made for the frigate. Suddenly, an awful explosion shook the whole atmosphere, the glare of light was for a moment increased—the next, a shower of blazing timbers fell in every direction around; and the pale moon alone shed her silvery effulgence on the transparent wave. No shouts, no shrieks were to be heard; the bitterness of death had passed, and all was tranquil as the grave. Happily the burning ruins had struck none of the boats. The boat then again repaired to the place, but except the shattered fragments of the wreck, no trace was left; the swelling billow rolled smoothly on—and that gallant ship, with many a stout heart, was buried beneath its deceitful surface. Still we passed across and across, in every direction, and long after the sun had kindled up the day, our search was continued—but nothing met our view, except mutilated fragments of human bodies, and pieces of blackened timber.—All hands repaired on board, the boats were hoisted in, and the frigate pursued her way to England.

THE MAID OF MOSCOW:

OR, WAR FATAL TO THE HAPPINESS OF WOMAN.

Moscow was in ruins; and the French soldiers while eagerly searching every part of a ruined church, perceived a lamp at the end of a dark gallery, glimering on a small altar. They immediately proceeded towards it, and found there a young female elegantly dressed, and kneeling in the attitude of devotion. At the noise of the soldiers the unhappy girl screamed violently, and fell into a swoon. In this condition she was carried before a French general. Her countenance, in which grief and despair were equally blended, was irresistibly interesting. As her recollection returned, she seemed to deprecate the care that had been taken in recalling her to life. The general begged her to relate her misfortunes.

"Of what use," said she, "would it be to mention to you the woes of house, that will soon be annihilated. Suffice it, that the name of my father is celebrated in the history of your empire, and that he is now serving with distinction in the army which is gloriously fighting in defence of our country.

"My name is Paulowna. On the day preceding your entrance in Moscow, I was to have been united to one of the young warriors who had distinguished himself at the battle of Majaisk. But in the midst of our nuptial solemnities, my father was informed that the French were at the gates of the city! and, suspending our marriage, and taking my husband with him, they hastened to join the army. Our anxieties grew apace. The next morning, as I sat with our afflicted family, we heard the roar of cannon. The noise evidently came nearer; and we no longer doubted that we must quit Moscow. We instantly fled; but when we arrived near the Kremlin, an immense crowd met us, and rushing hastily by, parted me from my mother and sisters. I endeavored to call them by cries; but the noise of arms, and the shouts of an infuriated populace, entirely overpowered my feeble voice.

"The French meanwhile penetrated into the town, and driving all before them, advanced towards the Kremlin. To find a shelter from their excesses, I ran with many others into the citadel, which was considered as a place of security. As I could not mix with the combatants, I retired to the church of St. Michael, seeking refuge among the graves of the czars. Kneeling near the sepulchres, I was invoking the names of those illustrious founders of our country, when on a sudden some brutal soldiers broke in upon my retreat, and dragged me from a sacred and inviolable asylum."

When the wretched girl had finished her story, she burst into a flood of tears, and, throwing herself at the general's feet, implored him to respect her virtue, and restore her to her relatives. The general, pretending to pity her misfortunes, pledged himself to relieve them. He offered his house as a protection, and promised to use his endeavors to discover her father and distressed mother; but this apparent generosity was only a snare to deceive the innocent Pawlona, and make, as he did, the victim of his treachery and brutal passions.

This tale is only a specimen of what occurs in the capture of every city; and an extract from Labaume, an eye-witness of what he relates, may suggest the extent to which such deeds of hell were perpetrated. "The terrific dread which reigned in every mind, was heightened in the dead of night by the shrieks of the unfortunate creatures who were massacred, and the cries of young females who fled for refuge to the palpitating bosoms of their mothers, and whose ineffectual struggles served only to inflame the passions of their violators. The soldiers gave themselves up to the most unbridled licentiousness. No retreat was safe. No respect was paid to nobility of blood, innocence of youth, or tears of beauty.

Political Ambition—its end.—While the Presidential election is the all engrossing topic, it is fitting that we should try to bring valuable instruction from it. And we know not in what way we can do it better, than by pointing *to the end* or all successful ambitions in politics. John Q. Adams declared in Congress, that the four years of his presidency were the most unhappy years of his life. And an article which is going the rounds of the papers, makes one of Mr. Van Buren's friends say, that the cares of office, have so exhausted his frame, that he appears like a man recovering from a long and severe sickness. Here then is a true picture of the happiness, gained by reaching the highest post of political honor. The elevation to that honor, for which so many of our leading politicians are sighing, and making such immense sacrifices, is only a plunge into an ocean of cares and vexations.

And yet with the undoubting knowledge of this fact, there are thousands of the leading minds in the political world, who would be willing to assume that post, though it were in a degree ten-fold of what it is, a bed of thorns. Thus, we see, that ambition charges the mind with a spirit at war with its own peace; and seeks gratification by rushing, with open eyes, right into a scene of wretchedness. It is a fever of mind, or rather a delirium, which seeks to alleviate itself by painful inflictions. As the man possessed of the devil, was found cutting himself with stones, to relieve his anguish, so these show themselves possessed with a spirit similar to that of him who caught a fall from heaven to hell, by seeking to climb higher and take the throne of God.

And the spirit which actuates all office-seekers, high or low, is the same, and from the same service, and tending to the same unhappy results. So far as the present political agitations are made by the struggles of ambitious men for office, they present the spectacle of thousands, of the most gifted men of the nation, contending for a prize of wretchedness, and the privilege of making themselves unhappy. Truly "what shadows we are, and what shadows we pursue!"—*Puritan.*

TRUE MORAL COURAGE.

The Rev. Mr. Fletcher had a very wild and profligate nephew in the army, a man who had been dismissed from the Sardinian service for very bad conduct. He had engaged in two or three duels, and had spent all his money in vice and folly. The wicked youth waited one day on his eldest uncle, Gen. De Gons, and presenting a loaded pistol threatened to shoot him unless he would that moment advance him five hundred crowns. The General, though a brave man, well knew what a desperate fellow he had to deal with, and gave a draft for the money, at the same time speaking freely to him on his conduct.—The young man rode off in high spirits with his ill-gotten money. In the evening passing the door of his younger uncle, Mr. Fletcher, he called on him and began with informing him what Gen. De Gons had done; and as a proof, showed a draft under De Gons' own hand. Mr. Fletcher took the draft from his nephew and looked at him with surprise; then, after some remarks, putting it into his pocket, said; "It strikes me, young man, that you have possessed yourself of this note by some wrong method; and in conscience, I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was in a moment at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an almighty power; nor will he suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" replied Mr. Fletcher, "do you think I have been twenty-five years a minister of the Lord of life, to be afraid of death now? No, sir, it is for you to be afraid of death. You are a gamester and a cheat; yet call yourself a gentleman! You are the seducer of female innocence; and still say you are a gentleman! Look there, sir," pointing to the heavens, "the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body and forever punish your soul in hell."

The unhappy young prodigal turned pale and trembled with fear and rage. He still threatened his uncle with instant death.—Fletcher though thus threatened, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation, and at last perceiving him to be affected, addressed him in the kindest language, till he fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him with much good advice on one side, and many fair promises on the other.

MARRIAGE.

One of the most remarkable features of this extraordinary institution, is the successive changes it undergoes in the course of its history. When the young husband and wife first enter upon the new relation, how little do they foresee what is before them.—As they take possession for the first time, of their new house, and enjoy its cheering aspect, its regularity and quiet, and its expression of domestic peace and joy, how little do they anticipate the trials and vicissitudes, the deep and yet unseen fountains of joy and sorrow, which lie in their way! In a few years how changed! One after another has been added in various ways, to the company which began only with two until at length they find themselves presiding over a numerous circle of children, and relatives, and domestics! the father and mother both involved in responsibilities, from which they would have altogether shrunk had they anticipated them at the beginning. In a few years this happy circle must be broken in upon and scattered.—Death comes and makes one and another his prey; others gradually arrive at maturity, and leave their father's roof to seek other homes, and to return no more to the ark which sheltered them at first; and at last, the father and mother are left alone, to spend their declining years at their solitary fireside, to look back on scenes of activity, and trial, and enjoyment, which can never return. Such is the outline of thousands of families.

COFFEE.

The use, or rather abuse, of coffee, is said to produce feverish heat, anxiety, palpitation, trembling, weakness of sight, and predisposition to apoplexy. The quality and effects of coffee, however, differ according to the manner in which it is roasted. If undone, its virtues will not be imparted, and its infusions will load and oppress the stomach; if it be overdone, its properties will be destroyed, it will heat the body and act as an astringent. Musgave and Percival recommended its use in asthma; indeed, most persons laboring under that distressing malady seem to derive benefit from its use. The principle of coffee is the caffein, discovered by Robiquet, in the year 1821; and it is to this active principle that its beneficial or baneful effects can be attributed. Recent experiments tend to show that is possessed of powerful subrifuge virtues. To obtain this result, raw coffee has been used. It gives to water a greenish hue, and thus saturated has been called the citrine of coffee. Grindel has used this preparation in the treatment of intermittent fevers in the Russian hospital of Dorpat; he also administered the raw coffee in powder. In eighty cases of this fever, scarcely any resisted the power of this medicine, given either in powder, decoction, or extract; but he seems to consider the latter form the most effectual. From this physician's observations, coffee may become a valuable addition to our materia medica, and the homœopathic practitioners maintain that they have employed it with great success in various maladies.—*Dr. Milligen.*

Maxims of Bishop Middleton.—Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with every body, and everything with some. Be guarded in discourse; attentive and slow to speak. Never acquiesce in immoral or pernicious opinions.—Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent.—Rather set, than follow examples. Practise strict temperance; and, in all your transactions, remember the final account.

The way to be happy.—Believe all that God has spoken; do all that he has commanded; and expect all that he has promised.

Fear nothing but sin.

ADVERTISEMENTS.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

A CARD.

MRS. A. H. BURDICK will make on short notice Gentlemen's PANTALOONS, in a neat and substantial manner, at her residence directly opposite the De Ruyter Institute, on Utica street. Having given her attention exclusively to this branch of sewing for some length of time, she flatters herself that she will be enabled to meet the taste of the most fastidious. 24tf
De Ruyter, Aug. 18, 1840.

Elmore, Annas & Ayer.

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

FOR SALE.

A COMMODIOUS COTTAGE, situated in the northern part of this village, a few rods north of the Elm Tree. For particulars call on the subscriber. S. CARPENTER.
De Ruyter, July 10, 1840. 19tf

SWEDES, English, Russia and American Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and spring Steel just received and for sale at the [illegible] the [illegible] STONE SHOP.
Sept. 1.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on B. G. STILLMAN.
N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Cabinet Ware-House.
D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop nearly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as Bureaus, Secretaries, Lockers, Sofas, Bookcases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.
All kinds of House, Carriage and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf

Friction Matches.

The subscriber is now manufacturing [illegible] of Friction Matches, which [illegible] hand, and for sale on the [illegible] ELISHA STILLMAN.
De Ruyter, March 17th, 1840.

Z. T. BENTLEY.
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY.
Will attend to all business in his profession with fidelity and despatch, at his office [illegible] three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.
Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the twelfth day of September; The second term on the second day of January; and the third term on the eighth day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

BEWARE OF COUNTERFEITS!

COLEMAN & CO. of De Ruyter, are my only authorized agents for the sale of Brandreth's Pills in the town of De Ruyter.
ELISHA FOOTE, General Agent.
August 24th, 1840. 26tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c. neatly executed at this office.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING,

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.
De Ruyter, March 10, 1840. 1tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on [illegible] Gentlemen wishing a [illegible] in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Delley's Store, Albany street, where they can be accommodated [illegible]
[illegible]
De Ruyter, June 16, 1840. 15tf

R. HOE, & CO.
Press Makers and Machinists.

No. 29 & 31 Gold st. [illegible] Fulton, New York.

HAVE [illegible] manufacture at [illegible] every article necessary for a Printing office and Book Bindery [illegible] Saws of every description [illegible]

The Smith Printing Press, Imperial, No. 5, 3, 2, 1, price ranging from $200 to $250. Super Royal, do price $249. Medium [illegible] $220. The Washington Printing Press, Imperial, No. 5, 3, 2, 1, price from $200 to $250; Super Royal $240, Medium $230, Foolscap $150; [illegible] Improved Self-Inking Machines, from $100 to $125; Standing Presses from $100 to $300; [illegible] Lithographic Presses $125 to $325; [illegible] Copper Plate Presses $135 to $150; [illegible] Presses $100; Book Binder's Presses [illegible] $8; Plough Knives each $1; Patent Ruling Machines, to rule one side, $125; do. to rule both sides $250; Chases $2 to $18; Imposing Stones $25 to $50; Composing Sticks $2 to $4 50; Galleys $1 25 to $3 50.

Types.—Fourteen, and ten, lines Pica, per lb 22cts. Seven lines do 25, Six lines do. 30, Five lines do 32, Four lines do 34, Canon 36, Double [illegible] Great Primer [illegible] English [illegible] Small Pica 38; Paragon, Great Primer, English and Pica, 38; [illegible] Small Pica [illegible] 44 [illegible] Long Primer 35, 40 42 [illegible] 64 Brevier 64 Minion 45, 54, [illegible]

An extensive assortment of [illegible] and ornaments in type, [illegible] at the established [illegible]
New York, March, 1840.

Agents for the Register.

NEW-YORK.

[illegible] Henry C. Hubbard, [illegible]
[illegible]
[illegible] Adin Burdick, [illegible] —*Leonardsville* [illegible]
[illegible] Dea. Joseph Potter
[illegible]
[illegible] Greene, Rev. William Greene,
[illegible]
[illegible]
[illegible]—Rev. Azor Estee.
[illegible]—Rev. N. V. Hull
[illegible]—Dea. Jesse Whitford.
[illegible] James R. Irish, Maxson Greene, [illegible] Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel P. Langworthy.
Petersburg—Lewis C. Baldwin, Nathan Truman.
Genesee—Asa R. Langworthy, B. Willson, P. M.
Stannards—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
M[illegible]—Jonathan Bent.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Nathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

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BY
GREENE, BAILEY, & BURDICK.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

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☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME I. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, NOVEMBER 17, 1840. NUMBER 37.

ORIGINAL.

FOR THE CHILDREN.

For the Register

THE USEFUL CHILD.

If I recollect right, she was but ten years old when she died. Her father is a minister of the Gospel. One day as he was relating to me the afflictions through which he had passed, he spoke of this little daughter who died rejoicing in the Savior. On the day of her death many of her father's hearers were at the house. Among them was found a colored servant girl, who had walked several miles that she might look upon little Emeline's face once more. Emeline had met her in the Sabbath school, and had there assisted her to learn to read, and had told her of *Jesus*. This was the secret of the attachment. Such a visit bestowed more true honor upon the departing hour of that sweet child, than all the ungodly world ever gave to the memory of its greatest favorities.

THE CHILD'S PREACHER.

For the Register.

THE FLIGHT OF TIME.

Time is like the weaver's shuttle. It is now *November*, 1840. It seems but a moment since 1830. The ten years—how like the *shuttle* they have glided! Ten more will glide as rapidly. The date will soon be, one thousand eight hundred and fifty. But where shall *we* then be? If *here*, amid what scenes? If we shall not be found in this world—*Where* shall we be? Time is man's path-way to eternity.

THOUGHTFUL.

RELIGIOUS.

From the Christian Intelligencer.

REPENTANCE, AS ASCRIBED TO GOD.

Repentance, in its simplest and most accurate signification, implies a change of purpose and design; and in that sense, the expression cannot be descriptive of the procedure of the Supreme Being. From his eternal purpose he cannot swerve, in his resolutions he cannot change, for "God is not a man, that he should lie, nor the son of man that he should repent." But the term *repentance* so often inscribed to God in the Holy Scriptures, has reference not to his eternal purposes, but to his outward administration, having respect to decisions which are not absolute; but conditional. The Lord issues certain promises to be fulfilled upon conditions of obedience. He denounces certain threatenings to be executed in the event of a continuance in ungodliness—and yet in the counsels of God it is well known, whether those promises and denunciations shall effect that for which they have been set forth; but seeing that the eternal counsels of God are unseen, and cannot therefore affect the free agency of the creature, the Lord employs such means as are naturally calculated to accomplish his own righteous purposes with men, altogether irrespective of those eternal decrees which are open only to the infinite mind.

All God's purposes towards men while they continue in this world, are purposes of mercy and compassion. God's warnings, and threatenings, and judgments are sent, not for the punishment of men, but "for their profit." His visitations are intended for correction, not for vengeance; for when God threatens judgment, his object is not to destroy, but to deliver; by his terrors to awaken the perverse from their perversity, to lead them to repent and to seek after salvation. Times have been, when God has stretched out his hand in wrath, and sent forth his vengeance, unmingled with mercy, before the eyes of an astonished world.—So the fiery tempest descended upon the cities of the Plain. So the floods of the Red Sea overwhelmed the rebellious King of Egypt with his host. So the earth opened her mouth, and swallowed up Korah and his company of profaners. In those instances, mercy was manifested towards the survivors, because to them the judgment was exhibited as a warning; but in as far as the sufferers were concerned, the divine visitation was exclusively punitive, inasmuch as there was no farther time or space given them to repent; but as long as life is spared, mercy is still offered, and grace is still free; and from amid the thickest clouds of divine judgment, the voice of love is heard proclaiming, "fury is not in me saith the Lord;" proving that the subject of all such afflictive dispensations is this, to correct the sinner's perversity, so as to render all further judgment unnecessary.

This will appear more obvious, if we consider that it is with the creature as *sinful* and *impenitent*, that God is offended. Guilt awakens all the controversy between God and man; and towards the creature, though a transgressor, God is still full of all compassion. But while he pitieth the sinner, he hateth the sin. With judgment he visiteth it. He warneth the sinner not to persist in it. He denounceth wrath and eternal vengeance as the unfailing and necessary consequences of unrepented, and unforsaken guilt. If those threatened judgments produce not the desired result, then is God faithful to execute his threatened vengeance; but if those warnings and threatenings, have the effect of inducing the sinner to forsake his sin, so soon as he turns from his evil way, the threatened judgments of Jehovah cease to be applicable to the penitent—because the sin which called the menace forth has been abandoned. In accordance with this view the Lord saith by the mouth of the prophet—"At what instant I shall speak concerning a nation—to pluck up, or to pull down and destroy it;—Jeremiah xviii: 7—10—if that nation return from their evil, *I will repent* of the evil that I thought to do unto them—if they do evil, *I will repent* of the good wherewith I said I would benefit them."

When therefore in scripture, God is spoken of as *repenting*, the expression indicates no alteration in his nature and purposes, "no variableness or shadow of turning" in the arrangements of his moral government. All those are fixed and immutable. Properly speaking no change at all is undergone, so far as the Divine Being is concerned. The whole change is upon man. The threatened judgments of God are not executed, but those judgments were threatened against the rebellion and impenitence whereby the creature was defiled—and the judgments were only withdrawn when the creature had abandoned the corruptions that called for vengeance. In all this, God is still the same; hating sin, and menacing the creature with wrath while he persists in it; loving righteousness and promising favor to the creature who turneth from his sins unto the Lord, all fulfilling the words of his promise; Isaiah lv: 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord; and he will have mercy upon him, and to our God, for he will abundantly pardon."

The preceding remarks to my mind are as satisfactory as they are resplendent, and evangelical; being equally consistent with reason, experience, truth, justice, mercy, holiness, and peace.

G.

CONSCIENCE.

Christ with a word can surging waves appease;
His voice a troubled soul can quickly ease.

Observation.—When the sea works, and is tempestuous, it is not in the power of any creature to appease it. When the Egyptians would by their hieroglyphics express an impossibility, they did it by the picture of a man treading upon the waves. It is storied of Canute, an ancient Danish king, that when a mighty storm of flattery arose upon him, he appeased it by showing that he could not appease the sea. But one of his courtiers told him, as he rode near the sea-side, that he was lord of the sea as well as land. Well, said the king, we shall see that by and by; and so went to the water-side, and with a loud voice cried, "O ye seas and waves, come no further, touch not my feet." But the sea came up, notwithstanding that charge, and confuted the flattery. But now Jesus Christ hath the command of them indeed. It is said of him, Matt. viii. 26, "That he rebuked them."—And Mark iv. 38, he quiets them with a word, "Peace be still," as one would hush a child, and it obeyed him.

Application.—Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous sea; so it works; so it roars; and it is not in the power of all creatures to hush or to quiet it. Spiritual terrors, as well as spiritual consolations, are not known till felt. O when the arrows of the Almighty are shot into the spirit, and the terrors of the Almighty set themselves in array against the soul; when the venom of those arrows drinks up the spirits, and those armies of terrors charge violently and successively upon it, as Job vi. 4.—What creature then is able to stand before them! Even God's own dear children have felt such terrors, as have *distracted them*, Psa. lxxxi. 15. Conscience is the seat of guilt. It is like a burning glass, so it contracts the beams of the threatenings, twists them together, and reflects them on the soul, until it smoke, scorch and flame. If the wrath of a king be like the roaring of a lion, then what is the Almighty's wrath! which is *burning wrath*, Job xix. 11. *Tearing wrath*, Psal. l. 22. *Surprising wrath*, Job xx. 23. And *abiding wrath*, Job iii. 36.

In this case no creature can relieve, all are physicians of no value; some under these terrors have thought hell more tolerable, and by a violent hand have thrust themselves out of the world into it, to avoid these gnawings; yet Jesus Christ can quickly calm these mystical waves also, and hush them with a word; yea, he is the physician, and no other. It is the sprinkling of his blood, which, like a cooling fomentation, allays those heats within. That blood of sprinkling speaks peace, when all others have practised upon the soul to no purpose; and the reason is, because he is a person in whom God and man, justice and mercy meet, and kiss each other, Eph. ii. 14. And hence, faith fetches in peace to the soul, Rom. v. 1.

Reflection.—Can none appease a troubled conscience, but Christ? Then learn, O my soul, to understand, and daily more and more to favor that glorious name, even Jesus, that delivers not only from the wrath to come, but that which is felt here also.—Oh! if the foretaste of hell be so intolerable, if a few drops let fall on the conscience in this life, be so scalding and insufferable; what is it to have all the vials poured out to eternity, when there shall be nothing to divert, mitigate and allay it?

Here men have something to abate those terrors, some hopes of mercy, at least a possibility; but there, there is none. O my soul! how art thou loaded with guilt! and what a *Magormissibab* wouldst thou be, should God rouse that sleepy lion in thy bosom! My condition is not at all the better, because my conscience is quiet. Ah, the day is coming when it must awake, and will lighten and thunder terribly within me, if I get not into Christ the sooner. O Lord! who knows the power of thy wrath? O let me not carry this guilt out of the world with me, to maintain those everlasting flames? Let me give no sleep to mine eyes, nor slumber to my eye-lids, till I feel the comfort of that blood of sprinkling, which alone speaketh peace.—*Flavel.*

From the Ladies' Companion for November.

"YE KNOW NOT WHAT YE ASK."

Would ye sip from the golden cup of fame?
Would ye strive for the meed of a deathless name?
Would ye nerve the soul for the glorious task?
Ye know not, ye dream not, the boon ye ask!

Do ye pant for the wealth of the buried mine?
Would ye crush thy soul on the idol shrine?
Would ye shroud the heart in a golden mask?
Ye know not the fearful boon ye ask!

Would ye share in the glorious gift of song?
Can ye meekly bear with neglect and wrong?
Would ye live with the depths of thy soul unread?
Then know what ye ask, e'er the prayer be said!

Would ye move in the holy light of love?
Would ye spread your wings for a home above?
Would ye sue for the dove of peace to rest
Its folded pinions within thy breast?

Would ye list to the still, small voice of GOD?
Do ye joy to walk where a Savior trod?
Do ye pray for strength in the glorious task?
Then know ye the precious boon ye ask.

Boston, Sept., 1840. INEZ.

THE LABORERS ARE FEW.

There is one missionary to every six hundred thousand heathens. What should we think of one clergyman for the entire principality of Wales?—or two, for the whole metropolis?—or four, for Scotland?—or only twenty for the whole of the island?—for that is about the proportion. What, I would ask, could be expected from the exertions of that number of clergymen spread over so large a sphere of action? Where the means are small, how is it possible to expect great results? We should be thankful that so much has been done, with such small means at our disposal.

Let us suppose a missionary at Benares, where there are three hundred thousand idolators. After he has mastered a language so difficult, and so widely different from his own, what is he, alone, to do in a city crowded with Brahmins; whose belief in their own faith, if it be not of conviction, is upheld by their interests? If the missionary were to begin by telling any of these men of a divine atonement, they would tell him they had a greater in their own religion; if he speak to them of miracles, they adduce from the fictitious legends of their religion, miracles which they assert go far beyond ours: if he speak to them of the divinity of a Savior, they, at the utmost, class him as one of their 300 millions of gods: if he talk to them of the purity of our faith, he raises their strongest objections; for it is the purity of our faith which deters many from embracing it, and it is the wickedness of their own—giving a scope, as it does, to the gratification of their passions—which weds them to it. But there is another difficulty which the missionary has to encounter: even where he may produce conviction on the mind of the Hindoo, the convert is deterred from an open profession of Christianity, as it would take him from his family and his friends, and cast him out on the world. Under such circumstances, the missionary at Benares would despair, if he were not upheld by confidence in Him in whose cause he had embarked. It is that alone, which can sustain him in his task; rather than any appeals from the society at home, however strong or affectionate. Are we not then too sanguine in our expectations of what can be done by individual exertion.—*Hon. and Rev. B. W. Noel.*

From the Ladies' Companion for November.

SIN NO MORE.

BY SAMUEL WOODWORTH.

A song of gratitude begin,
To praise the God who saves from sin;
Who marks the penitential tear,
And deigns the contrite sigh to hear,
Who whispers peace when we our sins deplore,
"Thy God condemns thee not—offend no more."

But ah! such love can ne'er be sung,
Such boundless grace, by mortal tongue,
For e'en celestial minstrels deem
Their highest skill below the theme,
Yet mortals can with gratitude adore
The God who pardons all who "*sin no more.*"

Dear Lord, is this condition all,
To fight the foes that wrought our fall,
Thus armed with Hope I'll quell a host,
Nor let my heavenly seat be lost.
Oh, then repeat the sweet assurance o'er,
"Thy God will not condemn thee—sin no more."

CHRISTIAN SUBMISSION.

If you think that the following paragraph, which is extracted from an unpublished letter, by *John Newton* will edify your readers, the insertion of it in the Christian Intelligencer, will gratify

MYNHEER.

CHRISTIANS MUST PLEASE THEMSELVES.—If there were no corruptions within, nor temptations without, many Scripture exhortations to watchfulness would lose their significancy. If we were to meet with no opposition, or reproach, or ill usage on account of our profession, it would be needless to call us to consider Him who endured the contradiction of sinners against himself. If all things were agreeable and smooth, according to our fond desires, the graces of gentleness, forebearance, patience, long suffering, meekness and resignation, would have no place. It is often as true in spirituals as in temporals. We know not what we ask. Let us expect things disagreeable to the flesh—remembering, that even our Lord pleased not himself. In Scripture, the Christian life is called a trial, a race, a wrestling, a warfare, a crucifixion, a death—all terms importing violence and suffering. Let us therefore cheerfully take up our cross, and daily follow the Lord in the way of self-denial, the way in which he himself walked, and which he has appointed expressly for. Cheerfully commit your soul to him as to a faithful and compassionate Savior, who beholds all our strugglings, and will never suffer us to be tempted above what we shall be enabled to bear. —*Christian Intelligencer.*

FOR THE MINISTER.

THE PREACHER'S MANNER.

"On the value or importance to the speaker, and to others, of the accomplishment which has been described, namely, "*a good manner in delivery*," I am prepared to take strong ground; prepared to say, even, that it is almost, if not quite, fundamental to any very extended success. There is a foundation in our nature for a sure effect, in all instances of agreeable warm-hearted address. We are so made, that looks, tones, and gestures, if adjusted according to nature and the offspring of a living soul within, arrest and move us. There is something in our breasts which solicits the 'ORATOR'S TOUCH,' and which is *quick* and *generous* in its response. 'The multitude are looking for it from the pulpit, the bar, the senate chamber: they are ready to be instructed, to be moved, to be aroused, transported. Yes, the most obstinate are willing to be enlightened; the most obdurate to be melted; the dullest to be charmed; if the power and the wisdom come in the form of eloquence.' Look at the importance and value of a good manner! A 'good manner,' or delivery, helps to get out and construct good matter.

"The good speaker, as compared with the poor one, other things being equal, will always have the best matter. Certainly, as a general thing, he will have the matter in the best shape. A good, forcible, emphatic delivery, abiding as a living idea in the mind, constitutes a standard, to which the expression or wording of the thoughts is brought.

"A good manner will help the preacher to an auditory. It will increase the number of his hearers. It has power to draw in those who are not interested in the truth. Not only so. It will not only help the preacher to hearers, but also a hearing.—It will not only attract attendance, but attention. It augments the force and effect of the matter upon the minds of those who really attend it. Again: a good delivery is exposition. More meaning comes out in the case of apt delivery; and the meaning which does come forth by the force and fitness of delivery, acquires thereby a vivacity and impulse that carries it more largely and deeply into the minds of the listeners. Indeed, manner has power often beyond exposition. It conveys meaning where otherwise there would be none. Itself is the meaning and the matter, and occasionally, in the hands of a master, it has almost incredible power.

"A question here springs forth:—May preachers as a general thing, reach the agreeable and forcible in delivery? Yes; the agreeable and forcible in manner may be reached by us with as much certainty as we obtain other things, if we would only try for this as we try for other things. Dr. Porter informs us, that, in middle life, he went to work and broke up a stiff and clumsy pair of jaws, and from an afflictive monotony passed, as we know, to a range and flexibility of tone adequate to the highest purposes of the orator. Demosthenes was, in the first instance, hissed from the rostrum, for very badness of manner. He went out and studied assiduously; and, ere long, returned with a power of manner, by which, with the aid of well-compacted matter, swayed and impelled the nation at his pleasure. These results came from strict and earnest attention to the thing.

"Is there not a solemn obligation resting upon preachers of the gospel and ambassadors of Christ, to attend well to their delivery, and the manner of addressing men on the subject of the great salvation?

"To a warmly benevolent mind, what an incitement to the culture of the power of address lies in the fact, that among all the endowments of the Creator, it is our greatest and best power of good. The living voice is the grand, ordained instrument of the world's awakening and redemption.—Shall not heaven's unchanging ordinance be regarded and obeyed, in the better cultivation of the voice? 'Whitefield,' says his biographer, 'sought out acceptable tones and gestures, and looks, as well as acceptable words.' Was Whitfield wrong? Then many, like myself, are far wrong. Let the rising ministry take warning! Awkwardness in the pulpit is a sin, monotony is a sin, dulness is a sin, and all of them sins against the welfare of immortal souls. As preachers of the gospel, how can we get clear from the conviction, that we are as really in fault before God, if our hearers go to perdition, because our manner is stupid and wrong, needlessly so, as we shall be if they go there because our heart is wrong? And how should we feel to know that some are hopeless wailers in the pit, because we were incorrigible drawlers in the pulpit! The attainment of a good delivery, is, in the preacher, surely a beneficent attainment, reaching forward and upward in its results, to the world of celestial glory.

"The nobleness of the attainment is another consideration. The tongue, according to the sacred poet, is the glory of our frame. An eloquent tongue joined with an eloquent mind, rich in knowledge, powerful in conception, fitting and forcible in delivery, is a double glory, especially when employed in the advocacy of the gospel.—Those who cultivate this power under the impulsive influence of a holy mind, may expect to abound here in truly imperishable achievements, and will hereafter be raised to shine as the brightness of the firmament and as the stars for ever and ever."

HINTS FOR MINISTERS.—There is nothing out of heaven, next to Christ, dearer to me than my ministry.—*Rutherford.*

Never be anywhere, nor in any temper, that would unfit you for preaching.—*S Bradburn.*

Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house.—*Toplady.*

CONTAGION.—And let no man be deceived, as if the contagions of the soul were less than those of the body. They are yet greater, they convey more direful diseases, they sink deeper, and creep on more unsuspectedly.—*Petrarch.*

LITERATURE.

CONTRAST BETWEEN THE NILE AND THE MISSISSIPPI.

The following is the conclusion of an elegant sketch, from the pen of the late learned savan and traveler, Dr Nott, of Rodney, Miss.

"The vale of the Nile, so long the admiration of the traveler, is deserving of praise, both for the fertility of the soil and the absence of frost. It is formed entirely of the deposition of the river, which carries within its bosom one-fifth of the earthly matter found in the waters of the Mississippi, and is more fertile than this river but less so than Red River of Louisiana.—When the river is rising, and even until it returns within its banks, the water has a very dark color, which it exchanges for a light red after a fall of ten or fifteen feet.—The blackness of the water and soil seems to be communicated from the decomposition of basalt. This we infer from finding the basalt to underlay the red granite at the first cataract, and the sandstone of the second cataract, and may constitute a great part of the mountains of Abysinia.

"Egypt, in an agricultural point of view, is peculiarly situated. While all the regions of the Mediteranean are favored with rains during the winter and spring seasons—plenty, the result of moderate and repeated rains, and famine, the offspring of excess or deficiency of rains—Egypt is a country of perpetual growth—a country where rain never falls, and where cultivation entirely depends upon the waters of the Nile. Nor is the Nile more certain to arrive at the convenient and happy point of elevation than the Mediteranean regions to be attended by moderate and timely rains. The Nile is not subjected to the same extremes of elevation as the waters of the Mississippi, but a double fatality attends it, in rising too high or not high enough—for, in either case, a famine follows. If so high as to pass freely over the banks, the summer and fall crops will be lost: and if not sufficiently high to cover or soften the land in the rear, not only are the farmers unable to irrigate the first crop, consisting of cane, rice, cotton, flax, beans, and dura or guinea corn, but are unable to procure water to soften the back lands by which to sow the wheat and barley crops.

"The Nile, like the Mississippi, has its region for the growth of the cotton plant. While the valley of the Nile contains three degrees of latitude more profitable for cultivation, the product is one-fifth in quantity of that of the Mississippi. The difference in quantity to the acre, is in part owing to the high water which occurs at an unfavorable period—a time when the cotton bolls are more rapidly forming than at any other time of the annual growth, and when the tap root having descended fifteen feet, suffers decay from being soaked in the water. The fibre is long and silky, possessing a like number of nodules, and is often found to partake of the cream or orange color, which it acquires from a union of the oil and alkali of the fibre. This occurrence is less frequent with the cotton of the Mississippi, on account of too much dampness of the climate—but where it does exist, can be detected by entering a gin cotton room at night, as it fails not to impart the smell of soap.—The cotton of Syria, Palestine, and Asia Minor, is without this color: the fibre is short and less fine, and the product to the acre is less than one-eighth of that of the cotton regions of Mississippi. Such a difference in the quantity and quality of the cotton may proceed from too much dryness of the growing period and the coolness of the spring and fall seasons. Thus it appears that in all countries where the summers are without rain, and the atmosphere as dry as in those of the countries above mentioned, the cotton plant cannot be very profitably cultivated.

"We are inclined to think that all the cotton regions of South America, as well as those of Asia and Africa, are accompanied by such circumstances, or, as in the East Indies and Mexico, attended with too much rain during the growing season.—Hence the conclusion is, that the cotton plant is most profitably cultivated in the United States—and that considering the continued wanting of the people of all other cotton countries, the article for centuries will continue to be the most profitably cultivated of all the products of the American States.

The Nile, unlike all rivers known to us, divides a desert of two thousand miles in extent, consisting of frightful plains of shifting sands, and mountains of lofty and precipitous rock, where rain never falls and vegetation can never exist. Amidst these dreary abodes of perpetual silence a majestic river flows from south to north, and like the Mississippi and Red River, ever bearing to the eastward, and ever wearing the cliffs off that side. The river consists of a volume of water about four hundred yards wider than the Mississippi, with less than half its depth, and nearly one-third less in velocity. The Nile, like the Mississippi, has its oceanic lakes. Their configuration distinguishes them from those formed by the cut off. They are traced one hundred miles up the river, lake Moeris being the highest: while on the vale of the Mississippi, detached portions of the Gulf of Mexico are detached four hundred miles above its mouth.

"The vale of the Nile, for one thousand miles in extent, may average fifteen miles in width—while the Mississippi, for the same distance, will average forty miles.—The Nile appears to contain two-thirds more arable land than the Mississippi, and when we take into consideration all the circumstances of the two rivers, we are constrained to allow to the Nile a term of years vastly greater since the alluvial land has been in a state of accumulation."

SUBMARINE FOREST.—We have been favored with an inspection of several specimens of the fossil remains of this forest. It lies on the sea coast below Southorne, or Owthorne, and extends along the shore for some hundred yards and probably a considerable way beyond low water mark into the sea. The most prominent portion now visible is to the north of the ancient sight of Owthorne church, supposed to have been built early in the 13th century. Whether the ground on which this forest once stood has experienced the change which has taken place through the agency of a convulsion of nature, or from the mere gradual encroachment of the sea, does not appear from any documentary testimony—we think from the last, the cliff above it being remembered by old inhabitants to have been much nearer the fossil remains than it now is, and must have been part of the mainland on which the forest stood. These remains consist of fir, beach and oak, most of them in a carbonized state, and crumbling to pieces on any force being applied to them. A few months ago, the vertebræ and antlers of a stag were found, which are now in the possession of the Rev. C. Sykes of Roos. The trunks and boles of many of the trees now visible are from twelve to eighteen inches in diameter, and from three to four feet above the surface, inclining in different directions, from a horizontal position to an angle of about 30 degrees. The arms and branches are prostrate, and partially imbedded in the sand of the shore. The best time for a survey is the second and third day after the full and change of the moon, as the tides then ebb and flow the lowest.—*Hull Paper.*

EGYPTIAN TITLE-DEEDS.—A few years ago, the Swedish Consul at Alexandria obtained an original MS. deed, written in the Greek language, on papyrus. It is in good preservation, though it is 1944 or 1946 years old, or more than 100 years before Christ. A perfect fac simile was obtained by Gen. Minutoli, and transmitted to the Academy of Science at Berlin, where it was engraved and published. In the last number of the North American Review, is a fac simile from the Berlin engraving, made (without being *drawn* anew,) by the new and admirable process in lithography, called *Dixon's transferring process*, from the name of an ingenious mechanic, Mr. Joseph Dixon, of Taunton, Mass. The manuscript is an original instrument of sale of a piece of land in the city of Thebes, and bought by one Nechutes. The document is interesting, as a memorial, in the history of the written language of Egypt. We have never had so ancient an authentic monument of a cursive or running hand.—By an extraordinary coincidence, another papyrus has been found, containing the record of a law suit, in which reference is made to title-deeds, by which *Nechutes*, the purchaser in the deed just explained, bought the land which was in litigation.

HOW TO ENTER UPON A SCIENTIFIC PURSUIT.—In entering upon any scientific pursuit, one of the student's first endeavors ought to be to prepare his mind for the reception of truth, by dismissing, or at least loosening his hold on, all such crude and hastily adopted notions respecting the objects and relations he is about to examine, as may tend to embarrass or mislead him; and to strengthen himself by something of an effort and a resolve, for the unprejudiced admission of any conclusion which shall appear to be supported by careful observation and logical argument, even should it prove of a nature adverse to notions he may have previously formed for himself, or taken up, without examination, on the credit of others. Such an effort is, in fact, a commencement of that intellectual discipline which forms one of the most important ends of all science. It is the first movement of approach toward that state of mental purity which alone can fit us for a full and steady perception of moral beauty as well as physical adaptation. It is the 'euphrasy and rue' with which we must 'purge our sight' before we can receive and contemplate as they are the lineaments of truth and nature. —*Sir John Herschel.*

Marine Shells.—There are few situations on the sea-coast which do not produce some species of shells. The lowest ebb of the tide is the best time for searching for them. The rocks, corals, and stones which are then left exposed should be carefully examined for tritons, limpets, sea shells, and other adhesive tribes, which are fixed upon the surface, or shelter themselves in the crevices; they are detached by suddenly passing a knife between them and the substance they are on. Muscles and other gregarious bivalves, furnished with a byssus, likewise occur in such situations. Wherever the rock, mud, or sand is pierced with round holes, the collector may be tolerably sure of finding bivalves; they are procured either by breaking the rock with a hammer or digging deep into the sand or mud with a spade. The little puddles of salt water left by the tide are the habitations of many univalve shells, and others will be found beneath loose stones and sea-weeds. If any shells appear to have been recently cast upon the beach, and are not broken, they may be collected. After a gale of wind or violent storm, the shore should be immediately visited, as fine shells are frequently to be met with; if the line of coast is extensive, a few boys should be engaged to assist in the search. This must be done quickly, it not unfrequently happens that the next flow of the tide takes away every shell. Small islands and coral reefs are generally rich in shells.—*Swainson's Taxidermy.*

Manufacture of Mosaic.—Leaving St. Peter's we walked to see the manufactory of mosaic. It differs from the pietradura in this, that while stones are employed in the Florentine mosaic, the material used in the Roman is a composition of lead, tin, and glass, smelted and mixed with colors; of this there are said to be eighteen thousand shades. We walked through a long room lined with cases, in which this is arranged, to the workshops. Here we watched the progress of the mosaic manufacture for some time. In an iron frame is placed a stone, the size of the intended picture; and on it is spread, inch by inch, a kind of mastic, which when dry becomes as hard as flint. While yet soft, the workman inserts in it the small pieces of which the mosaic is formed, cut and ground with the utmost nicety to the shape required. The time necessary for the completion of these pictures is of course great, and the expense proportionate, some costing nearly £5,000. When the copyist has faithfully executed his task, there is still much to be done; the mosaic is laid on a table, and the interstices are filled with a peculiar sort of wax, prepared for this purpose; the surface is then ground perfectly smooth, and the whole polished. The subjects generally chosen are the finest pictures of the old masters; and it is wonderful to see the beautiful copies produced by such mechanical means.—*Miss Taylor's Letters from Italy.*

Dreadful Earthquake.—The account of the falling of a part of Mount Ararat shaken down by earthquake, with a terrible destruction of human life, is confirmed. The St. Petersburgh *Abeille du Nord* of September 11th, publishes the following letter, dated Tifflis August 13th:

"You have doubtless heard of the terrible earthquake of Mt. Ararat, which has totally destroyed the town of Makitcheman, damaged all the buildings at Erivan, and devastated the two districts of Sharoar and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighborhood of Mt. Ararat. A considerable mass was loosened from the mountain and destroyed every thing in its way for the distance of seven wrests nearly five English miles.

Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above 1,000 inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, ran from the interior of the mountain, which was opened, and swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Abhouli, the dead animals, &c. The shock continued to be felt every day in the above mentioned districts, and entirely laid them waste; then the shocks became less frequent.

Ararat is not yet quiet; the day before yesterday I was awakened by two violent subteraneous commotions.

HOMAGE TO VIRTUE.—Bad as men are, they dare not appear as open enemies to virtue; when, therefore, virtue is persecuted it is represented as counterfeit, or some crime is laid to its charge.—*La Rochefaucault.*

HUME, THE DEIST.—David Hume observed, that all the devout persons he ever met with were melancholy. On this Bp. Horne remarked—"This might very probably be; for, in the first place, it is most likely that *he* saw VERY FEW—his friends and acquaintances being of another sort.— And secondly, the sight of him would make a devout man melancholy at any time."

THE REGISTER.

De Ruyter, November 17, 1840.

"WHY, FATHER, OTHER BOYS DO SO, WHY CANNOT I?"

The difficulties which attend the right discharge of parental responsibility, are numerous and great. Among these, and by no means the least of them, is the manifest absence of discipline, which unhappily prevails in too many families. All admit the importance of such government, to the welfare, as well as the usefulness and respectability of children, yet few comparatively make it their care to administer it on the principles laid down in the Bible, and with a view to the best interests of children. Too many are influenced by a misnamed tenderness, which leads them to allow children to do as they please, not as they should. Children are prone to think best of that policy which gives the most liberty, and imposes fewest restraints. This leads them to plead the laxity of many parents, in justification of themselves if they have erred, or of an undue extension of privileges in opposition to the decisions and commands of parents, even though dictated by the purest affection and the most ardent desire to promote their best interests. "Others do so, and why may not we?" is plead in favor of exemption from proper application to useful studies, and in reference to mixing with improper company, and engaging in pursuits which gratify their inclinations rather than confer any benefit. Is any thing novel or fascinating to be exhibited? and do they wish to be present? an objection is met by "Others go, why should I be hindered?" Is there a cotillon party or a ball in the neighborhood, or any assemblage which to the mind of an experienced parent threatens any evil to the taste, or morals, or health of young persons? how strongly and yet how inconsiderately is the liberties of others plead as an offset to parental scruples on the subject? Does the glitter and pomp of wealth and fashion attract the attention and raise in the youthful mind the desire to imitate those whose circumstances allow, or whose vanity and extravagance prompt them to indulge in excess of apparel, furniture or equipage? how frequently is it assumed that it is due to character and respectability to appear on a level with such, and to misjudge the best intentions in parents in withholding the means of indulgence, as a want of affection, coupled with unjustifiable penuriousness. Do temptations present themselves to neglect the proper sanctification of the Sabbath, by remaining at home or taking a ride, or strolling about in company with those who have no proper idea of its sanctity? where is the community so strict that a child could not claim to satisfy himself that too much account was made by some of holy time, and plead even respectable authority in favor of a more lax, or, as he might term it, agreeable manner of spending the day which God has blest? "Others do so, why this puritanical strictness?" The habits, in many instances, which are formed in youth to the grief of parents and to the detriment and subsequent regret of the young, are strongly induced by the example of others; such as indulging in foolish outlays of money, the use, in various ways, of tobacco and intoxicating drinks; and frequently every remonstrance of the kindest of parents and friends is met with "Others use them without injury, why should we deny ourselves of them?"

"We will not acknowledge that we are not capable of governing our appetites." Parents may do immense good or harm to their own children and the rising generation around them. By a proper management of their own children they may indirectly benefit others; by a contrary course they may diffuse a most pernicious influence, and poison the tastes, sentiments and morals of the young. Are you a parent? Could you hear one whom you have been instrumental in bringing into existence, taking your Maker's name in vain, without shuddering? It seems hardly possible that the most profane men in society could hear a beloved child indulge in it without the most painful sensations. And would not any departure from the rules of propriety by one thus near to you produce regret? Should not your affection for your children be evinced by using every possible effort to prevent any conduct which would cause regret at the day of judgment? Are you a child? then think of the solicitude which is felt by your parents. Their experience, their affection for you, and the relation God has placed them in to you, entitle them to honor and affection from you. Shun the snares that surround you. Refrain from the company of the vicious. Revere the Bible. Honor the institutions of religion. Redeem your time to lay up a stock of useful information. Abstain from the maddening bowl; there is death in the inebriating cup! Live simply, consulting the demands of nature rather than the practice of others—always bearing in mind the truth, that the habits and practices of others will form no excuse at last for any delinquency of your own.

LADIES' COMPANION.—The November number of this Magazine is before us. It contains its usual variety of matter, of which we have transferred several articles to our columns. A great number of popular writers are contributors to its pages, and the work is done up with great elegance. The present number contains a beautiful engraving of the "*Cemetery of Mount Auburn.*" The Companion has, we believe, the most extensive circulation of any work of the kind in the U. States, which is the best comment on the enterprise of its proprietor.

THE ELECTIONS.—It is now ascertained that Wm H. Harrison has a large majority of the electoral votes for the Presidency of the United States.— This result was known even before the returns from Pennsylvania were received; the official returns from which state give him 186 maj. He will probably receive more than 200 of the 294 electoral votes.— We are glad to see that the public mind is again tranquil after one of the most tremendous political agitations ever known in this country. It becomes the now dominant party to characterize their movements with moderation, impartiality, and economy; especially does it become those who are to wield the destinies of this nation, to "be just, ruling in the fear of God."

REVIVALS OF RELIGION.

We are cheered with accounts of the out-pourings of the Holy Spirit in a number of the states, and so far as we can judge there is an increased attention to divine things manifested in the country generally. There is reason to expect the present winter will be an auspicious one to the church at large. All the movements which are recorded, indicate an increase of activity on this subject. The public mind is now relieved of the political anxiety which may to some extent have operated adversely to the interests of piety. We record below some of the cheering news which has reached us since our last.

REVIVAL RECORD.

From the Vermont Telegraph.

Bro. Murray:—I embrace this opportunity to inform you, and the friends of Christ in general, of what the Lord is doing in this place. In one of the June numbers of your paper, they were informed that the Lord has blessed the Baptist church in this place abundantly, within four years past; and it is with pleasure that I am permitted to say that He still remembers us in mercy. Since that time, the Lord has been continually adding to our numbers, such as we trust have been born of the Spirit. Several have professed to find peace in believing, and others that have found Christ precious to their souls, in years gone by, have publicly acknowledged it by submitting to the ordinance of baptism. There have been 23 added to the church—15 by baptism, and 8 by letter. Others are soon to follow on to know the Lord. Our meetings at the present, are generally well attended and some are inquiring what they must do to be saved. Pray for us. Yours in the bonds of Christian love. C. G.

Colchester, Oct. 17, 1840.

From the Religious Herald.

Sandy River, Va., Oct. 25, 1840.

Dear Bro. Sands:—There has been quite a pleasant state of religious feeling among a part of the people of my charge, for some time. I have had the pleasure of baptizing upwards of ninety persons in the course of the last few weeks—43 at Nottoway church—40 at Chestnut Hill and 8 at Mercy Seat. The two last-named churches are under the pastoral care of Bro. J. W. D. Creath, and the duty of baptizing devolved on me, on account of his illness. There are others who expect soon to follow the footsteps of their Lord and Master, through the liquid grave.

We have recently held a protracted meeting in Farmville, at which about ten persons professed to obtain pardoning mercy. There are several serious persons in that congregation, who have not yet obtained hope. May their number increase, till "the whole earth shall be filled with His glory!"

Your brother,

DANIEL WITT.

OLD WINTER IS COMING!

BY MISS HANNAH GOULD.

Old Winter is coming again—alack!
How icy and cold is he!
He cares not a pin for a shivering back,
He's a saucy old chap to white and black,
He whistles his chills with a wonderful knack,
For he comes from a cold country.

A witty old fellow this Winter is;
A mighty old fellow for glee;
He cracks his jokes with a pretty sweet miss,
The wrinkly old maid unfit to kiss,
And freezes the dew of their lips,—for this
Is the way with such fellows as he!

Old Winter's a frolicsome blade, I wot,
He is wild in his humor and free!
He'll whistle along for the 'want of his thought,'
And set all the warmth of our furs at nought,
And ruffle the laces the pretty girls bought;
For a frolicsome old fellow is he!

Old Winter is blowing his gusts along,
And merrily shaking the tree!
From morning to night he will sing his song;
Now moaning and short—now howling and long,
His voice is loud, for his lungs are strong—
A merry old fellow is he

Old Winter's a wicked old chap, I ween—
As wicked as ever you'll see!
He withers the flowers so fresh and green—
And bites the pert nose of the miss of sixteen,
As she triumphantly walks in maidenly sheen—
A wicked old fellow is he!

Old Winter's a tough old fellow for blows,
As tough as ever you'll see!
He'll trip up our trotters, and rend our clothes,
And stiffen our limbs from fingers to toes—
He minds not the cry of his friends or his foes—
A tough old fellow is he!

A cunning old fellow is Winter, they say,
A cunning old fellow is he!
He peeps in the crevices day by day,
To see how we're passing our time away,
And marks all our doings from grave to gay—
I'm afraid he is peeping at me!

CORRESPONDENCE.

For the Register.

THE COTILLON PARTY.

To Uncle William:

Fashion-Ville, Oct. 15, 1840.

MY DEAR UNCLE,—I presume that your attention is now much occupied by the great interests of our nation; but I will venture to propose to you a question which perplexes my mind. From the evidence which I have always had of your solicitude for me, especially since the decease of my dear parents, I feel confident that you will hasten to answer me. Without further preface, I will inform you that I am invited to attend Cotillon Parties in our village, one evening in two weeks, during the approaching winter. The young gentleman who proposes to accompany me, is the only son of Esq. W——, a respectable family as you well know. You also probably know that the young man himself is industrious, well-informed, of pleasing manners, and a thorough temperance man. He promises to see me home in good season, without fail. I might mention to you some other circumstances that have weight with me, but I feel some delicacy in referring to them very definitely at present. It may be sufficient that I simply intimate, that your knowledge of human nature qualifies you to judge correctly of the feelings of a young lady, an orphan girl, when such a question as this comes before her, the decision of which, she is aware, may seriously affect her future prospects. I confess that I feel somewhat inclined to attend the parties; yet something whispers of danger.

Uncle, what shall I do? Your advice will have much influence with me, and for it you shall receive the gratitude of

Your affectionate niece,

AMANDA.

Uncle William's Reply to Amanda:

Reflection-Ville, Oct. 25, 1840.

MY DEAR NIECE,—Your welcome note found me, as you anticipated, much occupied in contemplating the momentous affairs of this land of the Pilgrim fathers.— What God in his all-wise Providence designs to do with the descendants of those whose feet were joyfully placed upon the rock at Plymouth, and what will be the destiny of those who are incorporated with them in national capacity and responsibility —are questions which render me increasingly serious every hour.

But I will try to disengage myself from these topics for a few moments, that I may answer your question.

Amanda, if I were to advise you to attend those parties, would you not read the advice with utter astonishment? You would certainly exclaim, 'Uncle is not in earnest'! I am inclined to the opinion, that you are fully conscious that smiling temptation and your conscience are antagonists, and that your object in writing to me is to secure my aid to sustain the remonstrances of that faithful monitor which "whispers of danger."

My advice is, that you respectfully and decidedly decline the invitation of Mr. W——. If he is what I hope is, he will respect you for replying to him in the negative; I mean, after he has duly considered the subject. If he will dismiss you from his thoughts, because you refuse to attend the proposed parties, then let him do it. If such be his character, the sooner you disengage yourself from all intimacy with a youth of such shallowness and coquetry, the better will it be for you now, and for your "future prospects," to which you make delicate allusion. This I write in accordance with the tone of my feelings on the subject. But let me reconsider my position for a moment. The word cotillon, must be examined; I am not sure that I have in mind the right definition. I will consult Webster's Dictionary: here we have it:—

"COTILLON, A brisk dance performed by eight persons together; also, a tune which regulates the dance."

Well, your uncle finds that it turns out precisely as he had anticipated; dancing is the amusement of the party. This is what draws the youth together. They delight to move at the sound of the violin until morning-light breaks in upon them. I have no doubt that many an honest country mother, who would by no means consent that her daughters should attend a dancing school, or an ordinary ball, has been quite pleased to know that they were invited to attend a *cotillon* party, 'that is so different, and so nice.'

I do not intimate that *you* have been deceived by the name, but I put the question to you—Would you not more readily say in my presence, 'I am going to the cotillon,' than, 'I am going to the ball'?

Must I suppose, Amanda, that your enlightened mind can find entertainment in such amusements as the cotillon party proffers to you? Can *Amanda*, who loves to read Milton, Cowper, Young, Pollok, Mrs. Sigourney, Hannah More, Hannah Adams, and who intellectually regards the Bible— Can *she* take pleasure in plying her feet after a fiddle?

Reflect, Amanda, what good you may do by expressing your disapprobation of dancing parties. These can be utterly abolished if virtuous young ladies will unanimously decide against them. You, my niece, as one of that number, must take your stand firmly. Try it; your influence will be felt.

In conclusion I must remind you of a request which you made less than a year since. You requested that I would *pray* for you. You said that you felt yourself a great sinner in the sight of God, and you knew that you must have an interest in Jesus, or perish.

Do you think that the Holy Spirit will grant you his gracious influences at the cotillon party? Will the lightness, and song, and dance of the party be adapted to lead you to the cross of Christ? You know how to answer these questions as well as I do. I am willing to trust them with you.

My Beloved Niece! I entreat you to give your heart to the Redeemer. Then you will be prepared to plead with those interesting youth of your village, to relinquish the vain project of the parties, and to come and join themselves unto the Lord. A powerful revival of religion, and the cotillon parties, would not move on harmoniously together. We hope soon to witness in all the length and breadth of our land, glorious manifestations of God's reviving and regenerating grace. You will not, I am persuaded, lend your influence to encourage any such arrangements among your youthful associates, as would present obstacles to the reception of such blessings upon earth, as would cause joy in heaven—in which your departed father and mother would participate.

Accept this from your affectionate,

UNCLE WILLIAM.

REST.

Rest for the weary, rest;
For oh! he cannot bear
The burdened weight that fills his breast—
The crushing load of care.
Year after year rolls on,
But no relief is given—
Oh when will the burdened weary one
Be blessed with the peace of heaven!

Rest for the soldier, rest—
His mortal foes are strong;
They have smitten the plume of his blazon'd crest,
And the battle hath lasted long,
His standard trails the ground,
And his hopes are e'en as low,
And again doth the trump's awakening sound
Bespeak the advancing foe.

Rest for the pilgrim, rest—
The way is lone and drear;
The red lights fade in the distant west,
And the dark'ning clouds appear
He longs for his father's home,
Where the palm trees proudly rise;
And the shadows of eve may never come
To mantle the radiant skies.

Rest for the mourner, rest—
Oh when will the yawning grave
Delight not to take the dearest and best
Of the lovely and the brave!
Our hands have scarcely borne
Our friend to his narrow bed,
Ere another, by painful sickness worn,
Is numbered with the dead.

Rest for the ransomed, rest—
The gate of death is past;
Oh mingle your voice with the songs of the blest,
For your home is found at last.
The mourner's tears are gone—
The pilgrim's toils are o'er—
The soldier a glorious crown hath won—
And the weary cares no more.

INTELLIGENCE.

THE FOREIGN NEWS

"There was a tremendous rush for the news received by the steamers yesterday. We published our first edition immediately on the arrival of the Boston boats, before seven o'clock, A. M. Having obtained our foreign files and correspondence, a second and more complete edition was published at ten o'clock.—The President having come up from below, we published a third edition at twelve o'clock. We have seldom seen greater anxiety to obtain foreign news. Our office was thronged from morning till late in the evening. The news is of a most exciting and important character, as all who read it will at once perceive. We have no room for comments to-day."

The foregoing paragraph is copied from the Sun of Monday, and we do not know when we have read one with more regret. The statement is probably somewhat exaggerated as to the rush for papers, but even after making great allowance, there is enough left to excite a painful feeling of sorrow for such needless and most objectionable violation of the quiet and decorum that should prevail on the first day of the week. That it is good for man—for society—to have one day in seven set apart for rest from worldly occupation cannot be denied, even without particular reference to religious duty; but if that duty is taken into account, such a state of things as the Sun describes is not alone impolitic, and therefore to be lamented.

And, after all, what occasion was there, or is there at any time for this reducing of the sacred day to the same category with other days? What good is wrought by it, either to individuals or the community?— Surely the peace, comfort and happiness of no man are promoted by knowing what has taken place in Europe, on Sunday morning instead of Monday.

But it may be said that commercial men are interested in having their intelligence on Sunday. This answer does but exhibit more forcibly the evil of the practice so rapidly growing up among us. If merchants are to receive and read their foreign letters on Sunday, and communicate on that day with their correspondents at the South and West, so much the more grossly are the obligations and offices of the day violated; and if the practice continues, we may expect before long to see the Sabbath utterly disregarded, or only employed with a more intense devotion to worldly affairs, as it is in some parts of Europe.

We would respectfully suggest the inquiry whether some means of preventing this desecration of the sacred day cannot be devised and carried into execution. Every one must have observed that the steamships make their arrivals, eight times in ten, on Sunday, or late on Saturday night. This perhaps might be otherwise arranged; but at all events we cannot perceive the necessity or the propriety of setting all the newspaper establishments at work, in such utter disregard of all Christian obligation. That we speak disinterestedly in the matter must be obvious, from the consideration that the morning papers take precedence of us, in any event, when the steamships arrive on Sunday.

The preceding sound and reasonable remarks are taken from the "*Commercial Advertiser*" of Wednesday, the 21st inst. The manner in which the Sabbath is becoming secularised and desecrated in this city, is alike melancholy and alarming. Connected with a portion of the public press, the profanation is gross and wanton. A number of the offices of newspaper publication are on the Lord's day a nuisance to the neighborhoods in which they are found. The streets throughout the city, are infested by boys hawking the papers which issue from the press. Print-shops, houses of refreshment, and places of amusement are broadly open in every quarter. The rail-roads are thronged with Sabbath-breakers; and upon this whole subject it is evident to every serious observer, that there is a deterioration in the moral sentiment of the community, as there is a lamentable deterioration in its habits.

Whither does all this tend? the Sabbath, connected as it is with all the means of spiritual illumination, and holy, saving influences, and sanctioned by the authority of the Most High, is guarded with sacred jealousy, and never can be with impunity disregarded by any community. It is a hallowed enclosure not to be transgressed, but at infinite peril. "*Ye bring wrath upon Israel by profaning the Sabbath.*"

Little do they who participate in Sabbath profanation, or who in any way connive at it, consider what they are doing in reference to themselves, to community, and to posterity. "*Then contended I with the nobles of Judah, and said unto them, what evil thing is this that ye do and profane the Sabbath Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this City?*"—*Christian Intelligencer.*

We are glad to see our brethren entering on this subject with so much spirit; for the sanctification of the Sabbath is intimately connected with the progress of pure religion. But on one point we differ with them in relation to the Sabbath. It is the time which is required to be kept holy. We know the 4th commandment requires the seventh day to be sanctified; and to us it appears that the church is wrong in assuming that there has been a transfer of sanctity from the last to the first day of the week.— If it can be proved that such transfer has been made by competent authority, the difficulty can be surmounted; but to sway mens' consciences without divine law, is at this day, not so easy, especially in so plain a case as that of the Sabbath. For however inconsistent they may be with themselves who keep no other day, and yet indulge in habitual looseness on the first day of the week, yet a reproof for such disregard of Sunday, is in thousands of instances met by a demand for a law prohibiting such labor or pastime on that day. There would be just reason to tremble for religion, if its holy precepts rested on so slender a basis as do the claims of the first day of the week to sanctification by divine authority. Most heartily would we co-operate with our brethren to sustain the ancient and beneficent institution of the Sabbath, than which, if we except the gift of the Son of God to be the ransom for lost man, and the influences of the Holy Spirit, there is no enactment or provision more beneficial to mankind. But we are constrained to say that we see no prospect of success in this matter till the subject is investigated and the practice of the church is conformed to the word of God. In answer to the question of the Commercial Advertiser, "Whether some means of preventing this desecration of the sacred day cannot be devised and carried into execution?" we reply, yes, brethren, we believe there can. Let the Sabbath be observed on the right day; let the law requiring its sanctification be brought home to the consciences of the people; let Christians correctly take scriptural ground in reference to this institution, and you place the question of the importance of the observance of the Sabbath beyond successful cavil. The law of God adduced in proof of Sabbath-keeping, will do more to redeem the institution in question from desecration, than all human enactments. Unless there can be proof produced that the fourth commandment has been abrogated, and a new enactment made for the observance of the first day of the week, it is obvious that the public mind will be more and more divorced from the observance of Sunday as an appointment of Heaven.—*Eds. S. D. B. Register.*

Sweden, Denmark, and Norway.—The Journal of the American Temperance Union, for this month, contains part of a letter to the Editor, from the Rev. Robert Baird, dated Stockholm, Sweden, Sept. 3d, 1840. It appears from this, that the writer left Havre in July, for Hamburg. On a former visit to this city, he distributed a few copies of his History of Temperance Societies in America, the effects of which were very happy and manifest on his return. A German missionary in the employ of the American Baptist Missionary Society, the Rev. Mr. Oncken, had labored incessantly in the cause, formed a society of 250 members, and published translations of seven temperance tracts, among which is "My Mother's Gold Ring." From Hamburg, Mr. Baird went to Copenhagen, where four years ago he found not a man who took the least interest in the temperance cause. All he could then do was to call the attention of the late king of Denmark to the subject, and distribute a few copies of the temperance history. On this visit he found those labors had taken effect, and raised up for him able assistants in the work. Having obtained their co-operation he at once took measures to have his history translated into Danish, and to publish 2000 copies, relying on the American Tract Society for funds. Of these copies, he expects to send 1000 to Norway, where the Danish language is spoken. From Copenhagen, Mr. B. went up to Christiana, the capital of Norway, where he found God had prepared the way before him. He then organized a committee to take charge of the 1000 copies, and deposited others in the book stores. He states that efforts will be made to induce the king of Sweden to request the [illegible] temperance history in the parish churches throughout all Norway, which, if done, will bring the subject before the whole people. Leaving Christiana, Mr. Baird repaired to Stockholm, where his letter is dated. He here alludes to the state of things at the time of his first visit four years ago. Then more ardent spirits were drank in proportion to the population, than in any other part of the globe. About 150,000 distilleries were in operation. Almost every chief farmer had his distillery. Mr. B. could then do little more than present his temperance history to the king. This procured him an audience with his Majesty, who promised to have the history translated into Swedish, which he did, and sent it to every parish with the king's request that it should be read. From this time the cause advanced. The last year it appeared that 25,000 distilleries had been given up. But Mr. B. represents the habits of the people to be still very bad. No less than 50,000,000 of gallons were manufactured the last year. Drunkenness has eaten out every thing good in Sweden, and, unless the temperance cause succeeds, she cannot be restored to her former virtue and greatness.—_Congregational Observer._

LEGISLATURE OF NEW-YORK, 1841.

The following is a complete list of the members of the legislature. The Senators given in _italics_ are new members. Those designated in the same way in the Assembly are members of the present house.

SENATE.

First District—Gulian C. Verplanck,* Gabriel Furman,* Minthorne Tompkins, _John B. Scott._

Second District—Henry A. Livingston,* Daniel Johnson, John Hunter, _Robert Denniston._

Third District—Friend Humphrey,* Alonzo C. Paige, Erastus Root,* _Henry W. Strong._

Fourth District—Martin Lee,* Bethuel Peck,* James G. Hopkins,* _John W. Taylor._*

Fifth District—Avery Skinner, Joseph Clark, Sumner Ely, _Henry A. Foster._

Sixth District—Laurens Hull,* Alvah Hunt,* Andrew B. Dickinson,* _Nehemiah Platt._*

Seventh District—John Maynard,* Robert C. Nicholas,* Mark H. Sibley,* _Elijah Rhoades._*

Eighth District—William A. Moseley,* Henry Hawkins,* Abram Dixon,* _Samuel Works._* *Whig.

ASSEMBLY.

Albany—_Henry G. Wheaton,_* Francis Lansing,* Aaron Houghtailing,*

Allegany—_Lorenzo Dana,_* Horace Hunt.*

Broome—Gi-leon Hotchkiss.*

Cattaraugus—Alonzo Hawley,* Chester Howe.*

Cayuga—_John W. McFadden,_* Osman Rhoades,* Darius Adams.*

Chautauque—_George A. French,_* Robertson Whiteside,* Benjamin Douglass.*

Chenango—Calvin Cole,* Eber Dimmick, Benson H. Wheeler.*

Clinton—George M. Beckwith,*

Cortland—Lovel G. Mickels,* Nathan Heaton.*

Chemung—Jefferson B. Clark.

Columbia—Wm. G. Mandaville, John Millham, Waterman Lippitt.

Delaware—C. Knapp, S. H. Keeler.

Dutchess—Jonathan Akin, John Thompson, Edmund Elmendorf.

Erie—_Seth C. Hawley,_* _Stephen Osborn,_* Carlos Emmons.*

Essex—_George A. Simmons._*

Franklin—_John S. Eldredge._*

Fulton—Jemison S. Ward.*

Genesee—_John W. Brownson,_* Isaac N. Stodard,* David Scott,* Samuel Richmond.†

Greene—Turhand K. Cook, Daniel G. Quackenbush.

Herkimer—Arphaxed Loomis, Michael Hoffman.

Jefferson—W. C. Pierpont,† Wm. McAllister,† Joseph Webb.

Kings—_Jeremiah Johnson,_† Wm. Conselyea.†

Livingston—Reuben P. Wisner,† Augustus Gibbs.†

Lewis—Eliphalet Sears.

Madison—Seneca B. Burchard,† Oliver Pool,† Daniel Van Vleck.†

Montgomery—Reuben Howe, Daniel F. Nellis.

Monroe—Alexander Kelsey,† Lucius Lilley,† _Enoch Strong._†

Niagara—_Peter B. Porter, jr.,_† _Francis O. Pratt._†

New York—_Edmund J. Porter,_ Paul Grout, D. R. F. Jones, _Wm. B. Maclay,_ Wm. McMurray, Conrad Swackhammer, Solomon Townsend, _C. H. Bryson,_ J. L. O'Sullivan, _Norman Hickok, George Weir,_ A. B. Davis, Absalom A. Miller.

Ontario—Alvah Worden,† Daniel A. Robinson,† Elisha Mills.†

Orleans—Richard W. Gates.†

Oswego—_Wm. Duer,_† E. B. Judson.†

Oneida—Luke Hitchcock, Joseph Hallock, Calvin Dawley, Nathaniel Odell.

Onondaga—Moses D. Burnett, David Munroe, Wm. Taylor, Wm. Fuller.

Orange—Gideon W. Cock, Lewis Cuddeback, Robert Sly.

Otsego—_Levi S. Chatfield,_ Joel Gillet, Olcott Chamberlain.

Putnam—

Queens—John W. Lawrence.

Rensselaer—_W. H. Van Schoonhoven,_† Claudius Moffit,† John Tilley.†

Richmond—Israel Oakley.†

Rockland—Edward D. Noyelles.

Saratoga—Abijah Peck, jr.† Jesse H. Mead.†

Schenectady—Abraham Peano.†

Schoharie—Nicholas Beekman, Jacob C. Skillman.

Seneca—Daniel Holman.

Steuben—_Andrew G. Chatfield,_ Wm. S. Hubbel, Samuel A. Johnson.

Suffolk—Alanson Seaman, Josiah C. Dayton.

Sullivan—Wm. F. Brodhead.

St. Lawrence—_Zenas Clark,_ Solomon Pratt.

Tompkins—Levi Hubbel,† Alpha H. Shaw.†

Tioga—Washington Smith.

Ulster—George G. Graham,† Conrad Brodhead.†

Washington—E. D. Culver,† Reuben Skinner.†

Warren—George Sanford.

Westchester—Horatio Lockwood, Joseph T. Carpenter.

Wayne—Esbon Blackmar,† John M. Holley.†

Yates—Herman Chapman.

* † Whig.

Little Rock, (Ark.) Oct. 14th.

The river took a sudden rise on Sunday, and has risen ten or twelve feet; which enabled the steamboat Cherokee to pass down on Sunday night for New Orleans, having on board one company of the 4th U. S. Infantry, under command of Capt. Morrison, on their way to Fort Jesup, where they have been transferred by a recent order of the Secretary of War, to relieve companies D and E of the 3d Infantry, ordered to Florida.

Among the passengers on the steamboat were Capt. Page, of the U. S. Army, with a delegation of 14 or 15 Seminole Indians and negroes, from the Indian country who are proceeding to Florida for the purpose of endeavoring to persuade their hostile brethren in that region to cease hostilities and emigrate with them to the country selected for their nation in the West. All the persons that compose the delegation were opposed to emigrating and left their native land with the greatest reluctance; but, since they have explored the country where they are located, they have become perfectly reconciled, and declare they would not exchange it for the one they left. They are the first of the emigrants who have returned, and they voluntarily accept the offer to revisit Florida, (leaving their wives and children as pledges of their fidelity,) for the purpose of removing the erroneous impression imbibed by their hostile brethren, and endeavoring to induce them to emigrate with them to the far West, where they may still hope to exist and be respected as a nation.

It is to be hoped that the representation that they will make, will have the desired effect, and cause the hostile bands who still hold out in Florida, to lay down their arms and immediately emigrate to the fine country appropriated for them towards the setting sun.

Capt. Armstrong is associated with Capt. Page in conducting this important and delicate negotiation and from our knowledge of their experience and discretion, we feel assured that it could not be entrusted to better hands.—_Gazette._

New, Cheap, and Valuable Publication.—Four hundred pages, 8vo, fine paper, handsomely bound. Price only two dollars.—The subscriber respectfully invites the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above new, cheap, and splendidly illustrated work. Published and for sale, at No. 122 Nassau street, New York City.—Its features are better defined by the title:

Two hundred Pictoral Illustrations of the Scriptures consisting of VIEWS IN THE HOLY LAND, together with the most Remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the Old Masters; the landscape scenes made from original sketches taken on the spot, with full and interesting letter-press descriptions, devoted to an explanation of the objects mentioned in the Sacred Text.

The present work differs from all others ever published in this country. The immense treasures of Art which the great Painters have bequeathed to us on Sacred subjects, are here opened to all, as far as they are capable of being diffused through the medium of wood-engravings. Among our numerous embellishments, will be found the celebrated _Cartoons of Raffaelle_, and the series of PROPHETS, so magnificently portrayed by MICHAEL ANGELO in the _Sistine Chapel._

SUMMARY.

Steam Ship President.—This vessel left New York on the third inst., and encountered head winds which increased to a severe gale. On the seventh, having been out four days and having run only 300 miles, the gale still continuing and a very rough sea, Capt. Keane assembled his passengers and communicated to them the fact that there remained only sufficient fuel on board the ship for fourteen days consumption, and that in his opinion it would be running too great a risk to proceed on the voyage under such circumstances, as there was a prospect that the gale might continue several days longer, in which case it would be impossible to reach England with the amount of coal on board, and that the interest of all concerned required them to return to New York and take in a supply of coal, and then resume the voyage. The passengers concurred in this view of the subject and the ship returned to New-York. By a statement signed by all the passengers, Capt. Keane's policy is fully justified. The President proved herself a perfectly safe seaboat not having received the least damage during the gale. Much praise is bestowed on the officers for their attention to their duty. In consequence of the severity of the gale, six of the crew were confined by illness and one died. The consumption of coal was from 35 to 40 tons per day. The President, it will be remembered, had a very long passage out the last voyage she made before the present, in consequence of which, her former commander (Capt. Fayrer,) was dismissed and the command devolved on Capt. Keane. This circumstance will add to the mortification attending the present misfortune.

Another Steamboat Explosion.—The steamer Le Roy, plying between Iola and Chattahoochee, exploded on the 28th of October, nearly opposite Blounts Town, killing six persons and wounding four more. After the explosion the boat took fire and burned to the waters edge. Nothing was saved but the mail, which was blown on to the forecastle. After the explosion, a gentleman of the name of Tapper went on board to render assistance to the wounded and to recover the bodies. Having succeeded in getting them on board the yawl, he was left on the wreck in imminent danger—the flames spreading with fearful rapidity. The yawl returned just in time to save his life. Much praise is bestowed on him for this philanthropic act. The mail was rescued by a Mr. Sutton and conveyed to its destination by the steamer Louisa.

Sudden Death.—Last Monday, as the steamer New Philadelphia was leaving the Chesnut street wharf, Philadelphia, an elderly gentleman named Newlin, while in the act of shaking hands with his son, R. Newlin, and bidding him farewell, fell down and expired instantly. His death is attributed to apoplexy.

Diminution of Crime in Ireland.—The following are from the homicide charges in the constabulary returns: In 1836, 141; in 1838, 125; 1840, 69 The decrease has equally taken place in crime in general.

A Rusian Cattle Fair.—The fair of St. Onousfre, which lasts four weeks, has this year been numerously attended. The Cossacks and Cabardians, brought in 30,000 wild horses. It also collected 10,000 horses of the finest breeds, 50,000 oxen, cows, bulls, and heifers, 100,000 sheep, and 10,000 swine.

A Valuable Lamb.—The Duke of Richmond lately offered Mr. Jonas Webb nearly $700 for a male lamb, which the latter refused.

Glasgow College.—We understand that Dr. Chalmers is a candidate for the chair of divinity in the University of Glasgow.

Liberal Donation.—The London Sunday School Union have appropriated _one hundred pounds_ to the board of the American Sunday School Union, to be distributed in books to the destitute schools in the valley of Mississippi.—_Zion's Her._

The oldest soldier in the Polish army recently died at Warsaw. His name was Felix Kymkiewiez, and he was one hundred and twenty-three years old.

It is now well authenticated that the Rothschild's hold a mortgage of the Holy City, a circumstance that gives extraordinary interest to the movements of the Jews, and to the signs of the times.

Fire.—The blacksmith shop of Mr. Ulysses Heberd, in Homer, was destroyed by fire last night. Loss about $1,600. Insurance, $850.—_Cortland Whig Nov. 10._

New American Coin.—The United States Mint is engaged in coining a new American dollar, none of which are yet, but soon will be in circulation. The new coin is of a smaller diameter, and consequently more convenient than the Spanish coin, and is altogether better executed. It is a fact not generally known, that three or four years ago a new die was got up, the coins from which looked so outrageous that it was broken. We hope they have done better this time.

Shocking Accident.—On Monday last, as Dr. David Palmer was delivering a lecture on chemistry, in Pittsfield, he inhaled some concentrated sulphuric acid, owing to the breaking of some of his apparatus. Soon afterwards, he was unable to breathe through his mouth or nose, and an incision was made into his windpipe, by which means he was living on Tuesday morning, although there were faint hopes of his recovery. He is President of the Medical School, and Professor of Chemistry and Materia Medica in the Berkshire Medical School.—_Bos. Transcript._

The U. S. Government has now building at the Navy Yard in Philadelphia, a steam war frigate, which will be in readiness to launch in about two months. She will be rigged as a ship; will require 200 men; her ordinance, 42 pounders, and 2 bombs to throw ten-inch shells; burthen, 1700 tons; length, nearly that of the President, 224 feet; extreme breadth, 40 feet; depth, 23 feet 6 inches. There is also a similar one in process of construction at the Navy Yard, Brooklyn.

Intemperance in Russia.—Nearly a fourth part of the revenue of Russia is derived from the sale of spirits. This sale is kept entirely in the hands of the imperial government. The outspread wings of the Russian eagle are over the door of every gin shop in every village throughout that vast empire. Brandy is the only spirit of which traveler's make mention. Mr. Pinkerton calculates, that "the enormous quantity of eigh-two millions of gallons of brandy alone are drank every year by the peasantry of that empire." The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however, it must be remembered, that parliamentary returns give THREE gallons of spirits as the average quota of every man, woman, and child, throughout that part of the realm.—_Boston Recorder._

Oliver Ames, of West Bridgewater, Mass., commenced life by making a dozen shovels, which he took to market in a wagon. He now owns three extensive factories at Easton, Baintree, and West Bridgewater—employs 60 workmen, and has four teams to carry his shovels to market. His profits are $20,000 annually. He commenced life without a dollar.

Mr. Buckingham, the traveler, and his family, have returned from the British Provinces to this city, for the purpose of taking passage in the President. He has spent three years on this side, and has visited every state in the Union, except Florida and Arkansas, from one of which he was prevented by sickness. He must carry with him the materials of as interesting and profitable lecturing on America, as he has delighted us with on Palestine. His honesty will exempt him from the grade of Hall and Trollope, &c.

An Anti-Slavery Congress at Washington.—Hon. Thomas Morris, late United States Senator, has written a letter projecting a convention of delegates from the Anti-Slavery Societies of each free state, to sit at Washington during the next session of Congress; to form an organized body, holding daily sessions, to collect all possible information on the subject of slavery: to note with accuracy the proceedings of Congress and public men: and to take appropriate measures for advancing the great project of emancipation. Conventions similar to this, for various objects, have frequently been held at London during the session of Parliament; one quite recently on the Abolition question.—_N. Y. Evangelist._

Abdication.—It is a rare event we have to chronicle—the voluntary abdication of a reigning monarch. The king of Holland, preferring peace to power, has chosen to resign his crown; the possession of which was legally incompatible with an object he has long cherished,—marriage with an accomplished lady, who is also one of his subjects. Possibly, however, he has, if the saying of the wise man have truth, only laid aside one to take another and better: for "a virtuous woman is a crown to her husband."—_N. Y. Evangelist._

Cure for Stammering.—Those, (a correspondent assures us) who suffer under the distressing affliction of an impediment in their speech, may be effectually cured—where there is no malformation of the organs of articulation—by _perseverance_ for three or four months in the simple remedy of _reading aloud with the teeth closed_ for at least two hours in the course of each day. The recommender of this simple process adds: "I can speak with certainty of the utility of the remedy."—_Literary Gazette._

Mummies.—Mr. Buckingham thinks the Catacombs of Egypt contain more human bodies than there are people now living on the globe. These mummies are now wholly destitute of any animal matter. It has all changed into a resonous substance, or decayed. They are taken from the catacomb to be exported, and to be used for fuel. The finest are exported whole as objects of curiosity for museums. Certain parts, as the inside of the head and chest, are sold as a drug, and the back bone is ground into powder for a paint, which is highly prized by artists.

A society has lately been formed in London for the purpose of preserving Oriental literature, and causing texts of standard works in every branch of Oriental literature, to be printed in the Syriac, Arabic, Persian, Turkish, Sanscript and Zend languages, and in those of India, Thibet, China, and the countries that lie between China and Hindostan. At present, the whole literature of Asia, with the exception of Thibet and China, exists only in manuscript—copies, therefore, can never be numerous, and must always be expensive. These difficulties will be obviated by the formation of this society.—_Bos. Mer. Jour._

Instruction of Slaves.—The Charleston, S. C. Observer, affords evidence from week to week, of an increasing interest among the most devoted Christians in South Carolina, for the instruction of the negroes and colored people. The number for Oct. 10, contains a letter from a young man, who is looking forward to the foreign missionary field, with a preference for Western Africa; in which he gives an account of his plan of conducting a Sabbath school for the slaves. As they can not read, their lessons are learned by repeating them after their teachers. He expresses the strongest interest in the salvation of his pupils. He represents them as requiring instruction in the very first truths of religion, couched in the simplest language. As to their ignorance, he says that it surprised and deeply grieved him, to find two or three instances of adults who could not tell him _who Jesus Christ is._

"The prayer of every Christian should be offered for the removal of all obstacles, and the introduction of every facility for the intellectual and moral elevation of these perishing people.—_Cong. Obs._

Melancholy Shipwreck and Loss of Life.—Our correspondent of the Barnstable Patriot, in a slip dated 6th inst., gives the following:

"About one o'clock yesterday P. M., a schooner was seen in the bay, opposite this harbor, with a small piece of foresail set, standing to the eastward; about an hour after she was seen to capsize, as was thought in attempting to wear round.—She partly righted again, when her mainmast was gone, and four men were seen clinging to her rail for about another hour, when they were all washed off.

The vessel came on shore back of Sandy Neck, about a mile from Beach Point light, and proved to be the schooner Rodney, of Boston, Libby, master, bound from Belfast to Boston, with a cargo of leather, potatoes and spars. There is a large quantity of the leather, which the people upon the beach are getting out to-day and saving. When the vessel first struck the shore her foremast also went overboard, and she beat up, as the tide came, a complete wreck. There was, and still is, a tremendous sea running, which made it utterly impossible to render them the least aid from the shore.

She was owned, as appears by the papers, which were saved, by David Goddard and others of Boston.

NOTICES.

A PROCLAMATION,

BY WILLIAM H. SEWARD, _Governor of the state of New York._

God has been pleased to preserve our lives during another year, and to bless our land and make it very plenteous. Health, peace, and liberty have dwelt among us, and religion has ministered her divine counsels and consolations. No danger has menaced us from abroad, nor has the alarm of intestine commotion, sedition or tumult, disturbed the quiet of our dwellings. The clouds have not withheld from the earth their timely rain, nor the sun its genial heat.—The plough has not been stayed in the furrow, nor has blight or mildew diminished the abundant harvest.

We have exhibited to the world the sublime spectacle of millions of freemen, carefully discussing the measures and policy which concern their welfare, and peacefully committing the precious trust of their interests and hopes to the care of their chosen Magistrates. While our confidence in the stability of Republican Institutions is thus strengthened, their benign operation has been manifested in the sway of mild and equal laws, the enjoyment of equal privileges by all classes of citizens, the security of personal rights, and the intellectual and moral improvement of society.

In remembrance of these signal and manifold blessings and privileges, it becomes us to lift up our hearts and ascribe all the power and glory to Him, who looketh down from Heaven and considereth all them that dwell upon the Earth. I do, therefore, in pursuance of a custom sanctioned by the People, set apart and appoint THURSDAY, the Seventeenth day of December next, to be observed throughout this State as a day for the annual offerings of PRAISE, THANKSGIVING and PRAYER. I respectfully recommend to my fellow citizens to abstain from all secular occupations on that day, to gather themselves in their solemn assemblies, to render to our Heavenly Father the homage of hearts softened and warmed by his unbounded goodness, to commit to his tender care the poor, the neglected and the oppressed, and to supplicate a continuance of his favor to this People throughout all generations. However we may be separated by opinions or [illegible] all the citizens of the Republic have equal political rights and have the same motives to desire its [illegible] happiness and perpetual prosperity. The Church of the living God is one, and embraces all those who [illegible] of the Redeemer's everlasting Kingdom.

Given under my hand and the privy seal of the State, at the city of Albany, this [illegible] day [L. S.] of November, in the year of our Lord, one thousand eight hundred and forty.

WILLIAM H. SEWARD.

By the Governor.

SAML. BLATCHFORD, _Private Secretary._

MARRIED,

In this town, on the 19th inst., by Z. T. B[illegible], Esq., Mr. CHARLES MCGRAW and [illegible] LYDIA ANN, daughter of W[illegible] J. M[illegible]

LIST OF LETTERS,

Received at this office for the week ending November 17th.

Joshua Vincent, (all right.) A. T. Pierce, [illegible] Freeman Fellows, (we will comply with your request.)

LIST OF RECEIPTS,

For the Register for the week ending November 17th.

G. P. Maxson, $8.65, or Nathaniel Hungerford, $2, Wm Conn, Edward Bliss, Horace Dwight, Ephraim Grey, Israel Willcox, Lorenzo Jones, $1 each. Lucy E. Child, .65. Edward Smith, $1. J. M. Converse, $1 Freeman T. Fellows, $1.

ADVERTISEMENTS.

CAUTION.

MY son, George Marshall, a boy 17 years old, left home about four weeks since. This is to forbid all persons harboring or trusting said boy, as I will pay no debts of his contracting after this date.

Any person disregarding this warning, may expect to suffer the penalty of the law.—Otselic, Nov. 10, 1840. THOMAS MARSHALL.

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, & east of & adjoining the road or street leading north from said village past the Inn of Ira G. B[illegible], the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Short-house lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the family of the deceased. Said lots are to be bounded on the West by said road or street, and on the North and South of each by the several fences that now enclose them, and to extend East far enough to strike a line to be continued north from the north-east corner of the home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale.—De Ruyter, Nov. 13, 1840.

[37w6] JOHN MAXSON, _Administrator._

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the FARMER'S EXCHANGE.

De Ruyter, Oct. 26.

500 PIECES CALICO, of every variety of pattern, Prices from 6 to 31 cents per yard, at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in _Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,_ except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro' Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	1
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St. Albans	1
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk. Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 8a1
Red Back Money	3-8a1
Millers Bank, Clyde	20
Farm Bank, Seneca co	20
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3
East of New Brunswick	3-8
Farm. & Mec. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-4
Schuylkill Bank	broke
Towanda Bank	4
Honesdale Bank	4
Susquehanna co.	4
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a6
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3 3-4
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	4
MICHIGAN	
CANADA	3a5

PRICE CURRENT.

ASHES. Pot, per cwt	5,25
Pearl	6,00
FISH.—Mackerel No 1. bbl.	13,62
" No 2	10,62
" No 3	6,37
Shad	9,50
FLOUR.—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	3,25
Indian Meal	3,25
GRAIN.—Wheat, Northern	1,00
" Western	—
Rye	,60
Corn 56lbs,	,57
Barley do,	,65
Oats	,40
Beans, per tierce	13,00
MOLASSES gal.	,36
OILS.—Whale	,30
Sperm, Fall	1,00
" Winter	1,13
PROVISIONS.—Beef, Mess	12,00
" Prime	8,00
Pork, Mess	15,00
" Prime	13,50
" Fresh, per cwt.	8,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL.—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the Christian Mirror.

THE BAPTISM.—Matt. iii.

He stood upon the Jordan's sacred shore—
That latest prophet of an ancient race,
In form and spirit like that seer of yore,
With double portion of prophetic grace;
A simple sandal clasp'd his foot around,
And close, his raiment rough, a leathern girdle bound.

His locks, unshorn, flow'd down with reverend air,
Parting and falling from a brow sublime,
No trace of human passions lingered there,
No impress that belonged to earth and time;
His eye, serene, the spirit seemed to trace
Of those who gathered there to seek baptismal grace.

Then came there ONE, with meek and lowly air;
No doubtful symbol of the soul within,
And yet a holy dignity was there,
That own'd no fellowship with earth and sin;
Abased the prophet stood—"I need to be
Baptiz'd of Thee"—he said—"and comest Thou to me!"

"Suffer it now;"—with sandal thrown aside,
Awe-struck, the obedient prophet bowed assent—
To heaven he look'd—and to the rolling tide
Moved down—the rite performed, they upward went;
The bank regained—Heaven's drapery disappeared,
And through the parting clouds the Father's voice was heard:

"This is my Son—my well-beloved Son!"
Straight from the unveiled portals of the sky,
In dove-like form, appeared that Holy One,
Anointing Christ for his high destiny;
Unction divine! and without measure given,
A world of guilty souls to reconcile to heaven.

ELIZA.

MISCELLANEOUS.

From Chamber's Edinburgh Journal.

FALLACIES OF THE YOUNG.

In the scenes of human life presented to our observation, it appears obvious that there is a constant struggle going forward betwixt two great divisions of society—the aged and the youthful. Each of these parties act upon opposite principles. The old have found by experience that no good can be obtained, no permanent comfort secured, without the exercise of a great deal of cool judgment and prudence. They abound in recollections of innumerable instances in their past lives, in which they lost anticipated advantages by precipitency, and gained them by a cautious and patient line of conduct. They remember that, at every step in their career, they were impeded by the hurrying advance of others, or withheld by those who placed their sole enjoyment in gratifications by the way: In fine, they can describe that it was only by the due *control of the passions*, that they were enabled to succeed in their endeavors to obtain a competence, or respectable independence.

The young, on the other hand, know almost nothing from experience. They start in the race of life with the most transcendent ideas of their own importance and abilities. Nobody that ever lived was half so clever as they are, and all the rest of the rising generation are fools in comparison with them. They will soon show the world what can be done by their cleverness in business, and they have no doubt but the whole town will very speedily be brought to admire their talent, and hasten to support them in their project. And as for foundering in their schemes, that is quite impossible, they defy the most cunning sharper to cheat them; and they know perfectly well the vicious temptations which they ought to shun. Just let them alone, and give them a fair field, and they will show what can be done. All mankind have been wrong from the beginning of the world, and it is they who will put them right.

Such is the nature of those vague notions which more or less affect the conduct of many young men entering upon a scene of active exertion, in which they are left to pursue the courses they choose to follow. It may be remarked that at no period of life are people more adverse from advice, than when they are thus let loose from the restraints of boyhood. To the admonitions of guardians, friends, or fathers, they listen with apathy and turn away without being convinced. To the anxious proffered advice of an aged parent they most likely reply, "Well, father, that is all very true you say; but the world is now greatly changed since your young days, and the same measures will no longer succeed. There are ways of doing things now-a-days that you have no proper idea of; and just give me a trial, and I will soon astonish you with my skill and management." Of course the old man withdraws his fatherly cares from the ingenious youth—perhaps only thinking of him afterwards as in a certain sense lost, or only brought to a painful knowledge of his existence by the calls privately made upon him for pecuniary subsidies.

To whatever degree of loftiness the pretensions of the young man may have aspired, it is not long before he begins to suspect that the world is neither so silly nor so easily prevailed upon to second his views as he imagined. Presuming upon his innate knowledge of mankind, in all their various classes, he affects an excess of liberality in his dealings. He enters into acquaintance with any body, provided they have but a genteel look; implicitly gives credit when sought for, does not heed lending a few pounds when craved with a confidential air; and even becomes security for several of his dearest friends. It is generally seen that he also reckons with an amazing degree of confidence on the effects of his personal appearance. Every thing about him is to attract universal admiration. The elegant contour of his hair; his handsomely made coat; the peculiar genteel color of his gloves, the graceful droop in the chain of his watch, which he hangs around his neck in the most approved fashions—are all in his estimation to be at once productive of envy among his competitors, and the cause of the deepest admiration and love among all the young ladies who have the happiness or misery to behold him. The wise and accomplished young man further prides himself on his speculations in business. He tries to carry on trade by a sort of slight of hand, or by being up to every thing. Yet, somehow, he finds all will not do. His friends turn out unsubstantial visions; his elegant appearance fails entirely in gaining him either their credit or respect; his means vanish in schemes which are proved to be unutterably ridiculous; and he at length makes the notable discovery that other people are just as wise as himself. Thus, every succeeding year of his life, the young man thinks less and less of his abilities, or power of swaying the world to his wishes. He learns by dreary experience, that after all, dullness with prudence gets on much better than activity and heedlessness Above all, he finds that there is no possibility of attaining any great and profitable end without accomodating himself to a thousand petty circumstances that occur—without ministering the prejudices or prepossessions of—without submitting, perhaps, to many supposed contumelies and neglects—without manifestly breasting every succeeding wave of adversity that threatens to swallow him up.

So common is the fallacy of self-sufficient cleverness among the youthful, and the corresponding disregard of advice from the aged, that it would almost appear as if our race were, in this manner, by a provision of nature, doomed to be retarded in its advancement towards perfection. If each generation were to start with the full advantage of the experience of one which preceded it, it is impossible to conceive the height of prosperity and happiness at which mankind would have already arrived. But it seems to be nearly as difficult to endow with the wisdom of three-score the youth of five and twenty, as it is to train the muscles of a child of six years old to the energy and endurance of a full grown man. As the body acquires strength in a regular gradation, so the mind also attains improvement by degrees. Nevertheless, we do not despond over the case of those who naturally repel admonition from their predecessors. There is at least one form in which good council presents itself without any circumstance which predisposes men to despise it, and that is the writings which the industry and learning of ages have now largely accumulated, and which the art of printing is daily extending. It is from the reiterated efforts of the press that we are principally to look for amelioration in the tempers and the behavior of the people. In proportion as the young indulge injudicious reading, they will learn to reflect soundly; to see the absurdity of closing their understandings against deductions drawn from familiar examples of ruin produced by self-conceit, and impassioned heedlessness.—They will thus, to a certain degree, acquire that which will stand them in the stead of experience of those who have gone before them. In the same measure, by being extensively acquainted with the abilities of others—the cleverness of their predecessors, as well as of their neighbors, they will think less of their own acquirements, and put less value on their own capabilities.

Sometimes we see yonng men less headstrong than those referred to above. A few seem to step at once, as it were, into the sagacity of the aged, and they prosper in proportion as their conduct is regulated by the admonitions of prudence. The success of such is found to have resulted chiefly from the due regulation of their passions; for in this mainly lies the secret of advancement in society. They engage in their occupation with coolness and deliberation, watching opportunities for doing good, and guarding against the false steps which have precipitated others from the eminence they had partially gained. While a great portion of the young and thoughtless are drooping from the ranks and disappearing, and the aged are naturally falling away from among men, they are wisely and steadily pursuing their course; shutting their eyes and ears to the various allurements which beset them; against the pretended friendship of the vicious; against the turbulence (it may be) of their own passions; and thus, by the time they reach a mature manhood, they are in possession of those comforts and those honorable stations, which are the reward of sobriety and probity.

From the Ladies' Companion for November.

A MOTHER'S LAST PRAYER.

BY ANN S. STEPHENS.

"First our flowers die—and then
Our hopes, and then our fears—and when
These are dead the debt is due,
Dust claims dust—and we die too."

I was very young, scarcely beyond the verge of infancy, the last and most helpless of three little girls who were gathered around my poor mother's death-bed. When I look on the chain of my varied existence—that woof of gold and iron woven so strangely together—the remembrance of that young being who perished so early and so gently from the bosom of her family, forms the first sad link which gives forth a thrill of funeral music when my heart turns to it—music which became more deep-toned and solemn as that chain is strenghtened by thought, and bound together by the events of successive years. The first human being that I can remember, was my invalid mother, moving languidly about her home, with the paleness of disease sitting on her beautiful features, and a deep crimson spot burning with painful brightness in either cheek. I remember that her step became unsteady, and her voice fainter and more gentle, day by day, 'till, at last, she sunk to her bed, and we were called upon to witness her spirit go forth to the presence of Jehovah. They took me to her couch, and told me to look upon my mother before she died. Their words had no meaning to me then, but the whisper in which they were spoken thrilled painfully through my infant heart, and I felt that something very terrible was about to happen. Pale, troubled faces were around the death-pillow—stern men, with sad, heavy eyes—women overwhelmed with tears and sympathy, and children, that huddled together shuddering and weeping, they knew not wherefore. Filled with wonder and awe, I crept to my mother, and burying my brow in the mass of rich brown hair that floated over her pillow, heavy with the damp of death, but still lustrous in spite of disease, I trembled and sobbed without knowing why, save that all around me was full of grief and lamentation. She murmured, and placed her pale hand on my head. My little heart swelled, but I lay motionless and filled with awe. Her lips moved, and a voice, tremulous and very low, came faintly over them. Those words, broken and sweet as they were, left the first dear impression that ever remained on my memory—"Lead her not into temptation, but deliver her from evil." This was my mother's last prayer! in that imperfect sentence, her gentle voice went for ever. Young as I was, that prayer had entered my heart with a solemn strength. I raised my head from its beautiful resting-place, and gazed awe-stricken upon the face of my mother. Oh, how an hour had changed it! The crimson flush was quenched on her cheek, a moisture lay upon her forehead, and the grey, mysterious shadows of death were stealing over each thin feature, yet her lips still moved, and her deep blue eyes were bent on me, surcharged with spiritual brightness, as if they would have left one of their vivid, unearthly rays, as the seal of her death-bed covenant. Slowly as the sunbeam's pale at nightfall from the leaves of a flower, went out the star-like fire of those eyes; a mist came over them, softly as the dews might fall upon that flower, and she was dead. Even then, I knew not the meaning of the solemn change I had witnessed, but when they bore me forth from my mother's death-bed, my heart was filled with fear and misgiving.

All were overwhelmed with the weight of their own sorrow, and I was permitted to wander around my desolated home unchecked and forgotten. I stood wondering by as they shrouded my mother, and smoothed the long hair over her pale forehead.—Silently I watched them spread the winding-sheet, and fold those small pale hands over her bosom, but when they closed the blinds, and went forth, my little heart swelled with a sense of unkindness in shutting out the sunshine, and the sweet summer air which had so often called a smile to her pale lips, when it came to her bed, fragrant from the rose-thickets and the white clover field, which lay beneath the windows they had so cruelly darkened. The gloom of that death-chamber made me very sorrowful, but I went to the bed, turned down the linen, and laid my hand caressingly on the pale face which lay so white and motionless in the dim light. It was cold as ice. I drew back affrighted, and stealing from the room, sat down alone, wondering and full of dread.

They buried her beneath a lofty tree on the high bank of a river. A waterfall raises its eternal anthem near by, and the sunset flings its last golden shadows among the long grass that shelters her. I remember it all—the grave with its newly-broken sod—the coffin placed on the brink. The clergyman, with his black surplice sweeping the earth, and the concourse of neighbors gathered round that grave, each lifting his hat reverently as the solemn hymn swelled on the air, answered by the lofty anthem surging up from the waterfall, and the breeze rustling through the dense boughs of that gloomy tree. Then came the grating of the coffin as it was lowered into its narrow bed, the dull, hollow sound of falling earth, and those most solemn words of "dust to dust, and ashes to ashes." With mournful distinctness were all these things impressed on my young mind, but my mother's last prayer is written more forcibly than all in characters that but deepen with maturity. It has lingered about my heart a blessing and a safeguard, pervading it with a music that cannot die.—Many times, when the heedlessness of youth would have led me into error, has that sweet voice, now hushed for ever, intermingled with my thoughts, and, like the rosy links of a fairy chain, drawn me from my purpose. Oft, when my brow has been wreathed with flowers for the festival, when my cheek has flushed, and my eyes have sparkled with anticipated pleasure, have I caught the reflection of those eyes in the mirror, and thought of the look which rested upon me when my mother died—that broken supplication to Heaven has come back to memory, the clustering roses have been torn from my head; sad and gentle memories have drank the unnatural glow from my cheeks, and my thoughts have been carried back to my lost parent, and from her, up to the Heaven she inhabits. The festival and all its attractions, have been lost in gentle reflections, and I have been "delivered from temptation." Again, when the sparkling wine-cup has almost bathed my lips, amid merriment and smiles and music, has the last sad prayer of my mother seemed to mingle with its ruby contents, and I have put away the goblet, that "I might not be led into temptation." When my hand has rested in that of the dishonorable, and trembled to the touch of him who says in his heart there is no God, as that seemed to flow with his luring accents, I have listened to it, and fled as from the serpent of my native forests.

Again and again, when the throbbings of ambition have almost filled my soul, and the praises of my fellow men have become a precious incense, the still small voice of my mother's prayer has trembled over each heart-string, and kindled it to a more healthy music. In infancy, youth and womanhood, that prayer has been to me a holy remembrance—a sweet thought full of melody not the less beautiful that there is sadness in it.

From Friendship's Offering for 1841.

THE WOOD.

There is a beauty in the mighty woods,
Where silence sleeps, unstirred by Earth's rude riot:
The air heaves with a motion soft and quiet,
That soothes the spirit in its wildest moods.
List! from the thick-leaved boughs the lonely dove
Breathes out a low sweet song, that seems to borrow
Its softest tones from memory of past sorrow,
Touching all hearts, as 'twere the voice of Love!
How lovely, too, yon sky!—its bright blue dome
Is seen through openings of the mingled trees;
The sunlight pierces their intricacies,
Brightening the flowers and their dusky home;
Like *Hope*, that white-winged angel, making glad
A human heart, long desolate and sad.

"I WON'T BE A NUN."

A singular romantic affair has just been brought to our notice, namely, that of a female sailor, having arrived here some days ago in the ship Bucephalus. We understand that she is a very comely, interesting girl of eighteen, the daughter of a British officer, and related to an English nobleman, who having the misfortune to lose her mother at an early age, was placed in our English convent, with the view ultimately of taking the veil. Whilst a boarder in this place, she for the sake of her health, visited occasionally some friends in the neighborhood, where, in the house of one, she first met the object of her attachment, now an officer in one of the native regiments. Subsequently she was consigned to a convent in Dublin, to the end that she should take the veil. Here she remained some months: but resisting every argument to induce her to do so, privation, suffering and cruel treatment at the hands of the lady superior were her lot; she fell sick and was conveyed to a hospital, whence through the connivance of a young English lady, an inmate of the convent, who supplied her with the means, she made her escape in the disguise of a boy, and formed the resolution of coming out to Bombay, in search of the young officer above mentioned. We are told it could occupy a volume were we to recount all her wanderings, and the suffering and privations of the poor young creature in her endeavors to get on board a ship bound for Bombay. This at last she accomplished. A few days after the ship sailed, "the strange boy on being questioned by the Captain whence he came, proved to be a young lady; a cabin was humanely allotted to her at once, and she was treated exactly as a lady passenger.

"Truth is strange—stranger than fiction."

and here is romance in real life that decidedly elucidates the saying of the poet. We understand this young lady's history has excited some considerable interest and admiration among the society in Bombay.—Probably the whole ample page of fiction could not present an instance of greater determination and constancy than is exemplified by this case.—*Bombay Times.*

From the Health Journal.

DEATH FROM TIGHT-LACING.

I have seen and am much pleased with your paper, and doubt not it will do much good. I hope for it an extensive circulation. In one of the late numbers you call for *facts*, whether communicated in elegant language or not. I have recently learned one to which I gave all possible publicity, and have told it in almost every circle of the young in which I have since found myself. Two weeks since, while on a visit to the house of a respectable, long-experienced physician, in one of the southern boundary towns in New Hampshire, he gave me in substance the following account, as near as I can recollect.

He was called, a week or two previous, to visit a young female, I think, over twenty years of age, who was distressingly ill of a complaint of the lungs, laboring under great difficulty of breathing, and which his discrimination led him at once to impute to a long-continued practice of *tight-lacing*—a practice which is slaying its thousands and tens of thousands in our enlightened land. There was, in his opinion, an adhesion of the lungs to the chest, and a consequent inflammation, which had proceeded to such a height that death was inevitable. Little or nothing could be done. The poor girl, after a few days of acute suffering, fell a victim to—(what shall I say! I am unwilling to wound the feelings of her friends)—her own folly and vanity. It could not be *suicide*, because no such result was contemplated, though the deed was done by her own hand. We can call it by no softer name than *self-slaughter*, for such even an external examination of the body proved it to have been. The shoulder blades were found to be literally lapped one over the other; the false ribs had been so compressed, that a space of only about an inch and a half remained between them; and so great was the curvature of the spine, which had been girded in by the cords of death, that after the corpse was laid out for interment, *two pillows* were put under the *arch* thereby formed, while the shoulders rested on the board. She was a large, healthy person, and was ignorantly led by the desire to please, to sacrifice her life at the shrine of fashion, and the prevailing false ideas of beauty of form. She was said to be of amiable disposition, and correct moral habits, *otherwise*.

My own mind was so impressed with the recital of this story, that I could hardly forbear weeping over the folly and weakness, and ignorance, and wickedness of my sex. I inwardly wished for the ability to ring this case of suffering and death in the ears of every female in our land, until their voluntarily-assumed "strait-jackets," that indicate nothing better than mental aberration in the wearers, should be voluntarily thrown aside.

FEAT OF SOME SPIDERS.—Mr. Roland Lyman, of this city, recently left a gold ring, with a piece of paper for a label, lying within it, upon his watch bench. The next morning he found that a large black spider from the ceiling overhead, had attached his web to the paper, and raised that and the ring one inch. In the course of a week he raised it *eight inches*. He was then driven away by a small brown spider. Another black one afterwards attached his web to it, and in three days raised it to the height of fourteen inches from the table; when, by some means the web was broken. The weight of the paper and ring was twelve grains.—*Lowell Courier.*

FOR THE PATRIOT.

From the Protestant Herald.

RELIGION ESSENTIAL TO OUR GOVERNMENT.

In a country so vast as ours, requiring such a multitude for the management of its affairs, and especially the direction and disbursement of its fiscal concerns, it is utterly absurd to suppose that dishonesty can be prevented in any other way than by the power of moral sentiment. If we must have men to manage the revenue of the nation and of corporations—if we must necessarily place them in contact with the glit'ering temptations of wealth, they should be yielded by the inexorable rectitude of religious honesty. The divine authority must be felt. That great sentiment of moral government, "thou God sees me," operates alike in the darkness of night and in the blaze of noon. Let it take its presiding station in the heart, and we shall confidently predict a result, honorable to piety, and safe for the interests of all. But if the Church of God—we mean all evangelical denominations—is to let go her grasp upon the consciences of men—if she is to withdraw her hands from the pillars of our great political temple—if the thunders of her own fall are ever to roll their terrible echoes in the ears of the American people, they will be the harbingers of a catastrophe to which the world can afford no parallel. It is not that we ourselves should go down and disappear like an island in the sea, and "be found no more at all," but the same billows that shall overwhelm us, will sweep away the anchor of our hopes, will swell above the shores of the world and roll their destroying might over every continent of the globe. We know indeed that patriotic enthusiasm prompts the hope, and sustains the faith, that our goodly fabric will stand "while the earth bears a plant or the sea rolls in waves." Every American heart beats responsive to that beautiful sentiment. It is a delightful prophecy, though it be not the prediction of a seer. But its fulfillment can only be accomplished by the prevalence of moral principle. It is not for the *ultimate* success of republicanism that we shall ever fear. It is not for the settlement of the once dubious question, whether man is capable of self-government for our faith is strong as the base of the everlasting hills, that if the very frame work of our political architecture were shivered to atoms, and flying upon the winds of heaven, yet liberty is destined to survive its wreck and to triumph when its ruins have mouldered away. Though the Church of God should be expelled from our shores, and though wild and utter confusion should sweep o'er us like the destroying wrath of the tornado, yet wherever American Christianity shall plant its standard, the tendencies to liberty and republicanism will invigorate and expand until the thrones, and dominions, and principalities, and powers of despotism shall crumble before them. Our fears are not, therefore, that civil liberty will ever again *finally* leave or forsake the earth. For this can only be when our history shall perish, and when the memory of our Churches untrammelled by state polities or connection, shall cease to be. But our fears are that the day may come when our nation shall forget God. When the Sabbath and its sanctions—when the Church and its devotions—when the Bible and its authority shall be alike rejected and despised. And should that day of clouds and darkness ever come—which may God arrest—we cannot avoid the conclusion that the wild horrors and frantic wrath of atheistic revolution will come upon us like the overwhelmings of a mighty sea.

MODERN PHILOSOPHY.—The late Dr. Nesbit, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy, replied: "It consists in believing every thing but the truth, and that in exact proportion to the want of evidence; or to use the words of a poet, in making windows that shut out the light, and passages that lead to nothing."

Lord Bacon wrote strongly in favor of elegant gardening. He says, "God Almighty first planted a garden; indeed it is the greatest of human pleasures. It is the greatest refreshment of the spirit of man; without which buildings and palaces are but gross handy works."

The first step towards wisdom, is to be sensible of our own ignorance, if we would not be esteemed foolish in the judgment of others, let us cast off folly in being wise in our own conceit.

I must think forever;—would an eternal train of my usual thoughts be either worthy of me, or useful to me? I must feel forever; would an eternal reign of my present spirit and desires please me? I must act forever; would an eternal course of my habitual conduct bring happiness, or even bear reflection?—*Phillip.*

The Philadelphia Ledger has given to Cincinnati the name of Pigopolis.

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh and Mariah R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O. of Mortgages, page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133.05. The premises described therein, and bounded as follows: beginning at the line of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty-six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty-six rods to the line of the road, thence north on the line of said road to the place of beginning: will be sold at public vendue to the highest bidder at the tavern now kept by J. W. Sexton, in De Ruyter, on the 15th day of May next.

Dated Nov 10 1840

LYSANIUS WOOD, Mortgagee.

Z. T. BENTLEY, Attorney. [36m6]

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 16, 1840 1tf

Cabinet Ware-House.

D. R. BURDICK.

WOULD respectfully inform the inhabitants of this town and the surrounding country that he still continues to carry on the Cabinet Business in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as [illegible] Stands, &c. &c. Most kinds of [illegible] and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, [illegible] &c. &c. will be executed on short notice.

De Ruyter [illegible] 1840 2tf

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

W[illegible] of De Ruyter [illegible]

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be [illegible] any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840 35tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner [illegible] equalled by *few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 1, 1840 23tf

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he [illegible] of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a [illegible] will find it for their interest to call at the shop in the second story of the building east of S. D. Dailey's Store, Albany street, where they can be accommodated on the shortest notice.

☞ Cutting done to order.

De Ruyter, June 16, 1840. 15m6

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 29tf

Sept. 1.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y.

BY

GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in this paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

JOB PRINTING
DONE TO ORDER, AS USUAL.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, NOVEMBER 24, 1840. NUMBER 38.

RELIGIOUS.

HOPE.

BY REV. HENRY MELVILL.

Religion gives a character to hope, of which otherwise it is altogether destitute. You will scarcely find the man, in all the ranges of our creation, whose bosom bounds not at the mention of hope. What is hope but the solace and stay of those whom it most cheats and deludes; whispering of health to the sick man, and of better days to the dejected: the fairy name on which young imaginations pour forth all the poetry of their souls, and whose syllables float, like the ærial music, in the ear of frozen and paralysed old age? In the long catalogue of human griefs, there is scarce one of so crushing a pressure that hope loses its elasticity, becoming unable to soar and bring down fresh and far-off domain, which itself creates. And yet, whilst hope is the great inciter to exertion, and the great soother of wretchedness, who knows not that it ordinarily deceives mankind, and that though it crowd the future with glorious resting-places, and thus tempt it to bear up awhile against accumulated disasters, its palaces and gardens vanish as we approach; and we are kept from despair only because the pinnacles and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be yet again deceived?—Hope is a beautiful meteor; but nevertheless, this meteor like the rainbow, is not lovely only because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul breaking loose from what is perishable; and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences, and raised again for our justification," the unsubstantial and deceitful character is taken away from hope. Hope is one of the prime pieces of that armor of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath," and it is not good that he hope for human honors, since the mean and the mighty go down to the same burial; but it is good that he hope for salvation; the meteor there gathers like a golden halo around his head, and as he presses forward in the battle time, no weapon of the evil one can pierce through that helmet.

It is good then that he hope; it is good also that he quietly wait. There is much promised in scripture to the waiting upon God. Men wish an immediate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and the best part of the answer. It exercises faith, and hope, and patience; and what better things can be done for us than the strengthening those graces to whose growth shall be proportioned the splendors of our immortality: It is good then that ye wait. "They that wait upon the Lord shall renew their strength:—they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint;" and ye must, according to the phrase of our text, wait for God. "The Lord is a God of judgment; blessed are they that wait for him." And if the time seem long, and, worn down with affliction and wearied with toil, ye feel impatient for the full emancipation—remember ye—and let the remembrance check every murmur, that God leaves you upon earth in order that advancing in holiness, ye may secure yourselves a higher grade amongst the children of the first resurrection. Strive ye, therefore, "to let patience have her perfect work." It is yet a little while, and he that shall come, will come. Be ye not disheartened; for "the night is far spent, the day is at hand." As yet there has been no day to this creation, since the rebellion wove the sackcloth into the overhead canopy. But the day comes onward. There is that edge of gold on the snow-mountains of a long-darkened world, which marks the ascending of the sun in its strength.—"Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night." Strange that morning and night should come hand in hand. But the morning to the righteous, as bringing salvation, shall be the night to the wicked, as bringing destruction. On then, still on, lest the morning break! ere hoping and waiting have wrought their intent. Who will sleep, when as he slumbers, bright things glide by, which, if wakeful, he might have added to his portion? Who will put off the armor, when by stemming the battle-tide he may gather every instant, spoil and trophies for eternity? Who will tamper with carnal indulgencies, when, for the poor enjoyments of a second, he must barter some ever-during privilege? Wrestle, strive, fight, as men who know that your labor is not in vain in the Lord. Ye cannot indeed merit advancement. What is called reward, will be the reward of nothing but God's work within you, and therefore, be a gift most royal and gratuitous. But whilst there is the strongest instituted connection between attainment here, and enjoyment hereafter, we need not pause upon terms, but summon you to holiness by the certainties of happiness. The Judge of mankind cometh, bringing with him rewards, all wonderfully glorious, but nevertheless, "one star differeth from another star in glory." O God, it were an overwhelming mercy and a magnificent portion, if we should obtain the least; but since thou dost invite, yea, command us to "strive for masteries," we will struggle—thy grace being our strength—for the higher and more beautiful.

THE MARTYRED MISSIONARY.

James Montgomery, Esq., the English poet, presided at the late annual meeting of the Sheffield Wesleyan Missionary Society. He remarked, that at the present time, all the friends of missions were deeply affected by a mournful circumstance in relation to an individual connected with one branch of the Universal Missionary Society, who had done more to call the attention of Christendom to the objects and results of the missionary enterprise, than any other man.—Mr. Williams, said he, had been barbarously murdered by the savage natives of an island to which he was anxious to give the word of life; they had slain, indeed, the greatest benefactor to their island, which their eyes had ever seen. In like manner, the missionaries in Labrador were seized and murdered; but the cause survived the fall of the first preachers, and had triumphed over the prejudices of the natives. He then adverted to the murder of a zealous missionary of their own, in the wilds of Africa. The Rev. Barnabus Shaw, "the apostle of Africa," had sent to him, (Mr. M.) one of the chapters of a work descriptive of the scenes and results of his labors, containing an account of the violent death of the Rev. W. Threllfall, and of the native converts, his companions, in Namacqualand, and requesting him to give a condensed sketch, in meter, commemorative of that fatal event. He had attempted the task; and, by the leave of the meeting, he would read them what he had written. Mr. Montgomery then recited, with much feeling, the following exquisite stanzas, composed in the circumstances and on the subject alluded to:

Not by the lion's paw, the serpent's tooth,
By sudden sun-stroke, or by slow decay,
War, famine, plague, meek messenger of truth,
Wert thou arrested on thy pilgrim way.

The sultry whirlwind spared thee in its wrath;
The lightning flashed before thee and passed by:
The brooding earthquake passed beneath thy path;
The mountain torrent shunned thee or ran dry.

Thy march was through the savage wilderness;
Thine errand thither, like thy blessed Lord's,
To seek and save the lost, to heal and bless
Its blind and lame, diseased and dying hordes.

How did the love of Christ, that like a chain,
Drew Christ himself to Bethlehem, from his throne,
And bound him to the cross, thine heart constrain,
Thy melting heart, to make that true love known.

But not to build, was thine appointed part,
Temple where temple never stood before;
Yet was it well the thought was in thine heart,
Thou know'st it now, the Lord required no more.

The wings of darkness round thy tent were spread,
The wild beasts' howling broke not thy repose;
The silent stars were watching overhead:
Thy friends were nigh thee—nigh thee were thy foes.

The sun went down upon thine evening prayer,
He rose upon the finished sacrifice;
The house of God, the gate of heaven was there,
Angels and friends had fixed on thee their eyes.

At midnight, in a moment, open stood
Th' eternal doors, to give thy spirit room;
At morn, the earth had drunk thy guiltless blood—
But where, on earth, may now be found thy tomb?

At rest beneath the ever shifting sand,
This thine unsculptured epitaph remain,
Till the last trump shall summon sea and land,
"To me to live was Christ, to die was gain."

And must, with thee, thy slain companions lie,
Unmourned, unsung, forgotten, where they fell?
O for the power the spirit of prophecy,
Their life, their death, the fruits of both to tell!
They took the cross, beneath it they lay down,
Woke, and the cross was changed into the crown.

O'er their last relics, on the spot where guilt
Slew sleeping innocence, and hid the crime,
A church of Christ amidst the deserts built,
May gather converts to the end of time:
And there with them, their kindred dust, to dust,
Await the resurrection of the just.

From the New York Evangelist.

ORGANIZED REBELLION.

The Universalists, having been completely routed from their common doctrine of no future punishment, so that they dare not preach it, now wish to be united and characterised by one grand feature—their opposition to the doctrine of eternal punishment.

Referring our readers to the exposure which Enoch is making of their creed in general, we will devote a little space to this cardinal point of union on which they choose to make their final stand.

We do this the more readily, because we are anxious to present before evangelical Christians in general, the true light in which his contest with Universalism is to be regarded.

The doctrine of universal punishment is a fundamental principle in the moral government of God. It expresses the magnitude and importance of the divine law—the infinite dignity and majesty of the authority by which it is sustained; and of consequence, the infinite baseness and moral turpitude of sin. It renders salvation impossible without an atonement; it renders the terms of mercy and the expostulations of the gospel self-consistent. It illustrates the carnal mind, which is enmity against God, and makes the whole array of divine truth appear glorious in its majestic order and proportions.

It is against the justice of God, as expressed in this righteous penalty of his holy law, that the nutural enmity of the world and of the unregenerate heart is directed. Sinners are opposed to the precept of the divine law, because it prohibits the practices in which they delight, and they are opposed to the penalty, because it compels to an entire renunciation of these practices, or to an eternal, hopeless, remediless destruction. This hostility is an expression of that supreme selfishness, which, for its own gratification, would destroy the universe and dethrone the Almighty, rather than have his law maintained, both in its precept and penalty.

Universalism is the public embodyment—the organised avowal and vindication of this enmity against God. Its professors are to be considered as having publicly leagued together, for the purpose of waging war upon the divine government, aspersing the divine character, and resisting the divine administration.

As the church of Christ is the visible soldiery of his spiritual kingdom, so Universalism presents their most open, daring, and dangerous antagonists. Infidels have the same object, which they accomplish with less trouble. But they have not organized synagogues of Satan; they have not a regularly ordained ministry for the purpose of defending the arch-apostate against the penalty under which he suffers; they do not unfurl their banner around the very altars of God, and denounce his justice, while they appropriate his name and honors to an imaginary deity.

Since, therefore, Universalism is to be considered as the most daring form of organized rebellion against the divine government, all loyal subjects of the King of kings, are bound by their allegiance to him, to wage with it an exterminating war.—While we are called upon to exercise feelings of personal kindness and compassion towards its infatuated advocates, we are bound to express without measure, our utter abhorrence and detestation of their most treasonable, rebellious, and hideous system of doctrine. By all our regard for the being, the attributes, the name, the laws, the mercy, and the grace of the triune God, we are bound to declare its hateful nature, to expose its most malignant opposition to eternal truth, and to resist its progress on every side. By all our regard for the instruction, conversion, sanctification, and final salvation of our fellow-men, we are bound, as living witnesses of the truth, to warn all men against giving the least credence to its delusive sophistries, and its abominable falsehoods.

If the Universalist Press—if the Union and Messenger, of this city, wish to attack the doctrine of eternal punishment, as the proper penalty of the divine law, or as the certain final reward of all who wilfully reject the gospel, let them bring forth their strong reasons, and make the attempt. Let them lay aside their ridiculous quibblings about trifles, and their low personal abuse, and come up if they dare, to the help of fundamental falsehood, against the word and testimony of God. Let them vindicate themselves, if they choose, against the two-edged sword, as wielded by Enoch; or let them attack, if they can, the doctrine of endless misery as the certain portion of all who persist in resisting the overtures of gospel grace. If they will maintain their organization against the truth of God, let them show themselves men, and come out with an open front against the doctrine of eternal punishment itself. We can assure them that they shall have enough to do. We will meet all their arguments as well as we can. The evangelical press in general, will not, we presume, be backward to vindicate the insulted majesty of our common Lord.

At the same time we warn them even against the desperate attempt. We assure them, that they will be found therein fighting against God. We assure them, moreover, that they will meet with an overwhelming discomfiture. The consciences of this whole nation can be secured against them. They will soon sink into that obscurity which has already settled o'er the haggard form of avowed infidelity. It is dangerous, wicked, and ruinous business altogether—we mean the business of professing, preaching, or advocating in any form whatever, this double-distilled decoction of enmity against the Most High. All we mean to say is, if they *will* do it, let them do it as honorably and decently as they can, and they shall meet with argument that shall not stoop to personal abuse, and with words that shall not be liable to be misunderstood.

MR. EDITOR.—The very appropriate remarks which you have recently made in the Register upon the sin of irreverence in our approaches to God, called up in memory the following anecdote, which, to the knowledge of the writer, is fully authentic. A little boy in the village of C——, in this State, had been hearing a somewhat distinguished revivalist, whom every body was praising, but who, withal, was remarkable for the apparent familiarity of his public addresses to the throne of grace. Among others, the little boy was asked by some one his opinion of the preacher. He replied, "I don't like him a bit." "But why?" said the individual questioning him. "I don't like to hear him pray," said he, "because *he is so saucy to God*."—*Baptist Register.*

GRACE IN THE SOUL.

This is a beautiful passage, "the grace of God that bringeth salvation hath appeared to all men"—in the promulgation of it—"teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—Tit. ii. 11, 12. If the confession of such an influence of the grace of God be enthusiasm, I glory in it. Every one has, from his very nature, an inward intuitive principle, which will not permit him to act contrary to his feelings and inclinations. Self-preservation, for instance, is intuitive, and we wonder how any person can commit suicide. Now grace in the soul is also an intuitive principle. Our eyes and our faculties exhibit to us evils, and keep us from them. Thus, when we hear the gracious and needful command, "touch not the unclean thing," we have the inward principle as believers, which causes us distinctly to obey it.

I need not the dry morals of Seneca to teach me the nature of true virtue, for the gracious instilment of true piety makes the good man. If we were but "born again," we shall know our Father, and serve him; and, therefore, when I see persons living contrary to the nature of grace, I say they have it not. I pray God I may never be so cursed as to have the power of religion suspended in me, but may I always desire to live near him, and find him near to me. If we have our minds illuminated from on high, the inward light will shine forth in praise of Him who enkindled its glorious flame. The practice must correspond with the principle. Were we to try to make ourselves holy by our own feeble resolution, we should find that we are weak indeed in opposing the force of temptation, and should be overcome by it. But if the almighty power which works in them that believe, has come down into our hearts from God himself, our obedience will be of such a nature that we can never willingly do a single thing that is evil, for grace delivers us from the love thereof—Those birds which live much in the higher regions of the air, and to repeat their songs again and again, as their well-kept plumage bears them to the skies. But those creatures that grovel in the mud, are dirty and disgusting in their habits. Could you make a lark happy amongst animals so offensive? No; neither will the child of God, whose element is "in heavenly places in Christ Jesus," be otherwise than pure and spiritual in the holy habits of his regenerate mind.—*Rowland Hill.*

DECORUM IN THE HOUSE OF WORSHIP.—Attending a place of worship a few evenings since, I could not but notice the concluding manner of their exercises, which appeared to me peculiarly appropriate, and I wish it might be adopted in all our places of religious worship. After the preacher had pronounced the benediction, there was a perfect stillness for a few moments, as though the audience were silent sending up their petition that the blessing which had been invoked might descend and rest upon them. The pew doors were then opened, and the assembly quietly retired. What a contrast between this mode and that which has been seen in some of our churches!—The apparent haste which is sometimes exhibited by adjusting the apparel, putting on gloves, overcoats, and opening the pew doors before and while the benediction is pronounced, indicates thoughts at variance with that solemnity of feeling which we have a right to expect would be cherished and evinced in the house of God. I would have charity to believe that this conduct rather proceeds from thoughtlessness on the subject, and hope that the suggestion of its impropriety will influence those who are not aware of it, to pursue a course more consistent with reverential feeling.

THIS IS NOT YOUR REST.—This earth was never designed for the Christian's home. It is a field in which he is sent to labor. Here he spends the heat of the day, and cannot find his home until the evening comes and his work is ended. If this earth had been designed for the Christian's home, it would have been made a very different place. It would not have been filled with so many snares and miseries, but would have been rendered a peaceful, quiet, holy habitation. But now God has prepared for him a better habitation, where nothing shall ever enter to disturb his rest, and where he shall feel himself forever at home. The Christian has only turned in here, like a wayfaring man, to lodge for a night; but heaven is his home where he has an eternity to spend. Eternity! eternity! O the boundless thought! How *can* we settle down in the dust as though we were always to continue here? How *can* we feel otherwise than as strangers and pilgrims on the earth?—*Griffin.*

FOR MOTHERS.

PRAYING MOTHERS.

Samuel, who became a Prophet and a Judge in Israel, was early brought to the sanctuary, and dedicated to the special service of God, by a *Praying Mother*.

Timothy, who was an eminent minister of the New Testament, and exceedingly dear to Paul, and who from a child had known the Holy Scriptures; was blest with both a *Praying Mother and Praying Grandmother*.

John the Baptist, who was filled with the Holy Ghost even from his very birth, a greater than whom had never been born of woman, was the son of a *Praying Mother*.

The pious and excellent *Doddridge* had, long before he could read, endured impressions made upon his heart, by means of Scripture prints on the tiles in the chimney, which were pointed out and explained to him by a *Praying Mother*.

The *Rev. John Newton*, who, besides all the other good he accomplished, was instrumental in the conversion of those eminently and useful men, the Rev. Claudius Buchannan, and the Rev. Thomas Scott, was himself brought to Christ by means of truth, which had been taught him in early life by a *Praying Mother*.

I recently read of a *whole family of children* in America, who were all in a remarkable manner brought under the influence of the Gospel and of the Holy Spirit. But these children had received the caresses, and been brought up under the care and instruction of a *Praying Mother*.

A few years ago the students of a Theological Seminary felt interested in the inquiry, what proportion of their numbers had been favored with godly parents. And it was ascertained that out of one hundred and twenty students, who were preparing for the sacred ministry, more than a hundred were the offspring of *Praying Mothers*.

And—to mention but one instance more—*St. Augustine*, that sublime genius, that illustrious father and great Luminary of the Church, whose fame filled the whole Christian world in the latter part of the fourth and beginning of the fifth century, was till his 28th year, only "a bitterness to her that bore him." From his own subsequent confession, he was deaf to the voice of conscience, broke away from his moral restraints, and spent his youth amidst scenes of baseness and corruption. But, in all his wanderings, that depraved young man was followed by a *Weeping, Praying Mother*. Her tears on his account watered the earth, and her prayers went up as incense before God. "Is it not possible"—said a certain Bishop, in reply to her importunity that he would endeavor to reclaim her son—"Good woman is it not possible, that a child of such tears should perish." And at length the son himself carried to his *Praying Mother* the news of his conversion, and she received "the oil of joy for mourning," and "the garments of praise for the spirit of heaviness." Not long after, as they were journeying together she said, "My son, what have I to do here any longer? The only object for which I wished to live, was your conversion, and this the Lord has now granted me in an abundant manner." Five days after, she was seized with a fever; and on the ninth her tears were forever wiped away. And wherever the name and writings of *Augustine, the great Bishop of Hippo*, have been known there also has been "told for a memorial of her," the story of the *Praying Mother*.—*Mother's Magazine.*

LITERATURE.

TO THE AUTUMN FOREST.

BY WILLIAM [illegible]

Resplendent hues are thine!
Triumphant beauty—glorious as brief!
Burdening with holy love the heart [illegible]
Till tears afford relief.

What though thy leaves be [illegible]
More [illegible] in beauteous [illegible]
Than when the notes of glad songsters [illegible]
From every greenwood [illegible]

[illegible]
Thou askest not the [illegible] thy paths to [illegible],
The dazzling radiance of those sun-lit bowers,
Their hues could not [illegible]

I love thee in the Spring,
Each crowning forest! when amid thy shades,
The gentle South-west waves her odorous wing,
And joy fills all thy glades.

In the hot Summer-time,
With deep delight thy sombre aisles I roam,
Or, soothed by some cold brook's melodious chime,
Rest on thy verdant loam.

But O, when Autumn's hand
Hath marked thy beauteous foliage for the grave,
How doth thy splendor, as entranced I stand,
My willing heart enslave!

I linger then with thee,
Like some fond lover o'er his stricken bride;
Whose bright unearthly beauty tells that she
Here may not long abide.

When my last hours are come,
Great God! ere yet life's span shall be all filled,
And these warm lips in death be ever dumb,
This beating heart be stilled,

Bathe thou in hues as blest—
Let gleams of heaven about my spirit play!
So shall my soul to its eternal rest,
In glory pass away!

From the Voice of Freedom.

A CONJECTURE.

It seems to me there is reason to believe that Western Asia will become the scenes of events deeply interesting to the civilized world. And there are events now in progress which cast their shade forward, and predict some mighty changes ni that region, once so famous among the nations. When the Turk called the Egyptians into Greece, to help to subdue that enslaved people, I suspect the long stagnant waters were beginning to move, and that Egypt would next break the Turkish yoke. So it has happened. And the great powers of Europe are combining together to stop the progress of the Egyptians, and preserve to the Turk a portion of his Asiatic dominions. Will they do it? We shall see. Two of the confederating powers, Austria and Prussia, have no direct interest in the contest. Not so the other two, England and Russia.—Long has the northern bear had his eye on Constantinople, and gradually has he been drawing towards his object, while one province of the Turkish empire after another has been seized upon and subjected to his power. And now he can smell his prey and has his paw upon his victim, will he recede and let the victim escape? He may if ulterior objects require delay, but let him once pour his troops into Asia Minor and drive the Egyptians from Syria, and who will drive him back to his northern den? England may wish to do it, but will she be able? Austria and Prussia may easily be quieted by another division of Poland; but who will divide Turkey?—England and Russia will have to settle that question. They may enter the country as allies, and fight together until the Egyptians are driven from Syria. Then what will they do? Will England withdraw her troops and leave the Russians on the road to India? Will Russia, when on the Euphrates, forget where the Persian gulf lies, and retrace her steps? or will they both withdraw their armies simultaneously? Let the armies of those rival powers once enter Syria, and Turkey must be at her disposal. The interests will clash. Russia will find it easier to reach India through Syria than through central Asia, and she will make the trial. The question of India must be settled on the plains of Syria. And those armies which entered as friends will meet as enemies. And we may see the king of the North and of the South meeting in deadly conflict. These rival powers may enlist the Jews on their side, and one or the other may attempt to re-settle them in their own land. Gog may bring his hands against them, and be cut off on the mountains of Israel, and the nations be convinced by his fall that the God of the Bible is the true God.

Without attempting to predict the final result, it seems to me that the Russians have caught the English napping, and that with the command of the Black Sea, and of Constantinople they will possess vantage ground from which they cannot be easily driven. The English by making peace with France, may command the Mediterranean, but the Russians will pour down from the north like a storm of hail, sweeping all before it. At any rate we may naturally look for events of the deepest interest in Western Asia. The waters are troubled, are in commotion, and the winds will lash them into fury, but I will not conjecture what will be the end of these movements. Of one thing we may be sure, that the stone cut out without hands, will break in pieces the kingdoms, and stand forever.

AN OLD MAN.

THE NORTHMEN.—A highly interesting discovery has been announced by the Danish Geologist, Dr Lund to the Northern Archæological Society, as made by him while excavating in the neighborhood of Ha[illegible] Bay. This discovery began with the fragment of a flag stone, covered with engraved Runic characters, but greatly injured. Having succeeded in deciphering several words, which he recognized as belonging to the Icelandish tongue, he extended his researches, and soon came upon the foundations of the houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern parts of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days' digging, found the Scandinavian God of Thunder, Thor, with all his attributes—the hammer, gauntlet and magic girdle. The society has commissioned Professor Rafn, who first established in an authentic manner, the existence of ancient relations between Iceland and North America, anterior to the discovery of that part of the world by Columbus, to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove that the ancients of the North had not only extended their maritime voyages to South America, but even formed permanent establishments in that country.—*London paper.*

LECTURE BY J. Q. ADAMS.

The Introductory Lecture, before the Society for the diffusion of Useful Knowledge was delivered by the Hon. John Q. Adams, last evening, before an immense assembly; and it was a gratifying scene that the lecture-room presented with its 'sea of heads,' each listening in rapt attention, to the venerable orator, as, with the fire of youth and the pure eloquence of the heart, he discoursed on the social nature of man, and its influence and effect on his moral condition.

Man, he said, stands alone in the wild Universe. Of all living beings he is *first*, created in the image of his Maker, but endowed with divine capacities according to his state in various ages. Primarily, man was governed by two laws—self preservation and procreation; the first regarded his physical condition solely; the second, the perpetuity of his species. From the earliest ages down to the present time, mankind had four modes of living. First, as hunters; secondly, as shepherds; thirdly, as tillers of the ground; and fourthly, as the civilized inhabitants of cities. The first was totally ineffectual towards the moral condition of man; the life was that of an individual independence; man cares nothing for his brother man: his time passes in hunting and war; in hunting beasts, and in war with his fellow man; he knows nothing beyond the illimitable forest, and its wild inhabitants; and only when the successes of the chase have depopulated one spot does he seek another. To the hunter, all nature is a thicket. He sees nothing in the aspect of nature to move him to meditate. Through the dark intersections of the forest he catches scarce a glimpse of the starry canopy or azure vault above his head. He lives for himself alone. He is the tyrant of his wife; and, in feeling as well as life, a savage.

Far different is the condition of man in the pastoral state. Besides the perils of the chase, the birds of the air, and the fishes of the sea are his delight and pleasure, and even the insects basking in myriads in the sunbeam, excite his mind to contemplation. Living on plains and vast savannahs, with the cloudless heaven above him, his mind is led to reflection; he observes the courses of the planets, and is led by them to the computation of time, and thus the pastoral life may be called the father of the science of astronomy. He chooses his favorite animals, chiefly bulls and sheep; and finally pitching a tent on the plain, he takes the first step towards a positive habitation. The laws of society, by permanence of abode, are multiplied and strengthened; woman ceases to be the slave, and becomes the choicest treasure of man. The bounties and beauties of nature are now observed with love and admiration; each mountain and river, the birds of the air and the insect hum, inspire him with ideas of the benificence of a wise Creator—and the pastoral life becomes the golden age of poetry. This is, however, an imperfect state of existence; the life is wandering, and polygamy is carried to excess among the people. Necessity, however, leads to still greater improvements, and we subsequently see man existing in the third state—as a tiller of the ground. We find him exemplifying the beauty and unity of things;—he builds him a house to dwell in; has but one wife; and acknowledges one omnipotent Creator, and God of all. Here we have the unity of permanent habitation, the unity of conjugal association, and the unity of religious worship; from these, proceed the law of prosperity and the right of inheritance, with that better feeling of patriotism, or love of country. Woman is not now as with the hunter—a slave; or as with the shepherd—a mere possession; she becomes a friend, companion, and solace, and the comforts of life are no longer dependent, but reciprocal. Attention is now directed to the mechanic arts, and then arises the true principle of divided labor—woman acts in her proper place, and man in his appointed sphere. The destructive evils of polygamy are fully felt, and the grand principle of unity, as essential to the designs of the supreme Creator is now carried into beautiful effect. The man is the husband of one wife, and the family is governed by the laws of love and justice.

Civilization, or the congregation of men into cities, is a consequence of agriculture and the arts to which it leads. Art leads to science, and invention to discovery—whilst navigation and ship-building in extended branches, are the great results.—Man's life is now one of action and meditation, and these lead to the progressive improvement of himself and others, of his country and his kind. Self-love and social intercourse are preserved in their beauty and utility. Polygamy is abolished, and man and woman live in pairs, as originally designed by an all-wise Governor of the Universe. This principle of living as recorded in history through all ages, can be clearly traced in the Holy Scriptures, and worldly theory is but a cobweb of the brain compared to the truths of the Bible. If there had never been a Revelation, what would man know of his true position in this life, or of his duty here, in relation to an hereafter? This world is but a great firmament of moral and intellectual light, which should serve to point us towards eternal glory in the life to come.

The above is a hasty and very imperfect abstract of Mr. Adam's Lecture, and it is impossible in such a sketch to do justice to the moral or biblical reasoning of the learned and devout Lecturer. He inculcated, in energetic forcible language, the virtue of chastity, and the necessity of preserving inviolate the conjugal tie—both as regards individual good and the well-being of society. The audience was transfixed by the eloquence of the venerable orator, whilst, with the strong rein of commanding words, he enforced the moral of his Lecture; and they were gratified with observing that the vigorous powers of the speaker, mental and oral, had not only been preserved through a brilliant meridian of life, but had calumniated in strength and activity towards a final close, presenting the sublime spectacle of

> "the immortal mind
> Firm as the solid base of this great world,"

and resting safely on the Rock of Ages, as its sure foundation.—*Boston Transcript.*

The Highlands.—The Gardiner (Me.) Spectator contains the following extract of a letter to a gentleman in Gardiner, from Professor Renwick, one of the Engineers engaged in the boundary survey:

"I am happy to be able to communicate to you, that the result of my operations will probably leave no other basis for the British claim, than the quibble whether the Bay of Fundy be the Atlantic Ocean. I have discovered and explored a range of mountain extending from the Bay of Chaleurs, around the heads of the branches of the St. Johns to the Temiscoutata portage, so that even on the British ground that the Highlands are necessarily mountains they can be met to advantage. The height of these mountains I can only guess at, until I make up the calculations."

Eruption of Fishes.—Baron Homboldt gives an account of a wonderful eruption of fishes that sometimes take place from volcanoes of Quito. These fishes are ejected in the interval of the igneous eruptions in such quantities as to occasion putrid fevers by the miasmata they produce. They sometimes issue from the crater of the volcanoe, and sometimes from a lateral cliff, but constantly at the elevation of two or three thousand toises above the level of the sea. Millions are seen to descend from Cotopaxi with great quantities of cold and fresh water. As they do not appear to be disfigured or mutilated, they cannot be exposed to the action of great heat. Homboldt thought they were identical with fishes that were found in the rivulets at the foot of the volcanoes, and to which he assigns the name of Eimclodus Cyclopum.—*Sailor's Magazine.*

Length of Days.—A memoir addressed to the Academy of Sciences at Munich, by Dr. Tenzen, contains the following notice of the length of days in the principal cities of Europe. At Berlin and London the longest day has sixteen and a half hours, and the shortest seven and a half hours.—At Stockholm and Upsal, the longest has eighteen and a half hours, and the shortest five and a half. At Hamburg, Dantz and Stettin, the longest day has seventeen hours and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen and the shortest five hours. At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two and a half. At Wordorbus, in Norway, the day lasts from May 21st to July 22d without interruption; and in Spitzbergen the longest day lasts three months and a half.

In Audubon's "Birds of America," published in 1835, we find the following notice of the "Saw-whet" owl:—

The little owl, known in Massachusetts by the name of the "Saw-whet, the sound of its love notes bearing a great resemblance to the noise produced by filing the teeth of a large saw. These notes, when coming, as they frequently do, from the interior of a deep forest, produced a very peculiar effect on the traveler, who, not being aware of their real nature, expects, as he advances on his route, to meet with shelter under a saw-mill at no great distance. Until I shot the bird in the act, I had myself been more than once deceived in this manner. On one occasion, while walking near my saw mill in Pennsylvania, to see that all was right there, I was much astonished to hear these sounds issuing from the interior of the grist mill. The door having been locked, I had to go to my miller's house close by to inquire if any one was at work in it. He, however, informed me that the sounds I had heard were merely the notes of what he called the screech owl, whose nest was close by, in a hollow tree, deserted by the wood ducks, a pair of which had been breeding there for several years in succession."

Navigation of the Red Sea.—It has been frequently asserted that the Red Sea is too stormy to abound either in shells or marine plants. Often too, has its navigation been compared to that of the Black Sea, in which many vessels are every year lost. None of these remarks, however, are just, for naturalists find a rich harvest of such treasures on its shores. M. Lefevre confirms the opinion of Lieut. Wellsted, and affirms positively that it may be navigated in all seasons without danger from its double line of reefs, which often facilitate the navigation by forming sheltered coves where anchorage may be obtained. Cossier, Gedda, the Archipelago of Dhalac, and the roadstead of Massowah, have already enriched the French explorers with scientific treasures."

Curious Result of Injury of the Brain.—There are instances, says Mr. Green in his lectures, at King's College, as reported in the *Medical and Surgical Journal*, where a whole class of words, nay a language, was completely obliterated from a man's memory. I remember seeing a patient in St. Thomas's Hospital who had an injury of the head. During his illness he begun suddenly to speak in a language which nobody in the ward could understand; very fortunately, in one of the most voluable moments of this patient, the milkman of the hospital was passing through the ward and listening to the sick man, who instantly recognized the Welch language. A freer communication immediately took place between the parties, and it appeared, according to the account delivered by the milkman, that the patient understood and spoke English very well, but that in consequence of the accident, the language had been fairly knocked out of his head.

Bursting of Stoves.—The Philadelphia Gazette relates an instance of the bursting of a stove from covering up the fire. It was a large common stove in the laboratory of a chemist, and had been partly filled with wet or damp anthracite coal, placed on ignited coal, and the whole covered with ashes. In an hour or so afterwards a tremendous explosion occurred, and on entering the laboratory the stove was found blown into pieces, and the pipe split asunder to the ceiling. The phenomenon is attributed to the accumulation of gas in the stove, before the fire burst into a flame, and when the flame touched it, the explosion followed. The case is mentioned as a warning to house-keepers.

The vaccine matter which was sent out from this country last Spring, was found on reaching Siam, to have lost none of its efficacy. Dr. Bradley had inoculated numbers of people, and in all cases it was found to operate favorably.

Entire devotion to interest, is an entire departure from principle.

THE REGISTER.

De Ruyter, November 24, 1840.

AN EXAMPLE.

Some years since, an agent was employed by the Seventh-day Baptist Society, to travel and collect funds for missionary purposes. That year had been rendered memorable in the denomination, by the out-pourings of the Holy Spirit. Many sinners had been brought into favor with God.

One of the churches visited by the agent had recently received very large additions. Having freely received the blessing of God; they freely gave of their substance to send the Gospel to other perishing sinners. They threw hundreds and hundreds into the treasury of the Lord.

At such times, and under such circumstances, it would be natural to expect that Christians would take pleasure in devising plans and means for extending the Kingdom of Emanuel. This subject occupied much time in conversation in the numerous families where the agent visited. At the house of an esteemed and worthy brother, the duty and privilege of Christians in reference to the conversion of the world, was remarked on freely. A little girl in her seventh year, who was somewhat remarkable for her thoughtfulness on these subjects, was observed to take a deep interest in the conversation. When the agent had taken leave of the family and retired, the little girl was seen to be weeping, and going to her mother, she embraced her, exclaiming, O! Mother, I want to do something for the missionary cause. "My child," said the mother, "What can *you* give?" "O! Mother, I will give my nine-pence, and would freely give *more if I had it*." "But," continued the parent, "you may give it another time, and that will do just as well." "No mother, I want to give it *now*, for I fear if I do not give it now I shall die before I have another chance." At her urgent solicitation, the father of E. called to the agent who was just leaving the premises, and delivered the free-will offering of this noble child. The agent was much affected by this incident, and remarked to the father, "that child will be converted to God while young."

The Agent went his way, leaving little E. to enjoy the luxury of having given all the money she possessed on earth to aid the missionary cause, (though she had not yet given herself to the Redeemer) and her parents the satisfaction which such disinterestedness in a beloved child could not fail to inspire. Whenever he found difficulty in obtaining such aid as he thought the friends of Jesus might impart, he frequently found much advantage resulting from a relation of the circumstance of E.'s liberality. In many instances he could succeed in no other way. Thus this child, by giving what she could, was the indirect instrument of bringing other and greater offerings into the treasury of the Lord, and in this sense she did more than any other, even the rich. Her conduct should be regarded in the same light as was that of the "poor widow who threw in all she had, even all her living!" And this was done too before she professed to love God!

How does this compare with the policy of many professed Christians who are always receiving from God, but never give any thing for the promotion of his cause? Does their conduct prove that they are concerned lest *they* should not do what they ought seasonably? Are they not rather afraid they shall not get and keep enough of the wealth of this world? How many there are who possess means in abundance, who do less than this child?

How much wiser was she in thus giving for so good an object, than to have spent her money in purchase of toys? How many who read this, of different ages, will emulate this example and go and do likewise? Remember there is neither work nor device in the grave to which all are hastening; therefore, *give* now while you *have*, you may die before many opportunities of giving may transpire. One word in conclusion about E. She has now reached her fourteenth year, and a few months since united with the church. She has now given her heart to God. This is the most she could give, and without which no offering could be acceptable. How many of the young will imitate her example?

Missionary.—Brother James H. Cochran is employed to travel the present year through the denomination, to raise funds and labor to excite a deeper interest in the missionary cause. How will the friends of missions treat these important claims? There are, we know, many places in our own country, as well as in heathen lands, where labor is needed; and will christians allow that labor to be neglected, or unremunerated through a want of liberality in them? If we have not entirely misjudged the character of our people, there will be no cause of complaint when the appeal shall have been made to them. We hope they will not only give as they are able; but experience much satisfaction and spiritual advantage from the visits of our Brother.

To Subscribers.—We once more request our friends and patrons who live at a distance, to avail themselves of the provisions of the Post Office law, and transact their business relative to this paper, such as transmitting money, changing direction, &c. through the Post Masters. It can be not only lawfully, but honorably done. Will they remember it?

The Minutes of the Conference & Missionary Societies have been distributed. We are extremely mortified that there was an omission of a part of the manuscript, (and an important part too) of the Hebrew Missionary Society. This escaped our observation until the minutes were sent off. The mistake is supposed to have occurred through a change of compositors. We wish to make all possible amends, and therefore insert the omitted part in this day's Register.

Report was adopted.

Documents or Communications No. 1st, 2d, and 3d were read by Eld. Wm. B. Maxson, relative to a junction with the First-day Baptists for prosecuting the Jewish Mission.

Resolved, That a union of this Board with the First-day Baptist Societies is inexpedient.

Resolved, That the Book referred to in the Executive report, as purchased by the Agent be received for the use of the Mission, and that the volume be retained by the Committee.

The Treasurer's Report was presented and read. [See Report as published in the Minutes.]

Resolved, That the Report be adopted

Resolved, That the indications of Providence are such that we deem it our duty to prosecute the objects of the Society with vigor.

Resolved, That this Society procure a Missionary to prosecute the Mission.

Resolved, That Br'n Wm. B. Maxson, James H. Cochran, Alexander Campbell, Solomon Carpenter, and Walter B. Gillett be a Committee to nominate a Missionary.

Resolved, That we now proceed to the choice of officers for the year ensuing.

Resolved, That Br. David Dunn be President, and that Br. Lucius Crandall and A. D. Titsworth be Vice Presidents.

Resolved, That Isaac S. Dunn be Recording Secretary.

Resolved, That Thos. B. Stillman be Treasurer.

Resolved, That Randolph Dunham, W. B. Gillett, and Abraham D. Titsworth be an Executive Committee for two years.

Resolved, That we adjourn to the call of the President.

Sept. 13th.—Society met at the call of the President.

Resolved, That this Society do gratefully acknowledge the favor of our brethren in the cities of New York and Brooklyn in furnishing gratuitously to Br. Maxson a home while attending to the Jewish mission.

The Committee of Nomination was called on to report.

Report was received and referred to the Executive Board. The following were the persons nominated, one of whom the Executive Board is expected to engage to qualify himself for the mission: James H. Cochran, Alexander Campbell, Geo. B. Utter, Thos. E. Babcock, Chas. Lewis, and Richard J. S. Rogers.

Resolved, That the Executive Committee's Report, Treasurer's Report and Minutes of this meeting be published.

Resolved, That the printing of minutes be paid for at the usual rate of the Printer, and that an order be given on the Treasurer for the amount.

Resolved, That Geo. P. Maxson and J. B. Wells be revising Committee.

Resolved, That the Treasurer be directed to call upon Br. Halsey H. Baker for the amount due by him on a note given, and that Br. Rogers be requested to give direction in relation to it.

Resolved, That Eld. W B. Gillett be Corresponding Secretary.

Resolved, That Thos. E. Babcock preach the introductory discourse at the next session.

Resolved, That we adjourn to meet on the 2d day before the 2d Sabbath in Sept. 1841, at Alfred.

CORRESPONDENCE.

For the Register.

Messrs. Editors.—I notice in your paper of Nov. 17, a communication upon Cotillon Parties, alluding probably to the ones about to take place in our village. As I am to participate in the parties to which your correspondent doubtless alludes, you will permit me, I hope, to answer the communication. I would say, however, that this course is not resorted to with feelings of disrespect to 'Uncle William,' but with those feelings which are prompted by an honest difference of opinion. That uncle, who ever he may be, I doubt not was influenced by the best motives which actuates the human heart; but I would ask if he fully understands the character of the Parties which he denounces. From my experience in such assemblies, I unhesitatingly say that he is mistaken if his remarks allude to those contemplated in our village.

In answering the request of his fair correspondent, he tells her that her conscience is at variance with "smiling temptations," and that she only writes to ensure his aid in resisting that evil prompter which would lead her in the midst of danger, though it promised all sunshine, and happiness, and sociability to the elicited one; and I would ask him in what consists the danger? Is it pointed out in the definition which Webster has given him of Cotillon? Most certainly not. He tells her that we are to linger in the happy amusement until the morning light breaks in upon us, moving to the sound of the life-stirring violin. But I will tell her that they contemplate no such injury to the constitution—no such weakness and folly.

Dancing, he tells her, draws them together, and he seems to darkly intimate that this is a mere cloak for iniquity. He appears to regard the judgment of "His Beloved Niece" very highly who so loves to contemplate Milton, Cowper, Young, Pollock, and other worthies, and derive the benefit to be obtained from their perusal in advising her not to be deceived by names. How greatly "she & many an honest country mother," must be obliged to him for the compliment. He asks her if an enlightened mind can find pleasure in Cotillon amusements? and I would ask him if there has not been minds that have been clothed in the deepest rays of intellectual and moral greatness who have sanctioned and participated in this harmless and beautiful amusement? He requests her to reflect what good may be done by expressing her disapprobation of these assemblies. What this good may be, I am yet to learn. He says, 'if virtuous young ladies would decide against them, they would be utterly abolished;' and are we to have characters at our Parties that are not virtuous—whose breath would contaminate the pure air, and despoil the pleasure for the good that he thus cautions her? No, I answer emphatically, and that one who would so stigmatize us must be a dupe to ignorance, and superstition, and deprived of that generosity which learns ere it condemns. Has not the wisdom of Solomon said that there was a "time to dance"? Yes, and I doubt not, too, that he would have said, with "Uncle William," that dances may be made unprofitable, demoralizing, and productive of the evils which he imputes to them, and the same might be said of any other amusement. But does it necessarily follow from this that all such amusements should be done away with, merely because they are liable to be abused? I answer, certainly not.

But concerning the Parties contemplated in this village for the ensuing winter, I would say that they will be attended by none except by persons of the most unblemished character, possessing the highest sense of moral worth, and that they would shun the slightest attempt at indiscretion or deviation from the most rigid path of virtue, as they would shun the serpent whose kiss would be the kiss of death.

I hold, too, that these Parties have a direct tendency to soften the manners, add an ease of grace to personal appearance, while they give to the social an opportunity for an intercourse, while engaged in the amusement, which deprives them of the embarrassment which so often takes from the social circle its greatest charm.

I know, too, that there are no evils to be apprehended from an attendance, and I offer to any person the civilities of our room to examine our conduct, scrutinize our actions, and report from such a knowledge of whatever may be seen that tends to corrupt society, or injure reputation; and if true and correct reasons can be brought against them from such an examination, I, for one, will join with "Uncle William" to do away with them. But, till then, I must come to the conclusion that very much of the prejudice which exists relative to well-regulated Cotillon Parties, is formed by an old-fashed say-so "that nothing can be good that dances." Is there aught in the social dance, amid those who respect themselves, that can so nearly approach an injury to society as that fire-side circle, pretending to the highest claims of morality, who descant upon dances, and speculate upon character, to give themes for the envious, and noise to report! Let common sense answer, and religion decide. That which I have written, has been written honestly and candidly, hoping rather to gain friendly esteem, than to excite hostility of feeling.

Yours, respectfully,

A Young Man.

November 18th, 1840.

Messrs Editors:—An esteemed and valuable brother wishes me to give my reasons for holding the doctrine of the endless punishment of the wicked.—Some of these reasons I here present. If you please you are at liberty to insert them in the Register.

T.

For the Register.

TO E M

Dear Brother:—You wish to know my reasons for believing that the punishment of the wicked will be endless. I cannot think you would make this request from any other than good motives, neither can I for one moment indulge the suspicion that your own faith is shaken in the truth and soundness of that doctrine. Doubtless the desire to possess such reasons is laudable, and that a worthy object is proposed by you in their attainment. I have no objection to giving my reasons, as far as practicable, for believing this or any sentiment I hold in reference to the economy of salvation or the responsibility of man to his Maker.

Before I proceed to answer your request, however, I must premise one thing, viz: That the Scriptures are a revelation from God, and whatever they teach we are bound to believe. If, therefore, God's word teaches the sentiment that the wicked shall be punished endlessly, this reason for believing so, is sufficient. That this is the fact, I cannot doubt.—Otherwise a great portion of the lively oracles would seem to be altogether destitute of meaning.

I shall introduce a few passages which appear to me to establish the doctrine, and which, if they are pertinent will as effectually settle the point in question, as any greater number of the same import. Those which immediately follow, are designed to prove that the wicked will be punished after death, and subsequent to the resurrection.

"The wicked is driven away in his wickedness." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." "If that evil servant shall say in his heart, My lord delayeth his coming, &c., the lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." "The king shall say unto them on his left hand, Depart from me, ye cursed." "He that believeth not shall be damned." "All that are in their graves shall come forth; [illegible] they that have done evil to the resurrection of damnation." "The rich man died, and in hell he lifted up his eyes, being in torment." "The wicked shall be turned into hell, with all the nations that forget God." "These were cast alive into the lake which burneth with fire and brimstone, which is the second death."

The above may be sufficient to show that punishment follows the impenitent in the world to come. There might be added numerous others, such as the destruction of the Sodomites, Korah, Dathan and Abiram with their companies, besides numerous suicides who have rushed unbidden into the presence of their Maker, and not a few infidels who have with their last breath testified that they were anticipating the anguish of those who die without God, and a good hope.

I now proceed to adduce a few texts to prove that the punishment of the impenitent in a future state is interminable. "Some shall awake to shame, and everlasting contempt." "Their worm dieth not and the fire is not quenched." "Depart ye cursed, into everlasting fire." "The inhabitants of Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire." "They shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." "These shall go away into everlasting punishment." "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation."—"[illegible] to whom is reserved the blackness of darkness forever." "[illegible] the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest." "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

If we allow that the Scriptures speak truly on this point, it really appears to me there can be but one conclusion drawn from their testimony, and that in favor of endless punishment.

I am aware of the efforts which have been made at different times by different persons to nullify or explain away the testimony of these (and a multitude of other) scriptures on this subject; but, next to the testimony of God which they contain, the depravity and perverseness evinced by these attempts, are among the most unrefragable proofs of the truth of the doctrine of endless punishment.

In connection with the above, I have other reasons for believing the punishment of the wicked will be endless. Among these is the fact that no mention is made in the Bible, of any other state of trial after the present life; on the contrary, there is the fullest reason to expect that every impenitent person may say at death, with the utmost truth, "The harvest is past, the summer is ended, and we are not saved." They have long and carelessly, and perhaps wilfully, rejected Christ, who was a Lamb to atone for them. Now they shall find him a Lion to contend against and subdue his enemies. Their sufferings will not be emendatory. Their guilt will remain, nay, increase, so that they never will cease to be vessels of wrath, fitted, indeed, on earth, for destruction, by sinning, and the entire absence of holiness; they must remain monuments of wrath forever!

Another reason for believing this doctrine, is, that the preaching of the contrary sentiment, has never, to my knowledge, been instrumental in promoting the piety which the Bible requires; but generally, if not universally, the contrary. Neither Christ, the prophets, nor the apostles, ever preached it. Yet it appears to have been inculcated very early in time, but its tendency has never been to enlighten the sinner, and lead him to God for pardon, but to harden him in his wickedness, and strengthen him in his way, by promising him life. If the doctrine which opposes the endless punishment of the wicked, was preached in Eden, (and there seems to be strong evidence of the fact,) there is just ground for the inference, that similar effects have since attended, and will continue to attend the dissemination of it.

Another reason why I believe the punishment of the wicked will be endless, is the fact that those who deny the doctrine, make so little of Jesus Christ! This, you may say, is singular, but recollect, brother, the disparity between the sentiments of the opposers of this doctrine and those of the first preachers of the gospel, I had almost said of all evangelical preachers of it. Paul, and all true ministers of the gospel, have made Jesus Christ all to the believer; wisdom, and righteousness, and sanctification, and redemption. But those who deny the endless punishment of the ungodly, make very little, nay, almost nothing of him in the work of salvation. It is true, they frequently speak of his sufferings and achievements; but this is probably done to accommodate themselves to the prejudices of their hearers—for, if I understand them, few of them admit that man was ever so fallen and depraved as to deserve eternal banishment from God! or that an all-merciful Jehovah would or even could consistently have cast off his erring offspring forever, whether Christ had died or not. Many openly deny that God could be just and punish the sinner eternally for sins committed in time, overlooking, probably, the fact that he would be punishing a refractory, unholy, rebel eternally.—Others contend that every sinner must suffer the full punishment due to his sins—punished he should be, till he submits to God, and loves his law, and becomes a new creature; and how can this be when he is forsaken of God, and the sentence is passed, "Let him be filthy still"! Therefore it would seem that Christ and his atonement and mediation may be dispensed with; he has nothing to do with or in the salvation of the sinner, on this hypothesis. Wo! to the man that teaches it! Wo! wo, to him that stakes his salvation on it!

Another reason why I believe the sentiment, is because the law of God should be vindicated, and righteously, too, though not an individual sinner should be saved. Those who despised Moses' law, died without mercy, and can those who all their life-time trample under foot the blood of the covenant, and refuse allegiance to Christ, and resist the demands of his law, wonder that God should avenge himself on the transgressors!

My last reason, to be assigned for the present, is, because the convictions of most of those who deny the doctrine are in its favor. It is not pretended that any man can know the heart of his fellow, but circumstances have elicited so much from those who deny the doctrine of endless punishment, as to justify the belief that very few steadily and firmly believe the contrary. But do you ask, What then are we to think of those who profess to disbelieve the doctrine? My reply is, we are to deplore that unbelief, and labor to counteract its influence by presenting the whole truth to the minds of our fellow men, that they may hear, believe, and be saved.—Meanwhile we must say of the propagators of opinions contrary to our own, to their own master they stand or fall. But do you ask, Are not many who deny this doctrine sincere! It is not for me to say whether they are, or are not sincere.—Paul's sincerity while he opposed Christ, did not excuse him, neither can it benefit any opposer of truth. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Yours, &c.,

For the Register.

SEEK NOT HONOR OF MEN.

True humility is the harbinger, the concomitant and the glory of true greatness; the opposite of affectation, bigotry, and self-seeking. Its possessors have voluntarily placed themselves under the tutelage of him whose nature and character exhibited this quality in the utmost perfection. To conform to his instructions and example, is therefore the duty and the wisdom of his disciples. Every lesson from this greatest of Teachers to every learner in his school has tended to illustrate and enforce this important duty. Honor invariably attends the exercise of the grace of humility, and crowns its possessor at the last.

But what has ambition contributed to the accomplishment of the wishes and objects of its devotees! We might speak of armies vanquished—of wealth wasted—of monarchs dethroned—of nations conquered and annihilated—of empires subjugated—of the orphan's wail, and of the widow's tears—but have the desires of the conqueror, or the adorer of mammon been satisfied when the mighty have been made to bow submissively before them! or when they have received the applause of their fellows, or filled their coffers with shining treasures! Never! The same ambition which prompted them to deeds of daring, demands a repetition of carnage and conquest, & the obsequiousness of other and nobler vassals, and the admiration of the renowned of this world to feed its unhallowed fires. Regardless of the restraints imposed by the laws of humanity, as well as of the miseries inflicted on others as the consequence of the advancement of his purposes, the slave of ambition has fixed his eye so firmly on the high places of power, and a lofty seat in the temple of Fame, that increased success alone can prevent his contemplating the past with horror and self-disgust, and abandoning the pursuit of the phantoms which flit before him.

This principle is evil in its origin. It was conceived in the spirit of disloyalty to the Most High. It prompted Lucifer to sin, and threw rebel angels from their heavenly seats. When cherished by men, either as individuals or communities, its tendency has been to produce ruin and death. It wrought the destruction of the first human pair, by seducing them from the path of righteous simplicity and allegiance to their Maker. It was this which caused the first murderer to repine when the more excellent offering of his brother was accepted. It induced Israel to ask a king, and arraying the most heaven-provoking crimes in the guise of innocence, polluted the purest system of worship then on earth, aroused the divine jealousy, invited down a storm of vengeance on the people he had redeemed, and inscribed "*Ichabod*" on their national escutcheon. It moved a wicked courtier to secure the destruction of the chosen tribes for an imaginary deficiency of homage to himself. It has sought to inflict the severest punishment on the most devoted servants of Jehovah, for the performance of the most important and sacred duties, for refusing the commission of the foulest crimes—and denied fealty to the Lord Jesus, himself. This desire to be honored of men, as we have already remarked, is a most formidable barrier to union with Christ. We know it is attended with destruction to those who cherish it. This destruction, though it may seem tardy, is nevertheless sure. Those who have evinced the greatest thirst for worldly fame, such as Alexander the Great and Napoleon, afford proof of the truth of the above statement. Those who have lived the terror of their species, have carried their victorious arms through many countries, whose smiles were courted, whose frown was feared, and whose bidding was performed by myriads of their fellow men, have been made the monuments of Heaven's vengeance, like Herod, or have sunk to poverty, or been made to pine in exile, a prey to their own meditations, and the scorn of those whom they formerly oppressed—their transactions and fate presenting to every aspirant for the honor of men—a beacon of warning, that whoever slights the honor that comes from God, is guilty of the most unpardonable fool-hardiness. When the desire of honor from men is cherished by one who has vowed to serve Christ, and seek to promote his glory, it operates ruinously to piety, subverts every virtuous feeling, and arrays the servant against his Lord. He becomes the sport of the grand deceiver, and is abandoned to his own follies, in preferring the applause of mortals to the approbation of God—a sad prelude to the disgrace and misery which awaits him at "the resurrection of damnation"! Who that now seeks honor of men regardless of the superior honor that comes from God, can think to abide the great day of God Almighty? Merciful God! teach the writer and the reader the value of true Christian meekness, that when thou shalt come to judge the world, they may be found to honor and praise, and glory at thine appearing!

BLOOMFIELD.

New Market, N. J.

ORIGINAL.

For the Register.

HOW SHALL AMERICAN CHRISTIANS MEET THEIR RESPONSIBILITIES!

Wherever Christians are, immense responsibilities rest upon them. Christians in England, in France, and at the various Foreign Missionary stations, are called to discharge duties similar, yet varied, being specifically modified by location, government, tendencies of the public mind, evils to be removed, &c.

Upon Christians in the United States of America there rests no small share of obligation. Claims press upon us numerous and weighty. *How shall these claims be met?* this is the question. I answer—

1. We must be willing to understand what they are in all their magnitude and number. Not unfrequently do persons try to turn their eyes and ears away from duty. This is not the part which we are to act. We must examine the two books which are open before us, God's book of Revelation, and his book of Providence. We must compare the one with the other, earnestly desiring to know all that God would have us do. The dutiful child inquires what his parents desire him to perform. As Christians say unto God, "Our Father," then let them conduct as obedient children.

2. We must resolve not to shrink from the performance of any duty that God requires of us. We must not say, Lord excuse me; but, "*Here am I, send me*," must be our response. The more self-denying the duty may be, the more ardently must we look to God for strength. We must stand prepared to do all that God requires of us, without attempting to select some parts of the work which we will engage to perform with uncommon zeal, if the Lord will exhonerate us from other parts. No compromise of this sort must be attempted. Lord, show me every duty, and each duty in all its parts and relations, must be our petition.—This request that our duty may be clearly made known, must be made for the purpose that we may fully perform it without preferring one part before another.

3. We must feel perfect confidence in the government of God. Our country must pass through trying scenes. Great events must soon take place; and however happy will be their sequel, all intervening time of trial must come. The furnace will be heated seven times. In the midst of it the *church of God* will be placed. Now, without unshaken confidence in the government of God, we shall be confounded and *crazed* amid the clashing elements that will gather around us. But with our eye fixed on the great truth, "THE LORD REIGNETH," we shall call upon the earth to rejoice, and *we* too shall rejoice. We shall feel that "He ruleth in the armies of heaven above, and among the inhabitants of this lower world." We shall know that his counsel shall stand, and that he will do all his pleasure. We shall be confident that the wrath of man shall praise him and that the remainder of wrath he will restrain. Such views of the government of God will invigorate us for calm, bold and effective action, and assist us to smile amidst the most furious tempest. It cannot be otherwise if we appreciate the sentiment, that

> "God moves in a mysterious way
> His wonders to perform,
> He plants his footsteps in the sea,
> *And rides upon the storm.*"

If we would meet our responsibilities, we must

4. Study the present aspect of God's providences towards this country, and the character of the American people. These two branches must be studied together, if we would discharge our duties as Christians in America, in 1840. The ball has begun to roll, and it will roll on until every form of legalized and systematized oppression shall be banished from this land, and freedom's flag shall wave over all our millions, irrespective of color, or of maternal origin. If the natural and full developement of the change which has already taken place, should not produce these desirable results, yet this change shall make way for another, and another, and if need be, *another*, until all that we can desire for the cause of civil freedom, shall be achieved.

5. We must regard all the specific objects of reform in which we are called to engage as subservient to the primary object of our life, viz—to propagate the doctrine of salvation through the atoning blood of Jesus Christ. Christ & his cross must be our theme. If we enlist our feelings for opposing by distinct organized action, licentiousness, intemperance, slavery, or any other evil, we must view all these departments of labor as varied branches of our work of disseminating the Gospel. If we occupy such a position, we shall be secured from all danger of sympathizing with any of those professed advocates of reform who array themselves against the church and the christian ministry.

6. We must make ourselves thoroughly acquainted with the history of our country, with its constitution and laws. These we must study with a christian spirit. As we examine our country's history, we must note the Providence of God as manifested in one event, and in a series of events, and in the relation of one event to another. If we study our laws, we shall see what statutes need to be abrogated, and what modified, and what enacted. By the study of the constitution, we shall understand what course we are to pursue for the accomplishment of these objects, and we shall be impressed with our high responsibility as American citizens.

7. We cannot as American citizens meet our responsibilities, unless we unite our efforts for the speedy and total abolition of American slavery. I say, unite our efforts; I mean as it respects the design to accomplish the object. We may differ respecting the best mode of accomplishing our purpose, but if we are united in desire, God in his wise Providence will yet mark out the way for our unanimous agreement in the use of the means. In this department of labor—(the removal of slavery)—there rests upon us a responsibility which is beyond my power to express. It is of no use for us to attempt to evade it; we must *meet it.*

8. In the last place, we must reflect how rapidly the character of our country is forming, and how short a time is allotted to us to use our influence in its formation. Soon our national character will be fixed. In the process of forming character, the United States now stand like a youth of sixteen. Let us be cautious what we do when we touch the springs of character, which is in such a momentous crisis of formation. What we do in this great work, must be done quickly. Soon the scenes of the Judgment will open upon us. Then must we answer the inquiry before assembled nations, and God the Judge of all—How did we discharge our duties as *American Christians*, who lived in the midst of the nineteenth century?

A SON OF NEW ENGLAND.

Madison Co. N. Y., Nov. 19.

REVIVAL RECORD.

Clarence Church, Erie Co., continues to enjoy spiritual prosperity. The work of revival is progressing. Br. James H Cochran, in a letter to one of the Editors of the Register, says, "You have heard from Elder Hull respecting the work here. Four individuals who formerly observed the first-day, were added to the church by baptism, some three weeks ago, and there is a probability of more following their example." Brother Hull's account of the work, to which he alludes, made the number of hopeful converts at one protracted meeting, about 50. It is cheering to learn that the work did not stop when the meeting was ended, as is sometimes the case.—It will be remembered that Br. Cochran himself, commenced the observation of the seventh-day not long since, which is probably the occasion of his mentioning the above fact. Truth sometimes triumphs against great odds. It will ultimately prevail.

For the Register.

MESSRS. EDITORS.—I copy below a few interesting lines from a letter from Br. A. J. ELLIS, which you are at liberty to insert in the columns of your paper. O.

"WEST LANSING, TOMP. CO., Nov. 9, 1840.

I have been for some weeks engaged in holding a continuous meeting in this place, in connection with Eld. Smith. We have been favored with an out-pouring of the Spirit of God. Some fifteen or twenty have professed a hope, and an unknown number of wanderers have been brought home to the Shepherd and Bishop of their souls."

INTELLIGENCE.

THE NORTH RIVER STEAM BOAT MONOPOLY.

Stephen R. Roe and James Gibson were put on trial charged in an indictment with malicious mischief in running the steamboat Napoleon, with intent to kill the passengers of the said boat Napoleon, on the 13th of June last.

Gen. Sandford, Hugh Maxwell, and the District Attorney, appeared for the prosecution, and George Weed, Esqrs.

The case having been opened on the part of the people, Joseph W. Hancox, the captain and part owner of the Napoleon, was called to the stand. It appeared from the testimony of this witness that in the spring of the year a very hot competition was got up on the North River between the owners of the Napoleon and the Captains of the Utica, De Witt Clinton, and other boats belonging to the People's line. On the 11th of June the Napoleon came down from Albany with passengers, and found her berth, at the foot of Robinson street, in the occupation of some other vessels. She therefore had to seek another, and put in at the foot of Barclay street.—On the morning of the 13th, the same thing happened, and the Captain of the Napoleon with some difficulty landed his passengers at the Courtlandt street pier, that being the nearest wharf unoccupied, and even there he had to place planks over a boat-house, and to get his female passengers ashore with much personal inconvenience to them all. That night the Napoleon started from Courtlandt steet pier on her return trip, a little before 5 o'clock, a few minutes after the steamer Legislature had gone up. When opposite Dey street, they first saw the Dewit Clinton leave her station at full speed, and the Captian of the Napoleon ordered his helm to be put up that he might sheer over for the Jersey shore; before, however, that could be accomplished, the De witt Clinton ran aboard the Napoleon, causing her to carcene over on the larboard side untll the water was on a level with the guard, and so alarmed the passengers that several got on board the De Witt Clinton. At this time when the two vessels were foul of each other, the Captain of the Napoleon fired a revolving pistol three times at the pilot of the De witt Clinton, fortunately without hitting him.

There was testimony offered to show that some other aggressive attack had been made upon the Napoleon, and that rumors had got afloat of the intentions to run that vessel down; but the Court ruled that out.

The Court then took a recess, and on its reassembling the Recorder informed the Jury that an arrangement had been made to try the two indictments against these parties at the same time. The testimony taken therefore must apply to the case of the People vs. James Lewis and Joseph W. Hancox, indicted for maliciously shooting at the pilot of the De Witt Clinton.

Steamboat Lost.—On her passage from Brazos to the port of San Luis, in Texas, the steamboat Rodney foundered, and sunk in two fathoms water. The cargo consisted of two hundred and fourteen bales of cotton and a quantity of live oak. The loss of the boat is ascribed to her unseaworthy condition. The captain is exonerated from all censure or blame whatever for the accident. All the cotton was saved.—*N. O. Bulletin.*

Another Land Slide at Plaquemine.—The Iberville Gazette of the 17th inst. says, "About six arpents of levee and some of the public road in front of the town of Plaquemine, has been carried away by another slide of earth. The slide began about two hundred feet from the former one, so that there will be at least fifteen arpents of levee to be made to preserve the town and a great part of the parish on the right bank of the river from the danger of an overflowing. This second disaster took place on Friday last, and the ground still continues to settle. There now remains of the whole front of the town but a small point where boats can land, and if that slides, there will be no steamboat landing until high water.

Mortgage on Jerusalem.—It is now well authenticated that the Rothschilds hold a mortgage of the Holy City, a circumstance that gives extraordinary interest to the movements of the Jews and to the signs of the times.

Extraordinary Despatch.—The steam ship Britannia left Boston on the afternoon of the 1st October, touched at Halifax, landed and took in her mails and started on the 4th, arriving at Liverpool on the 15th. Left Liverpool on the 20th, and arrived at Halifax at noon on the 1st Nov. Left Hallifax at 8 o'clock on the same evening, and was at her berth in Boston at 8 o'clock on the morning of the 3d. Having been absent only *thirty-two days.*

Bishop Smith, of Kentucky, has addressed a letter to the ministers of the Kentucky Methodist Conference, advocating the union of the Episcopal and Methodist churches. As far as we have seen the proposal noticed in the Methodist journals, it will not, we judge, be favorably responded to.—*Religious Herald.*

The political contest is now over, and the excitement is fast subsiding. This is matter of devout gratitude, for so absorbing had been the canvass, that it occupied the thoughts and attention of thousands of our fellow-men to the neglect of settling a far more momentous question: What will it profit a man if he gain the whole world and loose his own soul? The presidential election having been decided, we trust the minds of our citizens will now be turned to those things which make for their eternal peace—and that they will now strive for themselves, as earnestly as they did for their favorite candidate, to make their calling and election sure. Surely the interests of eternity, with reasonable men, ought to be an object of as great importance as those of time.—*Religious Herald.*

Those who make candles will find it a great improvement to steep the wicks in lime water and salt-petre, and dry them. The flame is cleared, and the tallow will not run.

Oregon Mission.—The Methodists have several mission stations amongst the Indian tribes in the Oregon territory, chiefly on the Columbia river and its branches.—Schools have been established, particularly amongst the Flat Head Indians, which are in a flourishing state, and recent accounts from the missionaries convey the gratifying information, that the Holy Spirit has attended their labors, and that about 500 of the Indians have been converted, and united to the church, and that the work still continues.—*Religious Herald.*

NOTICES.

ALMANAC, 1841.

The American Bap. Pub. and S. S. Society propose to publish an Almanac, adapted to the wants of the denomination, containing a brief view of their operations, anniversary meetings, &c., &c. It is expected to be out about the 1st of November, and will be sold at 6 cts. per copy. We request the pastors of our churches and other brethren to adopt such measures as they may deem best to secure its general circulation, and forward their orders immediately to the Depository.

☞ Editors of exchange papers [illegible] the above notice a few insertions.

We have just received a copy of the Almanac. It is an interesting and valuable pamphlet. We cheerfully recommend it to dealers and others [illegible] who have not otherwise supplied themselves. We fear the lateness of the season may somewhat lessen the sale of the work.—*Eds. S. D. Bap. Register.*

A Lecture will be given before the De Ruyter Institute Questor Scientiæ society, on fourth-day evening, the 25th inst., at 6 o'clock, upon the properties of light as regards vision, by A. L. Saunders, M. D.

By order of the Society,

H. BABCOCK, Pres't.

L. D. AYRES, Sec'y.

We insert the following lines in compliance with the wishes of a friend in affliction [illegible] friends.—*Eds.*

If thou shouldst bow my head with [illegible],
Be thou my refuge, O my God.
Teach me in thee to [illegible],
When sorrow shall my days [illegible]
The heart that [illegible] break,
The heart that mourns its [illegible]
Thou giv'st [illegible]
Oh, may I [illegible]

If I have loved this earth too well,
My thoughts from thee and heaven [illegible],
And made [illegible]
And on an earthly love have leaned,
Cause me to feel how frail the stay,
When earthly hopes and joys are flown,
And [illegible]
Meekly to say "Thy will be done."

O thou! who [illegible]
And those [illegible]
To thee [illegible]
That I [illegible]
As [illegible]
And all [illegible]
When [illegible]
Then teach to say "Thy will be done."

DIED.

In [illegible] Mrs. [illegible] dying hours.

LIST OF LETTERS.

Received at this office for the week ending November 24th.

J. Goodrich, H. Frances, [illegible] Clarke, [illegible] Bailey, 2 Wm. Hayes, [illegible]

LIST OF RECEIPTS.

For the Register for the week ending November [illegible].

Joseph Goodrich $10, [illegible] W. H. [illegible], Jared Davis, Joel Babcock, each $2, [illegible] $2.25, self $1,75 Joseph [illegible] $2,00 Mrs Whittaker $1 Charles Jones $1 [illegible] Whitney [illegible] G. P. Manson $0,50 [illegible] $2, Luther H. Burns [illegible] $1, G. C. Steele, $0, Elijah, Conn. [illegible] $2 Jonathan Bee [illegible]

ADVERTISEMENTS.

CAUTION.

MY son, George Marshall, [illegible] left home about four weeks since. This is to forbid all persons harboring or trusting [illegible] as I will pay no debts of his contracting after this date. Any person disregarding this warning may expect to suffer the penalty of the law. [illegible] Nov. 10, 1840. THOMAS MARSHALL.

FRESH TEAS.

S. G. WALKER [illegible] assortment of Hyson, Young Hyson and Imperial Teas of Superior quality, which are offered [illegible] at the FARMERS' EXCHANGE.

De Ruyter, Oct. 26.

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the FARMERS' EXCHANGE.

De Ruyter, Oct. 26.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz. and framing chisels, also made to order and warranted.

HORSE SHOEING

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞ Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 23tf

Sept. 1.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c., &c. neatly executed at this office.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-5
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	1
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St. Albans	1
MASSACHUSETTS	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk. Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do.	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury [illegible]	broke
Phenix Bank, Nantucket	clos'd
[illegible] Bk. Boston	broke
Nahant, at Lynn	broke
RHODE ISLAND:	
Burrillville, R. I.	failed
[illegible] Bk. Newport	fraud
Farm. Ex. Bk. Gloucester	broke
Farm. & Mech. Bk. Pawtucket	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk. Scituate	failed
NEW-YORK:	
Safety Fund	3 8a1
Red Back Money	3-8a1
[illegible]	20
Farm. Bank, Seneca Co.	20
Tonawanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3
East of New Brunswick	3-8
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-4
Schuylkill Bank	broke
Towanda Bank	4
Honesdale Bank	4
[illegible]	4
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a5
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3 3-4
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI:	
Bank of State of Missouri	8
LOUISIANA:	
NEW-ORLEANS	4
MICHIGAN	
CANADA	3a5

PRICE CURRENT.

ASHES—Pot, per cwt	5,25
Pearl	6,00
FISH—Mackerel No 1 bbl	13,62
" No 2	10,62
" No 3	6,37
Shad	9,50
FLOUR—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	3,25
Indian Meal	3,25
GRAIN—Wheat, Northern	1,00
" Western	—
Rye	,60
Corn 56lbs.	,57
Barley do.	,65
Oats	,40
Beans, per tierce	13,00
MOLASSES gal.	,36
OILS—Whale	,30
Sperm, Fall	1,00
" Winter	1,12
PROVISIONS—Beef, Mess	12,00
" Prime	8,00
Pork, Mess	15,00
" Prime	13,50
" Fresh, per cwt	8,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 16, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

CENTENNIAL HYMN.

[The following is one of the Hymns composed by Rev. Royal Robins, and sung at the centennial celebration in Farmington, the 4th inst. The other was inserted in the Observer of last week.]

Day bright in our annals, when God sped the band
Of Pilgrims who planted this rude darken'd land;
Beginning of days, that their course since have run—
The cycles are finished that bring back the sun.
Day, day—bright, bright day,
We hail thy return, while we pour thy glad lay.

How chang'd are the scenes! Where amid the wild gloom,
The Indian and panther fought each for his room,
The sunny fields smile, and gay plenty abounds,
Neat mansions arise, and the church-chant resounds.
Scenes, scenes—dear, dear scenes,
What heart but exults o'er these soft swelling greens!

Our stores are here garnered, where God gives us rest,
Here trained are our children, whom Jesus has blest;
Let those whom it likes, o'er the earth wildly roam—
We'll cleave to our fire-sides, our altars, and home.
Home, home—sweet, sweet home,
To you let the storms of dissention ne'er come.

Our sons through all ages, as like to their sires,
Shall feel the fond passion which country inspires;
Truth, knowledge, and freedom, the watch-word be given,
Those jewels of earth, and those raptures of heaven.
Heaven, heaven—blest, blest heaven,
May thine be our home, when from earth we are driven.

From the Church.

ON THE NIGHT-BLOOMING CEREUS.

"*He shall grow up before him as a tender plant.*"—Isaiah liii 2.

A mantle of leaves had enshrouded the rose,
And slumber had hidden the tints of the bower;
When, lo! in the midst of this dewey repose,
As I wandered, I came to the night-blowing flower.

All others their robes and their odors forsaking,
Undistinguished were sleeping in slumber profound;
But this, this alone, in its beauty was waking,
And breathing its soul-filling sweetness around.

'T was a glorious flower! its corrola of white,
A pearl of Arabia 'mid jewels of gold,
And lonely and fair, through the shades of the night,
It beamed with a softness I loved to behold.

And methought, as I looked, what an emblem is this,
Thus blooming afar from the land of its birth,
Of him whose own land is a region of bliss,
Though he grew as a plant in this garden of earth!

'T was thus, while the world all around him was dim,
That he shone with love's purest and holiest ray;
'T was thus in the garden so honored by him,
That night through his fragrance, was richer than day.

Like the flowers, his disciples at midnight were sleeping,
And deep were their slumbers unconscious of care;
While He, in the blood of his agony weeping,
To his Father was breathing the sweetness of prayer.
J. A. W.

MISCELLANEOUS.

From the Ladies' Companion, for November.

THE DYING BOY, AND THE GOOD CHEVERUS.

BY MRS. SEBA SMITH.

Young Edward Stevens laid down the life of the good Bishop Cheverus, and pressed his thin, pale hand to his eyes, for the tears were swelling thickly from beneath it. He was a child yet, scarcely thirteen, bright, good, and learned, for his years, but sickness lay with a heavy hand upon him, and the boy knew, that ere the autumn should have passed away, the dry leaf would rustle upon his grave.

His mother was by, and she gently removed his hand, wiped the tears from his eyes, and laid her cheek to his high, pale forehead.

"You go to a more beautiful world than this, my son, where is wisdom and knowledge and love. You do not shrink from suffering, my noble-minded child, for that appeals only to the body—tell me all that you fear—all that you feel."

Edward put his arms about her neck, and wept freely.

"I was thinking of how much the good can do in the world—and I shall do nothing—the world will be no better that I have lived in it, dear mother."

"Say not so, my own son. You have done much, very much good, already.—Have you not trained your own spirit to gentleness, and goodness—to faith in God, and submission to His holy will? This is a great work, my child—the greatest the human mind, even in long life, can achieve. Then (and she pressed him closer to her bosom) you have accomplished a great mission besides. You have called into exercise the sweetest and purest affections of your mother. You have taught me to pray as I never could have prayed but for you, Edward, and while talking with thee upon those exalted hopes that have not earth for their object, I have found my own faith deepened, my hopes purified, and a power imparted, of which once I could scarcely have dreamed. Say not you have lived in vain, my beloved, when so much has been done through your agency."

The eye of the young sufferer was meekly raised, he clasped his thin hands, and an unearthly smile played upon his lips.

"Father, I thank thee," he articulated; then reverting to the first object of thought, he said, "Let us talk, my dear mother; I am weary, and cannot read. The good pass from the earth, but not so the good they have done."

"No, my son, and though the great and powerful, with their deeds, fade from the records of man, a perpetual halo lingers about the memory of the good. The despised Nazarene, wandering about the mountains of Judea, his locks wet with the dew of the night, scoffed at, perverted and forsaken, seemed little likely to survive the ignominy of the great tragedy of Calvary. But think of the thousands who have since died, relying upon his promises, reposing upon his love, and think how the affections of the good, through all ages, centre about his name. So in a more limited sense it is with all the excellent that have lived.—They form a nucleus, gathering about them the sympathies of all the good that succeeded them. The humblest child with a pure and loving heart, may sway the feelings of a thousand."

Edward smiled gently; a flush passed over his pale forehead, and the blue veins dilated, as if stirred by exalted thoughts, and he whispered gently, "Go on, dear mother."

The mother brushed the tears from her eyes, but she was no weak and ordinary woman, to weep when good could be done, and she pressed the pale boy to her bosom and continued,

"Yes, the glitter that surrounds the conqueror, the great of the earth, merely, must pass away, but goodness is eternal. In the eyes of Him who seeth not as man seeth, the gentle, the prayerful and submissive child may have better fulfilled his destiny than the sage or the philosopher. It is the good only that win the affections; and we love them even as if present with them, ages after they may have passed away; and we love them because the elements of goodness are in our own hearts. You, my son, have thrilled with admiration in reading of the all but Christian philosophers, Socrates and Plato; and it is so, and will always be so, with every generous-hearted school-boy. This is why we love to read of such men as Rahmuhan Roy, and Oberlin, and Felix Noff, who were ready to sacrifice every thing in life, to truth and virtue. All that will, can make the same sacrifices. You, my son, I am quite sure, would have been ready to do as much as any of these, or as much as your favorite Cheverus, had it been the will of our father to continue here. But he graciously accepts the desire, for the performance of thework."

The mother's voice trembled, and tears came to her eyes. "Be comforted, my dear mother," said the sick boy, "all is for the best."

"Many talk of the sufferings, the trials, and privations to which the good are subjected in this life. But with men of such exalted virtue, these cease to be trials, for their glorious conceptions are fixed upon things too lofty to be moved by the petty vexations of this world. What are poverty and the contempt of little men, to him who is absorbed in the majesty of virtue—who regards the loftiness of goodness, rather than the tinsel of wealth? When the good Bishop Cheverus carried the *wood, split with his own hands*,, into the chamber of the sick wife of the sailor, did he feel degraded by the meanness of the service? No, for it was ennobled by the principle of benevolence. So when he broke his last crust amongst the poor of his flock, who came to him as to a common father, did he feel the pressure of poverty? No, for he gloried to be like his Divine Master in humility and poverty."

The records of man can afford nothing more truly noble, than the good Bishop, domesticated with the poor Indians, partaking of their ill-prepared fare, sleeping upon their rude skins, and visiting their wild wigwams in the midst of storms and cold, that he might reveal to them the hopes of a better faith, and win them to the knowledge of the true God. I can realize the whole merit of the sacrifices he must have made, for I once visited the very tribe where he labored so long and faithfully.—I witnessed their ill-constructed dwellings, their filthy apartments, and the poverty to be seen all around them, and was even paddled across the Penobscot in one of those frail canoes, that the weight of a finger might upset. It might have been the very one that conveyed the good Cheverus upon some of his errands of love. But in the midst of all their debasement and poverty, the influence of the good Bishop was plainly discernable. The only framed building on the island at that time, was the church, surmounted by the cross, and was kept neat and orderly. The dead body of a woman who had died seventy miles up the river, had been brought down to the common place of burial, and was reposing in a rude white coffin, with the crucifix at the head, waiting for the last rights of their religion.

When they went to the grave-yard to dig the grave, I observed that each was ornamented with a wooden cross. They spoke of their priest, Bishop Cheverus, with the greatest reverence and love. His word was a law to them. Nothing could be undertaken, unless first sanctioned by him.—Though of a different faith, we cannot but admire the devotion and Christian piety, which prompted such sacrifices and labors for the good of a poor and obscure tribe of men, at that time on the outskirts of uncivilization.

In poverty and trial, the good man is perpetually reminded "wherein his great strength lies," and he resorts constantly to God for support. But it is prosperity that tests the intricate excellence of character. So it was with the good Cheverus. He knew this, and shrunk from the honors ready to be heaped upon him. With a noble humility, he feared to hazard the test, and chose the works of benevolence, the labors of love, under the privations of a poor and humble diocess, in America, to the honors that awaited him in his native country.—But he needed not to have shrunk from the trial, great as it undoubtedly was, to one pure and self-distrusting, as was the good Bishop. His humility never forsook him. He still might be found in the cabins of the poor and the suffering, imparting relief, and speaking the language of hope and comfort. His sympathies were not with the great, the affluent, whose followers are many, but with the lowly, the outcast, the degraded, the suffering, to whom he might impart relief, countenance, and protection. The rich carpets of his palace were as often trod by the houseless beggar as the rich and powerful; for all knew that the good Cheverus had an ear for every tale of misery, and a heart and hand to afford relief.

Noble example of Christian love, and lowliness of heart. Blessed follower of the meek and loving Jesus, would that more would follow in thy footsteps!

Edward's eye kindled as his mother recited passages in the life of Cheverus.

"Oh, my dear mother, I will not weep that I cannot walk in the footsteps of the good Bishop, for God has been pleased to order otherwise. I shall pass from the earth only to live in Heaven. And yet mother, dear mother, the suffocation, the agony of the last moment, I do, do shrink from it. The mystery of death—it is terrible," and the sick boy pressed his mother's neck with a convulsive tenderness.

The mother fell upon her knees beside the dying boy, and prayed fervently, that these fears might pass from the spirit of her noble-minded child—that the gloom, resting upon the valley of the shadow of Death, might be dispelled by the glorious light of immortality. Calmly, and most fervently did that widowed mother pray beside the bed of her dying boy. When she had finished, a sweet smile was resting upon the lips of Edward, his blue eyes were looking up with an expression of holy contemplation.

"Thy prayer is heard, dear mother," he whispered; "death is but the rending of the veil. At the death of Jesus, the 'Veil of the Temple was rent' I see it now—the good, the beautiful are there."

His mother pressed his lips to hers; the blue eyes closed; young Edward had gone to his home.

TIME.—This is the most indefinite, yet paradoxical state of things; the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and like the flash of lightning at once exists and expires. Time is the measure of all things, but it is itself immeasurable, and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limits, and it would be still more so if it had. It is more obscure in its sources than the Nile, and in its termination than the Niger—and advances like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms to bestow them on her picture, and builds a monument to merit, but denies it a house; it is a transient and deceitful flatterer of falsehood, but a tried and final friend of truth. Time is the subtle yet the most insatiable of all depredators, and by appearing to take nothing is permitted to take all; nor can it be satisfied until it has stolen the world from us, and us from the world. It constantly flies, yet overcomes all things by might, and although it is the present ally, it will be the future conqueror of death.—Time, the cradle of hope, but the grave of ambition, the stern corrector of fools, but the salutary counsellor of the wise, bringing all they dread to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit it too long, and the silliest believe it too late. Wisdom walks before it, and repentance behind it; he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy, will have but little to hope from his friends.—*Lacon.*

A German writer observes that in America there is such a scarcity of thieves, they are obliged to offer a reward for their discovery.

FOR THE FARMER.

TILLAGE.

"'Tis folly in the extreme to till
Extensive fields, and till them ill;
The farmer pleased, may boast aloud
His bushels sown his acres ploughed,
And pleased, indulge the cheering hope
That time will bring a plenteous crop;
Shrewd common sense sits laughing by—
For when maturing seasons smile,
Thin sheaves shall disappoint his toil.
Advised, this empty pride expel;
Till LITTLE, and that *little* WELL.
Of taxing, fencing, toil, no more
Your ground requires when rich than poor;
And more one fertile acre yields
Than the huge breadth of barren fields.

"NEAT BE YOUR FARMS; 'tis long confessed
The neatest farmer is the best.
Each bog and marsh, industrious drain,
Nor let vile balks deform the plain;
No bushes on your headland grow,
For briars a sloven's culture show.
Neat be your barns, your houses neat,
Your doors be clean, your court-yards sweet;
No moss the sheltering roof enshroud,
Nor wooden panes the window cloud,
No filthy kennels foully flow,
Nor weeds with rankling poison grow;
But shades expand and fruit trees bloom,
And flowering shrubs exhale perfume;
With pales your garden circle round;
Defend, enrich, and clean the ground;
Prize high the pleasing, useful rood,
And fill with vegetables good."

PROTRACTED VITALITY OF SEEDS.—Books contain an abundance of instances of plants having suddenly sprung up from the soil obtained from deep excavations, where the seeds must be supposed to have been buried for ages. Professor Henslow says, that in the fens of Cambridgeshire, after the surface has been drained and the soil ploughed, large crops of white and black mustard invariably appear. Millar mentions a case of Plantago Psylium having sprung up from the soil of an ancient ditch which was emptied at Chelsea, although the plant had never been seen in the memory of man. De Chandolle says that M. Gerardie succeeded in raising kidney beans from seeds at least a hundred years old, taken out of the herbarium of Tounefort. Raspberry plants have been raised from seeds found in a barrow in Dorsetshire, which seeds, from the coins and other relics met with near them, may be estimated to have been sixteen or seventeen hundred years old.

TO CORRECT DAMAGED GRAIN.—Musty grain, totally unfit for use, and which can scarcely be ground, may, it is said, be rendered perfectly sweet and sound by immersing it in boiling water, and letting it remain till the water becomes cold. The quantity of water must be double to that of the grain to be purified. The musty quality rarely penetrates through the husk or bran of the wheat. In the hot water, all the decayed or rotten grain swims upon the surface, so that the remaining wheat is effectually cleansed from all impurities, without any material loss. It is afterwards to be dried, stirring occasionally, on the kiln.—*N. E. Farmer.*

FOR PARENTS.

DUTIES OF PARENTS.

Why are cases so frequent in which the children of various parents grow up vicious and abandoned? There are many nice and delicate adjustments necessary to secure the *highest and best* results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two which we wish we had a voice loud enough to thunder in the ears of every parent in the country; the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents which we have ever known. They are these:

1. Keep your children from bad company.
2. Make them obey you.

Habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction might otherwise effect. What folly to think that a boy can play with the profane, impure, passionate boys which herd in the streets six days in the week, and have the stains all wiped away by being compelled to learn his Sunday school lesson on the seventh; or that children who make the kitchen or the nursery scenes of riot and noise from the age of three to eight years, will be prepared for anything in after life but to carry the spirit of insubordination and riot wherever they may go. No! children must be *taken care of*. They must be governed at home, and kept from contaminating influences abroad, or they are ruined. If parents ask, how shall we make our children obey? We answer, in the easiest and pleasantest way you can, but at all events *make them obey*. If you ask, how shall we keep our boys from bad company? We answer, too, in the easiest and pleasantest way you possibly can, but at all events, if in the city, *keep them out of the streets*; and wherever you are, *keep them from bad company*. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children, and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—*J. Abbott.*

FOR THE BOYS.

THE BOY AND THE MAN.

A few years ago, there was in the city of Boston, a portrait painter, whose name was Mr. Copley. He did not succeed very well in business, and concluded to go to England to try his fortune there. He had a little son whom he took with him, whose name was John Singleton Copley.

John was a very studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructor predicted that he would make a very eminent man.

After he had graduated, he studied law. And when he entered upon the practice of his profession, his mind was so richly stored with information, and so highly disciplined by his previous diligence, that he almost immediately obtained celebrity. One or two cases of very great importance being intrusted to him, he managed them with so much wisdom and skill, as to attract the admiration of the whole British nation.

The king and his cabinet seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his service for the government. They therefore raised him from one post of honor to another, till he was created Lord High Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Copley is now Lord Lyndhurst, Lord High Chancellor of England. About sixty years ago, he was a little boy in Boston. His father was a poor portrait painter, hardly able to get his daily bread. Now John is at the head of the nobility of England; one of the most distinguished men in talent and power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry.—The studious boy becomes the useful and respected man.

Had John S. Copley spent his school boy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school when other boys were idle; he studied in college when other young men were waisting their time; he ever adopted for his motto, "*Ultra pergere*" (*Press onward,*) and how rich has been his reward.

You, my young friends, who open this book, are laying the foundation for your future life. You are every day at school, deciding the question, whether you will be useful and respected in life, or whether your manhood shall be spent in mourning over the follies of mis-spent boyhood.—*J. S. C. Abbott.*

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh, and Marian R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O. of Mortgages, page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133.05. The premises described therein, and bounded as follows: beginning at the line of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty-six rods to the line of the road, thence north on the line of said road to the place of beginning: will be sold at public vendue to the highest bidder at the tavern now kept by J. W. Sexton, in De Ruyter, on the 15th day of May next.

Dated Nov. 10, 1840.
LYSANIUS WOOD, Mortgagee.
Z. T. BENTLEY, Attorney. [35m6]

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23 day of December next, at one o'clock, P. M. all those lots and tenements belonging to the estate of I. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All those three several lots of land situate in the village of De Ruyter, & east of & adjoining the road or street leading north from said village past the Inn of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'S[illegible]' lot, which several lots adjoin each other, and are bounded on the South by the Homestead lot that was occupied by the deceased, and now in the tenure of [illegible] ceased. Said lots are to be bounded on the West by said road or street, and on the North and South each by the several fences that now [illegible] and to extend East far enough to strike a line [illegible] continued north from the [illegible] home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale. De Ruyter, Nov. 12, 1840.
[37w3] JOHN MANSON, [illegible]

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on [illegible] Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

New Tailoring Establishment.
J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is equalled by few and surpassed by none, either in

FIT, FINISH, or FASHION.

N. B. [illegible] CUTTING and [illegible] Garments. [illegible]
De Ruyter, August 4, 1840. 22tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully inform the inhabitants of De Ruyter, and the surrounding country, that he continues to execute all orders in his line of business with the greatest possible dispatch and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at his shop, in the second story of the building east of S. D. [illegible] Store, Albany street, where all orders will be executed on the shortest notice.

☞Cutting done to order.
De Ruyter, June 16, 1840. 15tf

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., [illegible]
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

Cabinet Ware-House.
D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf

BOOKS! BOOKS!! BOOKS!!!
E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burritt's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3 Albany St. De Ruyter.
De Ruyter, November 1st, 1840. 35tf

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, [illegible] N. Y." None other are genuine.
De Ruyter, [illegible]

FLOUR! FLOUR!!

S. G. WALKER has fine and superfine flour constantly on hand and for sale at the FARMERS EXCHANGE.
De Ruyter, Oct. 31st, 1840.

SADDLE, HARNESS & TRUNK-MAKING.

THE [illegible] customers, and [illegible] business in all its various [illegible] stand in De Ruyter village [illegible] constantly on hand and offers for sale on the most reasonable terms, Saddles, Bridles, [illegible], Trunks, Valises, Traveling Bags, and [illegible] of every description, all of which are manufactured of the very best materials. [illegible] who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.

N. B. Any quantity of good hard or maple wood taken in exchange for the above articles. B. G. S.

Agents for the Register.

NEW-YORK.

[illegible] P. Potter, Henry C. [illegible], [illegible] P. [illegible]
[illegible] Rogers.
[illegible]—Rev. Ira S. Bailey, Adin Burdick, [illegible] Maxson, Isaac Brown.—*[illegible]* [illegible]
[illegible]—[illegible] Joseph Potter.
[illegible]
[illegible] Rev. William Greene, [illegible]
[illegible] P. M.
[illegible]—Rev. [illegible]
[illegible]
[illegible] W[illegible]
[illegible] Rev. [illegible] Greene, [illegible] P. M.
Independence—[illegible] P. Livermore, P. M.
[illegible]—Samuel P. Langworthy.
[illegible]—Lewis C. Robinson, Nathan Truman.
[illegible]—Asa A. Langworthy, H. Wallace, P. M.
[illegible]—W. M. [illegible]

PENNSYLVANIA.

[illegible]—Rev. Lewis [illegible]
[illegible]—Jonathan [illegible]
[illegible]—Post Master.

VIRGINIA.

[illegible]—[illegible] Bond, [illegible] Bond.
New Salem—Rev. [illegible] F. Randolph.
[illegible]—Joseph Jones.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co—Nath'n Babcock.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorized Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts, and intended for insertion in the paper, must be accompanied by a responsible name.

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☞All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

JOB PRINTING
DONE TO ORDER, AS USUAL.

Dalker Y. Matteson

SEVENTH-DAY BAPTIST REGISTER.

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VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, DECEMBER 1, 1840. NUMBER 39.

ORIGINAL.

For the Register.

DRESS.

There can be nothing more necessary to health and comfort, than that the body should be protected from the inclemencies and vicissitudes of the weather, and kept in an atmosphere of a uniform temperature.

Among civilized nations, dress is worn as well from motives of modesty, as to afford the body a comfortable degree of warmth. But in adapting it to answer these purposes, other considerations are allowed to have an undue influence, and instead of consulting health, comfort, and convenience, we too often give way to the dictates of a way-ward fancy, or yield a servile obedience to the arbitrary rules of fashion. This may be well, provided it does not injure us—change being perfectly right, when we change for the better. But when fashion requires us to dress in such a manner that it is a source of discomfort, or ill health, or both, in respect to quantity or kind, considered in relation to the season of the year and a variety of other circumstances, it becomes necessary to call on our reasoning powers to stop the tide of disease that is sweeping myriads, more particularly of the female part of the Almighty's last creation, from the shores of time to fill an early grave.

Errors in female dress lay the foundation for numerous ills to which the other sex are strangers; but were health considered of as much importance as the fashionable clothing of the body, the long catalogue of diseases that are now deemed our inevitable inheritance would be much reduced.

The practice of "*tight-lacing*," from its great frequency as well as more fatal consequences, occupies a foremost rank in filling up the black catalogue of human woe. In no one particular is nature more sinned against than in this. It seems, by the common consent of refined people, that a small waist is indispensable to beauty.—This is the *sine qua non*; to accomplish which, at an early age they are incased in an apparatus of whalebone, wood, or steel, and inelastic and unyielding substances, which are retained, not only till adult life, but as long as life endures; a pernicious practice most injurious and destructive to health, and may indeed be reckoned as one of the chief causes, which consign so many interesting young females to a premature grave. By tight lacing the animal machine is injured, the organs, upon whose integrity and harmony health unceasingly depends, are deranged and interrupted in the performance of their functions, and disease is sooner or later the inevitable result.

Health and a fair complexion depend upon the quality of the blood; and the purity of this fluid again depends upon the free action of the air upon it in its passage through the lungs. Respiration, or breathing, is the process by which the blood is restored to a state of purity; and the integrity of the system must suffer just in proportion as this process fails to be freely accomplished. When the chest is compressed and rendered incapable of dilatation by the corsets, the lungs do not fully expand—too small a quantity of air is admitted—the blood is but partially renovated, and health is but imperfectly enjoyed.

When the constitution is naturally delicate, the unhappy female lingers out a life imbittered by disease, the cause of which she never suspects, and if correctly informed as to the origin, strenuously denies *facts*, until hovering on the verge of another world she is forced to an unwilling confession. Our nature, or rather the infirmity of nature is such that we will seek to gratify our passions and propensities at the risk, or even at the certain sacrifice of life. The soldier indulges his ambition by seeking a "bubble reputation in the cannon's mouth"; and females indulge their love of admiration by displaying what is in fact a deformed or transformed person. The soldier is nothing daunted by seeing his companions fall around him; his aspirations for glory impel him on to death or renown; so she whose passion is display, and whose glory is to be admired, still persists in her injurious practice, though she, too, sees her companions silently falling by a species of involuntary suicide.

Another great and prevailing error in relation to dress, consists in wearing too small a quantity of clothing to afford adequate protection against the sudden and frequent changes of weather in this variable climate.

We experience in this latitude as high a temperature in the summer months, as is generally felt in the tropical regions; but, unlike the weather within the tropics, where the nights are equally warm with the days, we experience cool, or even chilly nights. Therefore it is obvious that a dress which is comfortable and proper in a warm day, is decidedly improper in a cool night. Fashion has rendered it common for females to use but a slight covering, if any, for the neck and upper part of the chest; but why they should find it necessary to have this part of the body so little protected, while men require a proportionably great quantity on the same parts, is more than my imagination can discover. The partial immunities from suffering from this cause, which they do enjoy, may be mainly attributed to their early forming the habit of going but thinly clad; their system thus becoming accustomed to privation, makes a virtue of necessity, and learns to dispense with a supply of its most important wants. But this exposure of the neck and chest is not all. How often do we observe, in the dead of winter, females fitted up with silk or cotton stockings, of finest texture, over which is placed shoes, scarcely better than paper, to protect from wet and cold. With extremes so thinly clad, what wonder then, that the circulating fluids should be driven upon internal organs that are already suffering from undue pressure of the corset, and nature with all its healing efforts overcome. Disease seizes upon the vitals—ghastly consumption, with grasp unearthly, lays hold upon the abused frame—the machinery of life ceases to move—the spirit takes its flight, to answer at the tremendous bar of GOD for the deeds done *to* the body. Reader, must this be termed *self-murder?*

M. D.

For the Register.

"RESIST THE DEVIL AND HE WILL FLEE FROM YOU."

Suppose you were extremely anxious to overturn a large building. You would in the first place consider what means would be most likely to be successful. You would then apply the power to such part of the building as would the most easily move it. If baffled in this, some more powerful means would be sought, and perhaps applied to some other part of the building. If you should fail in every artifice, and could think of no means by which you would hope to succeed, would you not give up the pursuit? And while the building remained strong and fully on its foundation, would you ever again try to overturn it?

But suppose on your first trial you could easily stir the building. If you could not overturn it by the first effort, would you not be encouraged to try some other way? If this should not fully succeed, would you cease your efforts? Nay, you would still try, in hopes that, at least, by degrees you could move it, and with props hold it to the place at which each successive lift had raised it, so that you would at length effect your object.

If however, all your efforts should prove unavailing, you would reluctantly cease trying. But would you not, now and then, look at the building with chagrin, and earnestly desire its overthrow? And suppose you could, at length, devise some plan by which to partly slide it from its foundation. Then you could overturn it easily.

Now Christians are "God's building." Satan plies them with his temptations. "He goeth about as a roaring lion, seeking whom he may devour." With subtle, guileful art, he endeavors to seduce them to indulge in "the lusts of the flesh," in "the desire of the eyes, and the pride of life." Or, failing in these, he will try to move them from their foundation, which is Christ. Could he but partly succeed in this, his temptations would not be so firmly resisted as formerly, and "the enemy would enter at any point, however improbable, if it be left unguarded." So that with the weakening influence of indulging in carnal propensities, combined with the difficulty of standing while only partly on the foundation, Satan gets the advantage and they fall!

O then, Christian brother, or sister, steadfastly shun every temptation—abide firmly on the "Rock," Christ Jesus, and you shall joyfully realize the truth of the inspired declaration, "resist the Devil, and he will flee from you."

A.

De Ruyter, 1840.

IMITATION OF THE DEITY.—There is one picture which a man should be drawing all the days of his life; which is that of God upon his soul; and though the resemblance must needs be extremely faint and imperfect, yet by a constant application and meditation upon the beauties of the original, he cannot fail, by divine grace, to make an admirable piece.—*Howe.*

RELIGIOUS.

EVANGELICAL PREACHING.

"*To what extent are we bound to introduce the way of salvation through Christ in every discourse?* Some would answer that no sermon is truly evangelical unless it contain a plain exhibition of what a sinner must do to be saved. But were it our duty so to order our ministry, that in every sermon, the way of salvation should be introduced,—not by force, but naturally, and by legitimate connexion with the main subject; not merely in a few sentences, too general to be understood by the ignorant, and too common-place to arrest the attention of any, but in a manner adapted to enlighten the mind and affect the heart;—then the preacher would be always confined to one neighborhood of subjects, and numerous subordinate ones that are 'profitable for doctrine, reproof, correction, and instruction in righteousness,' must be almost excluded, or receive at best, a very limited, occasional, and unsatisfactory consideration. Such is not the lesson obtained from the scriptures.—Christ is continually exhibited in the Old Testament annals. They contain the history of his Church as waiting or looking for his appearing. Christ is preached in the whole system of the Mosaic institutions, which were but a shadow of the good things to be found in him. The tabernacle, with its ark and mercy-seat, its altars and furniture, its offering and daily service, the priesthood, the pillar of cloud, the manna, the rock, the cities of refuge, all spake of Christ. 'To him give all the prophets witness.'—'The testimony of Jesus is the spirit of prophecy.' How entirely every page of the New Testament is pervaded with the same, I need not say. But we do not see, in the New Testament or in the Old, such a confinement to the vicinity of the cross that no distinct subject is relinquished till it has led to some distinct exhibition of the way of salvation by faith in Jesus Christ. Every thing has a bearing that way, but does not fall directly into that line. Its course is bent, like the orbit of a planet, by the attraction of that centre; so that though it may never be turned directly, it is always inclined towards the latter, and rendering continual homage to its supremacy. The inspired writers, with one common centre, occupied a range of great extent and variety, while at every point they could receive light from the cross, and say, 'Behold the lamb of God.'

"I would say, therefore, that as no subject can be considered legitimate in the pulpit that does not contain an important bearing upon Christ as to some part of vital connection with sinners; so no sermon can be justly considered evangelical that does not faithfully exhibit and enforce such bearing, so as to assign to the Lord Jesus that position in reference to the whole discourse, which he holds in respect to the whole body of truth and faith of which he is the vital head. Some subjects have a much nearer and more direct relation to Christ than others. These, and especially such as contain prominently his death, an evangelical preacher will choose as very decidedly the favorite and the most frequent occupants of his pulpit. Others however, because more distant, are not unimportant, and should not be overlooked. 'The body' of Divine truth, 'is not one member, but many;' and no preacher may say, even to its feeblest extremity, 'I have no need of thee.' That which tests the evangelical character of a *subject* is the question—*Does it bear witness to Christ?* That which tests the evangelical character of a *sermon* is the question—*Whether the testimony of Jesus, according to the truth as it is in Jesus, be its spirit and its tendency?* That which measures the evangelical character of one's *habitual ministry*, is the more general question—*Whether such testimony, in spirit as well as truth,, in the 'mind of Christ' as well as according to 'the oracles of God,' is its pervading, omnipresent characteristic.*'"—*Bishop McIlvaine's Charge to the Clergy of Ohio.*

THE MISSIONARY'S WIFE.

Not through the quiet shadows of our vale
Have I pursued thy path—thy God's and thine;
Not where the violet rises on the gale—
Not where the green fields in the summer shine.
White was our little dwelling, and around
Were kindred, ancient friends, and countrymen;
Not often did it know a ruder sound
Than when a child-like brook laughed through the glen.
We left our country, and we left our home,
For other stranger lands beyond the sea,
Thou, at the bidding of thy God; to roam,
Strong in thy faith—and I to follow thee.
The wild woods heard our voices, and the name
Of the Redeemer, till that hour unknown—
Praises and prayers amid the desert came,
Stirring its depths with their eternal tone.
Men who till then had never known the voice
Which murmured at their hearts of awe and fear,
Now knew it called upon them to rejoice,
And felt the presence of their God was near.
Has not the rosy morning heard our hymn,
Heralding in the labors of the day?
And when the twilight's purple shades were dim
Our tasks were closed with words that praise and pray.
Be this the omen of all coming time,
To spread thy word from rise to set of sun—
Till the one God be known from clime to clime,
And the great work of Christian love be done.

L. E. L.

FAITH.—Faith makes us draw all our comforts from a fountain that will never fail.—*Halyburton.*

From the Christian Watchman.

Mr. Editor:—Enclosed I send you a poetical extract, which was published seventeen years ago in the Columbian Star, at Washington, D. C., then under the editorial care of the late lamented Prof. Knowles. It was afterwards, by special request, republished in the same paper. Perhaps you may deem it worthy a place in the Christian Watchman.

AFFLICTION'S ANTIDOTE.

When sorrow, with a grasp which knows no mercy,
Fastens its vulture fangs within our breasts;
And holds us victims of his dire embrace.
Where can we fly for succor, for support?—
When disappointment tears away the joys
Which we most fondly cherished, when we knew
No days of sadness; when the grave contains
Our dearest earthly hopes, and we are left
To feel the anguish of a broken heart;
To what dear object can we cling? And where,
Where, in the wide extent of Nature, Art,
And Fancy, can we find a substitute?—
When storms and tempests, chill and pitiless,
Rudely assail our shiv'ring, aching frames,
Where can we find a welcome refuge? Where
Can the weary, fainting soul find rest?—
Alas! I knew not, once; but now I know—
———Example taught me . . . .

Some years have pass'd, since A— was woo'd and won
In early youth she gave her hand and heart
To one who knew her value. He had gazed
With dear delight upon her op'ning virtues;
And blest himself when he had made them his.
And well he might,—she was a treasure, such
As worlds of gold could never buy. And he
Was worthy of her. Both had given to God
Their *best* affections; and as angels love,
They loved each other. Years went swiftly by
In smooth succession. And if indeed a cloud
Did overspread their sky, it soon again
Was blown away, and soon forgotten too.

Four blooming daughters and an infant son
Were pledges of their mutual love. They gave
Their offspring up to God and vowed them his.
They oft invoked his care—the bended knee,
And voice of supplication often proved
Their true devotion—and the cheerful heart
Told their delightful trust in *man's best Friend.*
But Nature has a voice which will be heard.

Once, at the setting sun, I saw this pair
Walking adown the vale, which, could it speak,
Would tell its sacredness to thoughts, to prayer,
And pious contemplation; bidding vice
And profanation not approach too near.
I saw them wandering slowly; and I heard,
(Ungenerous intrusion!) heard their free
And unrestrained communion—and I wept
With child-like weakness. 'Twas a tender scene.
In lovely helplessness, which seemed to speak
A volume large, A— leaned upon the arm
Which fondness loved to trust in. She had found
It always faithful, ready to protect
An air of melancholy threw itself
Across her softened features; and a wildness
Seized her beauteous eye; and faster still
She grasped her partner's arm, as she, in sighs,
Unbosomed to her friend her inward fears
"If Heaven," she cried, "should take thee from the world,
Should tear thee from these arms which now embrace thee,
What more could ever please me! I would wish—
Yes, I would throw me on the grave which held
My dearer self, and there sleep sweetly with thee.
I would not live, and know such bitter sadness—
And these dear babes which cling around our knees,
Those pledges of our love, whose infant smiles
Have chased away our sorrows—who would be
A father to them! Who would take them kindly
Home, and, with a father's care, instruct them!
Who would guard their virtues, feel their wrongs,
And clasp them to his heart, and call them his!"

Her partner was a *Christian*; and he learned
A pious resignation to the will
Of him who gives and takes away again.
"*Can you not trust a wise and gracious God?*"
This only he replied. The mild reproof,
So sweetly given, banished every fear,
And quell'd each rising murmur. Soon they left
The lonely, green retreat, and wandered back
To taste afresh the pleasures of their home. . . . .
. . . . The days of sorrow came. The bitterness
Of grief roll'd o'er them—for the dread, the dismal
Summons snatched away a tender lover,
Husband, father, friend; and hid him deep
Beneath the ground, in a cold bed of clay.
I saw the shroud—the bier—the new-laid sods—
And all the sable trappings of the grave.
I turned away, and wept; for the thought of orphans
Helpless, and a lonely widow's grief,
Demand the tribute of a falling tear;
And heartily I gave it. One there was,
Alone, who shed no tears, who murmured not,
Who spoke no words of sorrow. It was she,
The faithful, fond companion of his youth,
Who now is seen no more. A placid air,
Of sweet composure sat upon her brow,
Bespeaking inward peace. Oh, call it not
A cold and heartless apathy, which thus
Could lull to sleep the tumults of the breast!
Say not it was a stupor which despair
In mercy gave, to soothe the anguish'd heart!
This wretched consolation cannot smooth
The brow of care, or drive away the pain
Which gnaws with agony a heart like her's.
Ah; no! a better refuge is the grave.
But this she needed not—she raised her eyes
With pious, filial confidence to Heaven,
And in the language of devotion said,
"Thy hand inflicts the blow, most gracious God!
And art thou not my Father? I will bear
The stripes which fall upon me—and will kiss
The hand which deals them. Here I throw me down
In calm submission at thy feet, and trust
Thy promise. Thou art still the widow's God—
The orphan's Father, Judge, and faithful Friend.
Oh, heal the wound which thou thyself hast made—
Which only thou canst heal. To thee I cling,
My Savior, God! and learn thy will divine."

"HEREIN IS LOVE."

The great agent of our recovery was the eternal Son of God, who descended from the throne to the manger, and wrestled with unutterable agonies in our behalf. So God set his heart upon man, that for our rescue he spared not his own Son. Dear as he was to him, he spared him not. Dear in his humanity; for it was unstained with the original taint of fallen human nature, and through life, was sanctified to God in a course of perfect and cheerful obedience. Dear, for the generous manner in which that human nature consented, with the divine, to an obedience which was extended to death, "even the death of the cross"—Dear, as the temple of the divine nature, of the second person of the Godhead, and that person infinitely dear as his own, his proper Son—the Son of his love. Yet he spared him not! It even "pleased him to bruise him and put him to grief!" What words are these! The love of God to man surmounted even that natural anxiety to preserve an object so beloved as his own Son, from ignominy and grief, and deep and awful suffering. Herein, indeed, is love!—Where shall we go for the manifestations of the tenderness, the sympathy, the benignity of God? Go to the heavens, which canopy man with grandeur, and cheer his steps with successive light. Go to the atmosphere, which invigorates his spirits and is to him the breath of life. Go to the smiling fields, verdant for his eye, and rich for his sustenance. Go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its greatness or by its glow. We travel with you, we admire with you, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten on in search of demonstration more convincing, that "God is love." We press into the strange, the mournful, the joyful scenes of Calvary, and there, amidst the throng of invisible and astonished angels, weeping disciples, and the mocking multitudes—under the arch of the darkened heavens, and with the earth trembling beneath us, we gaze upon the meek, the resigned, but fainting Sufferer, and exclaim, HEREIN is love—herein, and no where else, is it so affectingly, so unequivocally evinced;—"not that we loved God, but that God loved us."

TRUE FAITH.

True faith is a great and sublime quality. It is greater, I am persuaded, than it is commonly accounted to be, much as it is exalted and lauded in religious discourses. It is sometimes lauded indeed, at the expense of reason. It is often so represented as if its sublimity consisted in its being a mystical quality, in its superiority to works, to the labors of duty, to the exercise of the quiet and patient virtues. To the hearer of such representations, it often seems as if this glory and charm of faith lay in a sort of visionary peace of mind, obtained without any reference to the culture of the mind or of the heart. But no, the very reverse of this is the truth. Faith is a great and sublime quality, because it is founded in eternal reason; because it is a patient and faithful inquirer, and not a hasty and self-confident rejector, not an idolizer of its own fanciful and visionary suggestions of doubt. It is great too, because it is moral; because, as an apostle declares, it works by love, and purifies the heart; because it is an elevation of the soul towards the purity and glory of the only and independently great and glorious Being. It is great, moreover, and in fine, because it is a principle of perpetual advancement. It does not write down its creed, as if it could never go beyond that; as if that were its standard and its limit; as if that were the sum and perfection of all that it could ever receive. No; it is a sublime principle, because it takes hold of the sublimity of everlasting progress. When it reaches a brighter sphere; when it no longer knows in part, but knows as it is known; when its contemplation has become actual vision, and its deductions have risen to assume the certainty and take the place of first principles; then will it, on the basis of these first principles, proceed to still further deductions. Still, and ever will the fields of inquiry lie before it—far and forever before it. Onward and onward will they spread beneath other heavens, to other horizons, bright regions leading to yet brighter regions, boundless world for thought to traverse, beyond the track of solar day,—where—where shall its limit be?—what eye can pursue its flight thro' the infinitude of ages?

EVIDENCE OF GRACE.—The going forth of the soul by faith unto Christ, as the anointed of the Lord, sent and sealed by the Father to undertake the great work of man's redemption, is a sure evidence of regeneration.—*Cole.*

DIVINE GRACE.—Grace is so free, that the mercy we abuse, the name we have profaned, that name of which we have deserved wrath, opens its mouth with pleasure for us. His name, while it pleads for them, mentions their demerits, that grace might appear to be grace indeed, and triumph in its own sweetness.—*Charnock.*

EFFECT OF REPENTANCE.—In true repentance the soul makes full and firm resolutions of new obedience and amendment of life, ready to issue forth into action, through the grace and assistance of the Divine Spirit.—*Beverly.*

SIN.—Bold sinning doth afterwards make faint believing.—*Fleming.*

FORGETTING GOD IN HEALTH.

The very common sin among all ages, of forgetting God in times of health and prosperity, is forcibly illustrated by the following incident:—

A little girl was telling her aunt about her father, who had just returned from Havanna, where he had been dangerously sick. "Aunt," said she, "I used to pray for father every day, when he was sick at Havanna, that God would take care of him, and make him well."

"Well," said her aunt, "do you not pray for him now he has got home, and is well?"

"O, no," said the little girl, "for he can take care of himself, now!"

But does not that little girl know that her father just as much needs the care of God to continue his health when at home, as he did to restore it when at Havanna? He cannot take care of himself. Should God withdraw his kind, protecting care from him an instant, or from any of us, we should cease to breathe—we should die. Perhaps the rose of health is now blooming on that little girl's cheeks; but should God leave her a moment to take care of herself, that rose would instantly fade away, and she would be pale in death. No infant so much needs the mother's watchful care, as we all need the constant care of God.

When in danger or sickness, we may—we ought to pray, as that little girl did, that God would take care of us, and restore us to health, and deliver us from danger; but when health is restored, and danger is past, we should not be so ungrateful, so wicked, as to forget him. O, no! Our hearts should then overflow with thanksgiving for his goodness, and ascend in earnest supplications for the continuance of his mercy and his loving kindness unto us.

MISERY OF THE LOST.—No suffering, even in this life, is so dreadful as that occasioned by the stingings of an insulted and enraged conscience, when roused by the recollections of past guilt. How many have pined away and died under her tortures! Sometimes you may hear the commencement of those wailings which are never to end. Conscience, "like the dying taper, which, before it expires, gives a brighter blaze," starts up and flashes conviction upon the stupid soul, which even here kindles the fire that never dies. "You told me," said a dying man to his infidel companions, "you told me there is *no hell! I feel it in my bosom already!*" "Oh," said another, "Oh for insanity—for any thing to quell memory, the never-dying worm that feeds on my heart!"

Such, sometimes, is the influence of memory in this life. But oh, who can estimate her power beyond the tomb! where the mind is untrammeled—where a whole life of sin and impenitence becomes the subject of solemn reflection! All that can be felt here, is only a slight foretaste of what lies beyond. There, unlike the taper, whose expiring blaze soon goes out in darkness, conscience burns on with ever-increasing and more insufferable brightness for ever. There the sinner must submit to her fearful sovereignty. There he must forever think, and every thought will be lightning.—*Rev. Mr. Thompson.*

SINFUL IGNORANCE.—Darkness in the minds of men, ignorance of God, his nature, and his will, was the original of all evil unto this world, and so continues.—Hereon did Satan erect his kingdom and throne, obtaining in his design until he bare himself as the God of this world, and was so esteemed by the most of mankind. As prince of darkness, he exalted himself, by virtue of that darkness, into the place of God, as the object of the religious worship of men. For the things which the Gentiles sacrificed they sacrificed unto devils, and not unto God. This is the territory of Satan, the power and sceptre of his kingdom in the minds of the children of disobedience. Hereby he maintains his dominion to this day in many and great nations, and with numberless individuals. This is the spring of all wickedness and confusion among men. Hence arose that deluge of abominations in the old world, which God took away with a flood of desolation. Hence were the sins of Sodom and Gomorrah, which he punished with fire from heaven. All the rage, confusion, cruelty, oppression, and villainy, with which the world is filled, and whereby the souls of men are hurried into eternal destruction, have arisen from corrupt ignorance of God.—*Owen.*

EXAMINE YOURSELVES.—Ah! how irrecoverable a woe is it to be beguiled in the affairs of eternity. What if I miss Christ's approving testimony, and be set among the goats? who have too much art to cozen my own soul and others with the flourish of ministerial holiness. I am afraid of prevailing security. We watch little; we wrestle little. It were safe to write over a new copy of our accounts; of the sins of nature, childhood, youth, riper years, and old age. If Christ have another written representation of me, than I have of myself, surely his is right; and if it contradict my mis-stating and sinfully erroneous account, where am I!—*Rutherford.*

FATE OF THE APOSTLES.

Matthew.—This Apostle and Evangelist is supposed to have suffered martyrdom, or was slain with a sword at a city in Ethiopia.

Mark.—This Evangelist was dragged through the streets of Alexandria, in Egypt, until he expired.

Luke.—This Evangelist was hanged upon an olive tree in Greece.

John.—This Apostle and Evangelist was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

Peter.—This Apostle was crucified at Rome, with his head downwards, by his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master.

James, the Great.—This Apostle was beheaded at Jerusalem.

James, the Less.—This Apostle was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

Philip.—This Apostle was hanged up against a pillar, at Hierapolis, a city of Phrygia.

Bartholomew.—This Apostle was flayed alive by the command of a barbarous king.

Andrew.—This Apostle was bound to a cross, whence he preached to the people until he expired.

Thomas.—This Apostle was run through with a lance, at Coromandel, in the East Indies.

Jude.—This Apostle was shot to death with arrows.

Simeon—Zealot.—This Apostle was crucified in Persia.

Matthias.—This Apostle was first stoned and then beheaded.

Barnabas.—This Apostle of the Gentiles was stoned to death by the Jews, at Salonis.

Paul.—This Apostle was beheaded at Rome, by the tyrant Nero.—*Fred. Visiter.*

From the New York Evangelist.

PREACHING WITHOUT NOTES.

There is no telling what a man can do, until he is compelled to make the trial. A truly benevolent clergyman of our acquaintance, whose whitened head gives evidence of long service in the Savior's cause, related to us an anecdote respecting his first extemporaneous sermon, which was not a little amusing.

It was in his younger days, when, as yet, like a good Presbyterian, he adhered to the venerable practice of reading his discourses that he was accustomed to officiate occasionally in a free meeting-house, somewhat distant from his own, which was chiefly occupied by a neighboring Methodist society. Belonging to that society was an aged Methodist lady, who delighted to attend upon his ministrations, but who often mourned to think that one who preached so well should still persist in using the manuscript, that almost spoiled the whole. The old lady was troubled with deafness, and was in the habit of standing near the good man, and sometimes of leaning her elbow on the pulpit, in order to receive the benefit of his scriptural instructions.

It should be particularly mentioned, that the said pulpit was a rude concern, being a kind of box elevated upon a platform of boards, the ends of which projected from the sides of the desk. On this platform the old lady took her reverential station.—The minister had turned over the sacred book, found his text, deposited his manuscript in its leaves, and left the Bible open near the corner of the desk, where the aged disciple stood to listen. The eye of the old lady had not failed to observe the precise location of the sermon. It was an easy matter for her to plant her elbow firmly upon that very corner of the book, and leaning upon her hand, become absorbed in the most serious reflections.

The minister was embarrassed. He was just about to announce his text, and being a polite gentleman, considered that should he take away the prop of his benevolent hearer, he should greatly endanger the security of her position. Suffice it to say, that such were the proprieties of the case, in the view of the young minister—and young ministers, you know, *are* sometimes a little embarrassed—that he judged it the better part of valor, to attempt a discourse independent of the manuscript. What the peculiar edification of the old lady must have been, as she enjoyed the double advantage of holding one sermon under her elbow, while, with ear attendant she listened to the other, it is easy to imagine. When she afterwards spoke to the good divine, "Don't tell me again," said she, "that you cannot preach without notes, for I never shall believe you." Some time after, when he told her the predicament in which her resolute elbow had placed him, the aged matron's eyes sparkled a little, but she did not condescend to give any explanations. For once, at least, if never again, she had enjoyed the privilege of hearing from her favorite instructor, a sermon without notes.

DAMASCUS.—Damascus stands where it stood in Abraham's time,—perhaps the most ancient, certainly one of the most interesting cities in the world. Lovely in position—renowned in the Old, distinguished in the New Testament—a holy city among the Mahometans—the seat of romance and poetry—still Damascus stands in unchanged—and, if the word may be allowed with reference to any thing earthly, it may at least be blamelessly employed—Damascus stands in *unchangeable* beauty.—The fierce spirit of its inhabitants, once so fanatical, has been moderated by a more tolerant and gentle influence. Jews and Christians mingle without mutual abhorrence, and our Dragoman, Joseph the Jew, was the guest of one of the most distinguished authorities of the city. Many of the Damascus Jews carry on an extensive commerce in foreign merchandize; they trade with Great Britain and with the ports of France and Italy. Among them are some of the richest men in Syria, possessing from one to two millions of piastres, of which one hundred make a pound sterling. They deal largely with the caravans which arrive from Mesopotamia, Persia, and all the regions of the East. Some of them traffic with the Arabs of the desert. In Damascus and Aleppo, commerce has much of a primitive and patriarchal character.—Multitudes of camels, asses, and trading travelers arrive—deposite their merchandize in the great khans or receptacles of the city—and when their commodities are sold or exchanged, they depart in a body to the places of their destination.—*Dr. Bowring.*

DEATH OF THE BISHOP OF CHICHESTER.—This distinguished prelate died on Thursday, Aug. 27, at Broadstairs, after a short illness, at the advanced age of 72 years.—The Right Rev. divine had not been in the best health for some months; but during the whole of the late parliamentary session, was able to attend in the House of Lords. As a scholar, he had a few equals. Early in his career, he became a tutor to the sons of the late Sir Samuel Romily, through the interests of whose family and connections, aided by his own talents, it is supposed much of his prosperity was owing. He was appointed first Principal of King's College, London, where his biblical knowledge and excellent superintendance of that seminary of learning, were productive of the most beneficial effects. While holding that high and responsible office, he was earnest in his endeavors for its success, and untiring in promoting its exalted object. From that station he was, in 1836, called to one still higher and more honored, being then nominated Bishop of Chichester, succeeding Dr. Maltby, on the translation of the latter to the see of Durham. Though little more than three years have elapsed since Dr. Otter's appointment, numbers will remember his performance of its duties with affectionate regret and sincere respect for his superior character as a scholar and a Christian. The late Dr. William Otter was Senior Wrangler at Cambridge, in 1790. He was a member of the Senate of the London University.—*London paper.*

TO-DAY.—What do you amiss to-day, you may amend to-morrow, in this life. For as many suns as God maketh to arise upon you you have as many new lives; but you can die only once; and if you mar the business, you cannot come back to mend your work. No man sinneth twice in dying, for we die ill, or well but once. The number of your months is written in God's book; work then till the shadows of the evening come upon you. Fulfil your course with joy; for we take nothing to the grave with us, but a good or an evil conscience.—*Rutherford.*

TO-MORROW.—The wicked are driven away from all the means of grace, and all set beyond the line, quite out of all prospect of mercy. There is no more an opportunity to buy oil for the lamp. It goes out at death, and can never again be lighted. Offers of mercy and peace are made after they are gone; but not to them. There are no such offers made in the place in which they are found. Those offers are made only in that place from which they have been driven away in their wickedness.—*Boston.*

AN UNPROFITABLE MINISTER.—Some years ago, a clergyman, who was a widower, married the widow of a deceased minister of another denomination. She was a woman highly esteemed for her correct views of divine truth, and for sincere and consistent piety. She had not long accompanied her new companion in his public and social worship before she became pensive and dejected. This awakened the solicitude of her companion, who insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir, your preaching would starve all the Christians in the world." "Starve all the Christians in the world!" said the astonished preacher; "why, do I not speak the truth?" "Yes," replied his wife; "and so you would were you to stand in the desk all day and say my name is Mary. But, sir, there is something beside the letter in the truth of the gospel." The result was a very important change in the ministerial efforts of this clergyman, after which his partner sat and heard him preach with great delight.

CHARITY.—Charity to the *souls of men* is undoubtedly the highest, the noblest, and the most important charity. No one knows how much good he may do by dispersing Bibles and books of piety, which may have a tendency to make men wiser and better. Who can tell but that with the expense of *less than a shilling*, you may "convert a sinner from the error of his ways, and save a soul from death? A worse doom than to be condemned to the mines, rests upon the soul who had rather hoard up his money than employ it in such a charity.—*Cotton Mather.*

FOR THE CHURCH.

THE WINE OF THE PASSOVER.—In answer to an inquiry from E. C. Delavan to M. M. Noah, Esq., as to the kind of wine used at the passover, Mr. N. made the following reply:

"I have your favor requesting to know how the wine is prepared for the passover. If you wish to make a small quantity for the communion table, (for wine will soon grow sour, having no alcoholic body,) take a gallon demijohn—a stone jug; then pick a few pounds of bloom raisins; break off the stems; put the raisins into the demijohn and fill it with water. Tie a rag over the mouth, and place the demijohn near the fire, or on one side of the fire-place, to keep it warm. In a week it will be fit for use—making a pure, pleasant, and sweet wine, free from alcohol. It may last from Sabbath to Sabbath, without getting sour or tart; but it is easy to make a small quantity for each time it is used. This is the wine we use on the night of the passover, because it is free from fermentation, as we are strictly prohibited (on that occasion) not only from eating leavened bread, but from drinking fermented liquors."

THE REGISTER.

De Ruyter, December 1, 1840.

BAPTIST ADVOCATE.

The editor of this paper, in noticing our remarks in the 36th No. of the Register, relating to the convention in Boston to consider the claims of the first day of the week as a divine institution, &c, holds the following:

"SEVENTH DAY BAPTIST REGISTER.—The editor of this paper appears to have taken umbrage at our remarks regarding the novel convention called by certain men and women to consider the claims of "the Sabbath, the ministry, and the church to be regarded as divine institutions." He asserts that we "would not object to a discussion, relative to immersion as the true and only mode of baptism," and expresses his joy, that a spirit of inquiry in such matters is in progress.

Our brother has probably mistaken the character and purposes of the convention in question. Were it called by members of evangelical churches to determine some mooted question between them, we could not reasonably object. But from the very wording of the call, we apprehend, the purpose is, to sustain the views lately put forth from Boston against "every thing like an outward, visible church; to every thing that in the remotest degree partakes of the priest." That the Lord will overrule even this for the advancement of his glory, we firmly believe; but such a belief cannot make us rejoice in these demonstrations of enmity to His institutions.

The editor further asks us, "Whether the fourth commandment is still binding on Christians?" We express our opinion unequivocally in the negative. He further asks us, "Where is the appointment of the first day to be found?" We answer: In the recorded observance of the day by the apostles. Matthew xx: 19 and 26; Acts xx: 7; 1 Cor. xvi: 2, and elsewhere. Our views respecting the Lord's day, and the distinction between it and the Jewish Sabbath, have been freely imparted from time to time, more especially in our reviews of books written upon this subject.

We would in return be pleased to learn, whether the editor of the S. D. B. Register really approves the apparent purpose of those, who have called the convention, and what he thinks of the propriety of females calling such or any other convention for public discussion. We should like also to hear his views of Brownson's doctrines regarding religion."

The call of the Advocate for an expression of our views respecting "Brownson's doctrines regarding religion," is unexpected to us, since, in addition to our previously published opinions on those points, we stated in the article to which the Editor alludes, "we are confident that the institutions of the ministry, and the church will lose nothing by the severest scrutiny, and the assent of all honest persons will be yielded to the divinity of their origin. And if the first day of the week has been divinely appointed as the Sabbath under the gospel dispensation, a discussion could hardly fail to operate favorably on the subject and impress the public mind with the importance of observing it more strictly." As our views were either not understood by our brother, or were unsatisfactory to him, we now say that the peculiarities of "Brownsonism," to which he refers, are most abhorrent to us. The church is built upon the *Rock;* and neither men nor "*women,*" nor even "THE GATES OF HELL" shall prevail against it.

To his question, as to the "propriety of females calling conventions for public discussion," we answer, that we wholly disapprove such a course, especially if females are to be actors in them. We dissent also from the practice of Baptist churches in some parts of the country, of encouraging females to participate in the transaction of ordinary church business. We deem them both unscriptural.

We did not "rejoice in demonstrations of enmity" to the "institutions" of God, but we were glad, and are still glad, that the claims of the first day to sanctification are attempted to be brought to a proper test. If they are *valid*, they will not suffer; if otherwise, let them plead for themselves. But why should our brother thus construe our remarks? If a convention of Pedo-baptists and Quakers or Friends, were called to discuss the claims of the ordinance of baptism, and immersion as the mode, would he not "be glad to see the spirit of inquiry extending"? and if he should so express himself, would it be just for a Pedo-baptist to charge him with rejoicing to see "demonstrations of enmity" to the ordinance of baptism, because he only wished that right views of it might prevail? [He thinks affusion no baptism, and we think the first day is no Sabbath.] Or, did Paul rejoice that some who preached the gospel, did so for "contention and strife"? He certainly did rejoice that Christ was preached; not that he was preached with unworthy motives.

The editor may judge correctly respecting the object proposed in the convention, and he may be honestly mistaken. In any event we do think that the evil will not be so easily cured by an attempt to prevent discussion. To attempt this, gives too much advantage to errorists, by exciting public sympathy in their favor. It would have been far better, in our judgment, to have met them, as we understood several respectable gentlemen, members of orthodox churches, intended to do, and show those who called the convention, and others, that the institutions in question were of divine origin. We believe our brethren intended to subserve the cause of truth in what they published respecting that convention, and if it turns out to have done so, we hope to rejoice with them in their success. Our desire is, that every doctrine and observance may be examined by the people for themselves, and so understood that the public mind may be well fortified against error in all its forms—and that even the most wholesome truth may not be held because some branch of the church teaches it, *but because the Bible reveals it.*

In reference to the Sabbath, there appears to be a new issue made between us and the editor of the Advocate. He labors to establish what he calls a "divine appointment," not upon any divine enactment, but on "a recorded observance." Having repudiated the law which requires the sanctification of the Sabbath, *he places reliance on the practice of the church, to find both authority and example* for the religious observation of the first day of the week!—What more, we ask, would the Papists wish than this? Is it not emphatically making void the commandment of God, to establish human authority and tradition? So it seems when the Advocate attempts to adduce proof for first-day keeping, we are to expect to hear not the excellent old Baptist expression, "Thus saith the Lord," but, *Thus did the brethren!* The scriptures to which he refers us for the "recorded observance," unhappily do not prove it, or that even one religious meeting was held on the first day, in the *light* part of it. That in Acts xx. 7, being a record of an evening meeting, and on the evening which followed the seventh day or Sabbath; and that early next morning Paul resumed his journey. Whenever, therefore, the religious "observance" of the first day did commence, it had not commenced then, for *the* APOSTLE PAUL *traveled at this time on Sunday!*—1 Cor. xvi. 2, makes no mention of any meeting or worship, and refers only to an examination of worldly matters and a preparation to bestow charity when the Apostle should arrive. We now ask the editor to show us, if he can, *one instance of a religious meeting having been held on the first day of the week, in the day time, in the New Testament,* except in cases where such meetings were held on every day, or a number of days in succession.

We wish our brother would examine this subject more critically; we trust he will find reason to change his views respecting it. Truth is the greatest treasure, and cannot be purchased at too dear a rate, though the dearest earthly treasures and relations were sacrificed for it.

We were most surprised at brother Wyckoff's assertion, that the fourth commandment was "not binding on Christians". We wish he had told us whether the remaining nine were binding on us or not. How, we ask, can he or his friends expect or need to interpose a barrier to Sabbath profanation, if there is no divine law in favor of any Sabbath? Will his supposed "recorded observance" of the first day answer the purpose? Let it be tried, and it will be seen how much morality or religion will survive the contest! If, as he thinks, the fourth commandment does not bind Christians to keep a day, what can do it? All that Brownson contends for, is conceded by our brother!* If the editor of the Baptist Advocate and his brethren wield their influence against this institution and weaken its hold on the public mind, it is no wonder if Brownson and other errorists succeed in worrying "the church and the ministry," and bringing both into disrepute. These will not long survive the Sabbath—and that is assailed most violently at present, and by those who have been thought to be its friends. What will our brother say on further reflection, about the abrogation of this law? What will the great and influential Baptist denomination say on the subject? and what will Christians generally and the Christian press say? The fourth commandment abolished! Did the talented editor of the Baptist Advocate pen that expression? If this is ever to be generally believed in this country, let the weeds of mourning be prepared for Zion! *for with the Sabbath must perish all her hopes!* We warn our brethren against this dangerous sentiment. We caution ministers and publishers against it. We pray that evangelical Christians of all denominations may unitedly rally around the Sabbath, and when the enemy comes in like a flood, may the Lord lift up an ensign against him! Once more we say, do away the fourth commandment and you uproot and destroy the Sabbath—and when this is done, the sheet-anchor of the nation's morality is gone! We assure our brother we took no "umbrage" at his article, and that our present remarks are in the spirit of kindness.

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* We object not to the gathering together of the people one day in seven, to sing and pray, and to listen to a discourse from a religious teacher.—*Brownson.*

JESUS CHRIST THE ONLY WAY OF SALVATION.

Jesus Christ is the way which leads to God, to grace, and to glory. He is the way in which we should walk, the truth *by* which we should walk, and the life *to* which we should walk. He is the way without error, the truth without falsehood, and the life without death. The truth lies between the way and the life, to show that the way to life is through the truth, which all sound experience teaches to be so. To be in this way implies that we must be active in studying and practising truth for its own sake, as well as to live in expectation of life. We may reverse the matter and say there is no coming into this way, by the [illegible] of truth, neither with it if there be not an operation of the Spirit of Life through Christ Jesus. The way is elevated, yet the lowly, and they only, can attain to it. The truth is infinite in its height and depth, yet the feeblest and most ignorant may acquire a saving knowledge of it. The life is here opposed to death, and he who is "the Life," met and endured the death due to the sinner, that he might escape death and enjoy life everlasting.

CLARENCE CHURCH AGAIN.—By a letter from Brother N. V. Hull, we receive the cheering intelligence, that the work of the Lord is progressing in that quarter, that the church continues to receive additions, and that the peculiar sentiments of our people are receiving unusual attention. Will not Brother Hull give us a further and more particular account of the work? It has been our lot to publish so few accounts of revivals in our own denomination, of late, that we wish our brethren in those societies where there is any thing of peculiar interest to give us early notice thereof. We shall take great pleasure in spreading any thing of this kind before our readers. Shall we not hear from brother Cochran, our Missionary agent, soon?

TO OUR YOUTHFUL READERS we wish to say, that the season has now arrived when you can, by exercising prudence and economy, find much time for mental improvement. If you cherish a proper desire for the acquisition of knowledge you will hardly be restrained from the accomplishment of your object by the absence of privileges. Books are so plenty and so cheap that an acquaintance may be made with almost any subject which can be amusing or interesting to you. Should your reading be confined to newspapers alone, (which none in this day find necessary)—this means, if properly improved, in a few years would enable you to gain a respectable stock of general information. You would thus have acquired such a knowledge of events in other countries as to have become acquainted with their political and commercial standing and relations, as well as their social and religious character.—You would have become conversant with the views and usages of the different denominations of Christians in this and other countries, and have profited yourselves with the labors and wisdom of the great and good of different ages and countries. The information thus obtained would be so general in its character as to be useful in every employment—would facilitate the acquisition of any profession, and adorn it when obtained. It would afford themes of meditation and conversation to those who engage in agricultural pursuits, and form an important part of the knowledge of the statesman, and give energy and weight to character in every grade of Society.—Some of the greatest and best men who have graced this nation in the legislative halls, in the cabinet and on the field, have acquired the knowledge which was the secret of their greatness in the way above described. Of this number was Dr. Benjamin Franklin, the present chief magistrate of this nation, and many others who have rendered the most important services to their country. The Church has not been less fortunate in receiving to her embraces those who have availed themselves of these means of obtaining information. Perhaps no country on earth has a more industrious and useful ministry than the United States, and perhaps not one third of that ministry have had the benefit of a collegiate education. Yet very many of those who are self-educated at this day stand in the front rank of the learned. Clarke, and Fuller, and Carey, in the old world, with a host of others equally worthy, who commenced active life unlearned, died the brightest ornaments of the church militant, and by their writings have contributed more to the literature of the present age than many of the most favored. An active industrious mind will soon be a well informed one.—Such a mind, if religiously inclined, will gain such a knowledge of revelation as to be wiser than professed teachers who are less industrious.

ORIGINAL.

For the Register.

READING.

WHY DO SOME PERSONS REMEMBER WHILE OTHERS FORGET WHAT THEY READ?

To this question there have been numerous answers, and indeed there [illegible] as many reasons as there are [illegible] this should be the case [illegible] very [illegible] for an [illegible] memory, others entirely [illegible] supposing that what [illegible] exist in the power of [illegible] to retain impressions [illegible] either from disease or from [illegible] of mental cultivation. But [illegible] is any original difference in this [illegible] not, it is obvious that [illegible] is a very great disparity, and it appears to me to be philosophical to [illegible] the principle of mental improvement [illegible] to this view of the subject the following remarks apply.

1. Hasty reading is calculated to [illegible] the memory, especially of the young [illegible] first knowledge is to serve as a [illegible] for further acquirements in after life. [illegible] so to speak, to be distributed over an empty mind so that there shall not be the least confusion or disorder. Each subject must be placed by itself and so placed that it can be called forth at any time to assist in the investigations of similar subjects and also that it may serve as a kind of [illegible] sort to other ideas which it [illegible] a tendency to suggest. Now as this [illegible] cannot be attained without a clear understanding of the different subjects we read, and as fast reading has a tendency to introduce ideas into the mind faster than it can digest or arrange them, it is not only an evident reason why we forget, but also a means of disarranging the operations of the mind, and consequently weakens its powers of retention.

Every man that has made any great advancement in knowledge, knows that when he commenced his career, it was necessary for him to spend more time in thinking than in reading; and where can the man be found who has been called profound in knowledge, who has not also been called a thinking man?

But while I am hinting against locomotive reading, I would not be understood to say that every subject should be read like moving a loaded vehicle up a long hill, but would contend principally for a clear understanding and correct association of what is read, whether it requires much or little time. I am aware that different pieces may be read with different degrees of despatch, nor is it to be expected that as much time should be spent in reading a biography as a philosophy. If, when we read, we would remember, that a man's knowledge is measured by the amount he holds at command, and not by the number of books or pages he has read, I think we should have less disposition to drive over the pages of a book or newspaper like a locomotive of latest date, and consequently less reason to complain of a poor memory.

2. As it is necessary for us to gain a correct idea of what we read in order to remember it, it is not only important that we read slow, but with attention. It is a principle of our nature that memory is strengthened by attention; and that in order to remember a subject, we must keep it in the mind by the power of attention, until we have quite surveyed it and learned its bearing. Now a person may be all day in reading one page of a common newspaper, and still not remember what he has read, from the fact that his attention was otherwise engaged and not applied to the subject. And I will here remark that the reason we learn some subjects with more ease than others, principally is, that we give them our more undivided attention.

But a person may read slow and with attention, and still not remember what he reads. This arises from a mistaken notion that the language of an author must be committed in order to retain his ideas, and hence the attention is directed more to the sound than the meaning of the words, and more to the manner in which the sentences are put together than to their import. Now [illegible] ideas thus gained and preserved [illegible] as the ideas are [illegible] longer than the words [illegible] to practice while the memory has [illegible] a task [illegible] and unnatural.

3. If we wish to remember what we read, we should reduce to practice or make some use of it. And should we happen to read something for which we have no particular use at present, it will be necessary frequently to call it up and reflect upon it, and if by this course we can neither interest our own minds nor benefit others we may as well forget it, for it is good for nothing.

C. H. L.

For the Register.

PROTRACTED MEETINGS.

They should be conducted with strict regard to permanent good [illegible] To induce our own members [illegible] should be the main purpose of these meetings [illegible]

[illegible]

[illegible] it must be remembered that those who labored from abroad were [illegible] apparent reapers of the rich harvest which sprung from seed that the diligent pastor had long before sown in sadness.

J. R. I.

De Ruyter, Nov. 24.

For the Register.

THANKSGIVING.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

[illegible] New England [illegible] which were especially designated to the purpose of publicly expressing thanks unto God for his mercies. But one inquires, Shall we not be thankful every day? Most certainly; and he who is most thankful every day, will most rejoice to avail himself of a favored opportunity to express his gratitude to the bountiful Giver, in the presence of all the people.

Are our arrangements made for the thanksgiving services of Dec. 17? In many places it is the practice for several congregations to unite in presenting their thank-offering. Where this is done, a little more attention must be paid to preliminary matters, than would be required were each to make their own appointment. To see that the several choirs fully understand the arrangement in due season, is no unimportant item. To have our *hearts* right, however, is the most important part.

The Proclamation recommends to us to remember the oppressed; let us not neglect that duty when we thank the Lord for *our* liberty.

Special petitions to Heaven in behalf of the captives of the Amistad, ought also to mingle amid our songs of thanksgiving.

A SON OF CONNECTICUT.

The following lines were written on the death of Miss SARAH ANN CRANDALL, which occurred in Berlin, Rensselaer co., N. Y., a few months since. They are from the pen of Mrs. L. M. Carpenter, Preceptress of the Female Department of De Ruyter Institute, under whose care Miss Crandall, we believe, spent some months within two or three years past, as a pupil. They are a just tribute to the memory of an amiable female, and a humble and devout Christian. Miss C. embraced religion in the autumn of 1834, during the revival, which, though not so extensive as some which have been experienced in that region, we believe was inferior to none for the solidity and excellence of its character. She lived an ornament to religion, and died much lamented. Our sister possessed a good mind, which had been well cultivated for one of her years. She cherished a strong desire for the advancement of the cause of Zion, and contributed liberally to aid in the benevolent enterprizes of the day. She was soon to have been united in marriage to a pious and worthy young gentleman of the same town. Her death was what might have been expected, from a life remarkable for its constancy of communion with God.—*Eds. Reg.*

For the Register.

"WHEREFORE, WE PRAISE THE DEAD MORE THAN THE LIVING."

We praise the dead, the pious dead, whose all of earthly strife,
Has yielded to that weight of joy, the gift of endless life;
In their thirst, they never more shall drink, at Marah's gushing streams,
Or grasp at phantom forms of bliss, in this shadowy land of dreams.

We praise the good, the beautiful, the *few* whose earthly lot,
Was like the gem, whose brilliancy the earth-stain sullies not;
They have one by one been gather'd from the restless stream of time,
Amid the jewels of their King, forever more to shine.

O sigh not for the treasures ye have no right to claim,
For "he who gave hath taken them, and praised be his name"—
Ye may not ask, What doeth he! since "the Lord hath need of them"
As angels of his ministry among the sons of men.

Then praise for those who sweetly rest, and praise for *her* who goes,
In the brightness of her sunny days, like Summer's glorious rose—
With all her young heart's joyousness, its high and holy love,
From the garden of her early hopes, to a paradise above.

Those holy hopes, they perish not, as earth-born things decay;
Their fruit shall all be gather'd in the land that's far away—
Where the pious yearnings of her heart, a full fruition prove,
Nor grief, nor pain, one shadow cast, o'er the brow of her ye love.

L. M. C.

For the Register.

THE FIFTEENTH PSALM.

Lord, who shall in thy tabernacle live?
Whose dwelling be within thy holy hill!
The man that upright walks, whose deeds are right;
Who from his heart, doth always speak the truth.
'Tis he who never backbites with his tongue,
Nor wittingly procures his neighbor ill,
Nor 'gainst his neighbor taketh up reproach;
And in whose eyes vile persons are contemn'd.
But yet he honors them that fear the Lord;
Who doth not change from what his oath requires,
Although performing it procures his hurt,
He that from sinful gain his money keeps,
Nor 'gainst the innocent will take reward—
He that performeth these shall not be mov'd.

G. P. M.

INTELLIGENCE.

FOREIGN.

INTERESTING FOREIGN CORRESPONDENCE OF THE TIMES AND EVENING STAR.

LIVERPOOL, Nov. 4, 1840.

The Caledonia, which arrived here on Friday, in about eleven days from Halifax, returns to-day. The new steam ship, the *Columbia*, will not leave until this day month.

We have just passed through the turmoil of not one election in this town, but of *sixteen*—for so many municipal wards are here. Throughout the country, generally, the gain has been to the Tories.

There is no news relative to the Queen, except (which is not *new*,) that she continues in health. She has wholly given up equestrian exercise, but drives a great deal in the Great Park, at Windsor, in a poney phæton. Prince Albert sometimes accompanies her, but this is the sporting season, and he is out a good deal, pheasant shooting. They sometimes walk together at the Terrace, and as far as appearances show, are a very happy and affectionate couple.

From abroad we hear that Guizot has made a new ministry, and the Chambers meet at Paris to-morrow. The expectation is that Guizot will be able to command a majority.

Alexandria is blockaded, and Mehemet Ali, it is believed, has offered such concessions to the Porte as must terminate the war. In such case, he will have Egypt as an hereditary kingdom, but is likely to lose Syria. It is said that he is most indignant with Thiers for having misled him by saying, that if he, (the Pacha,) held out, France would *make* the Sultan grant him whatever he pleased. Thiers, by the by, is about going to Italy, there to finish his History of the Consulate and the Empire. This looks as if he did not meditate any opposition in the Chambers.

[illegible]ord Clarendon, but without any salary, [illegible]worn in last Saturday as successor to [illegible] Holland, as Chancellor of the Duchy [illegible] an awful sinecure, which is [illegible] be abolished, and should have

Admiral Fleming, last year appointed Governer of Greenwich hospital, died on Friday. This is a *bonne bouche* for ministers in the way of patronage. It is believed Sir Robert Stopford will have this lucrative post.

The election of High Steward of the University of Cambridge commences on this day week, and lasts three days. Lord Lyndhurst is opposed by Lord Littleton, a young man whiggishly inclined. 'Tis a trial of strength, in fact, though not avowedly, between Tory and Whig.

Mrs. Trollope, it is announced, is about commencing a novel in the 'Metropolitan Magazine. It is to be as satirical as she can make it—to cut up the lady authors of the day—and to be called "The Blue Belles of England." This is a promising subject, and as the writer is herself one of the craft, we may expect a little quiet fun. Mrs. Trollope's "Widow Barnaby" (certainly her best fiction) forms the new volume of the Standard novels. I believe Mrs. T. is now in Italy. Mr. Hervieu, the artist, is with her of course!

The poems of the late Lady Flora Hastings, are announcing as forthcoming, in one volume.

Roman Ochre—Discovery of a Mine.—The recent discovery of an ochre mine in Vermont, promises to be of great importance, in every point of view. The article is superior to any thing of the kind now known to be in existence. The best ochre now in use is obtained from Rochelle, France; but the Vermont ochre must eventually supercede this altogether. This Vermont ochre forms a surface of marble smoothness, which is entirely impervious to water, and is of course extremely durable. When saturated with oil, instead of shrinking and drying away, it swells and increases in bulk. It is found in a part of the Green mountains. It was discovered in a small stream of water, the superincumbent mass of earth or decayed vegetable matter having been washed away by the action of the stream. The attention of the discoverer, Mr. Miller, was attracted by the color of the ochre, and the absence of that scum or crust on the surface of the water, which uniformly accompanies oxyde of iron. The ochre is found in a rich layer near the surface of the ground, then follows a stratum of mica slate, and then another layer of earth. The mine is now worked at the rate of twelve barrels per day. A barrel weighs three hundred pounds, and the price ranges from nine to fifty cents per pound.

INTERESTING FROM FLORIDA.

The annexed letter was addressed to the Editor of the Army and Navy Chronicle, but not being able to give it immediate publicity through his own paper, he has politely transferred it to us.—*Eve. Jour.*

TAMPA, Nov. 3, 1840.

I have pleasure in announcing the arrival last night of the Western Deputation of Seminole Indians under the charge of Capt. John Page, of the United States Army. It consists of the two principal Chiefs Hola-toochee and Nolose Ohola, twelve other Indians, and two interpreters.

The party is in fine spirit and sanguine of success in their mediatorial mission.—They are happy and contented in their western homes; their corn-fields having been highly productive; their quiet undisturbed; and they carry the appearance of fine health and cheerful minds. Their arguments and persuasions must have weight with our Indians, with many of whom they are connected by the ties of consanguinity, and to all of whom they are known. They have fought side by side by many of them in the same cause, and have now come to show and convince them that they can make a happy exchange from the privations, harrassments and sufferings of a war from which they can have no other hope of relief, for a fertile country which, as they say, produces them more corn in one year than they consume in two, and the quiet, the comforts, and all the blessings of a lasting peace.

The parting of the deputation from their people, their kindred and friends, was an interesting as well as an affecting scene. Hola-toochee, and the other chief made parting addresses, in which they gave them confident assurances of being soon united with their Florida friends, and promised their most strenuous exertions to accomplish an object so desirable to all. The chief (Alligator,) formerly one of the most uncompromising as well as brave and successful among the emigrated Seminole warriors, then took the stand in behalf of the People, (with whom he remains) and in an animated strain conjured the members of the deputation to neglect no effort with their suffering brethren—bade them say that their friends, relatives, and all their people sent their eager and earnest wishes, and implored them by all the motives which could influence them as brethren of one family, by the advantages of strength, efficiency and respectability which would result from their re-union, to listen to wise counsels and earnest and sincere entreaties.

Captain Page represents the scene to have been deeply affecting. There was no *acting* there. A feeling of deep and pervading interest, strongly and unequivocally manifested, gave the fullest evidence of the sincerity of professions, urged with all the zeal and fervor of native eloquence.

The party has been one month and two days on their way, and reached here in the ship Harbinger from New Orleans; the *harbinger*, we hope, of better days for our afflicted territory.

Gen. Armistead, Capt. Paige and the Deputation, march this morning to Fort King, (100 miles) where the Tiger-tail and other hostile chiefs are to meet in council.

FROM FLORIDA.

Fort Holmes, E. F., Nov. 9, 1840.

Sir: Five Indian women and seven children were taken about the 1st inst., on the Wekiwa, by Lieut. Sibley, 2d Dragoons.—They are now at Fort Reid. The same officer about the 5th inst., with a party of 30 dragoons, was so close upon Coaco-chee (Wild Cat) and his party, near Lake Jesup, that the Indians, about 12 in number, were forced to abandon their packs, containing plunder, taken near St. Augustine, recently; the packs were taken by the dragoons, the Indians making good their escape. The plunder consisted of some fifty or more new clothes, dresses of all sizes and descriptions, children's clothing, silk hose and handkerchiefs, &c. The "great talk" with Tiger-tail and Artuc-tus-te-nug-gee and their bands, will take place at Fort King.

The Arkansas Delegation fourteen in number, have arrived at Fort King, under the charge of Capt. Page. It is said that they are prepared to make their real brethren a very favorable report of the country west of the Mississippi. Tiger-tail says that if Wild-Cat does not come into his measures, relative to the proposed treaty, that he will turn in and "lick him into shape."

Yesterday, three warriors arrived at Fort King and reported that his Majesty Tiger-tail would soon be in, and said that they were sent forward to announce his approach. Gen. Armistead is confident that the war is ended. Would to God it were so! We poor devils who have worked and slaved here for the last two or three years, would like once more to get a peep at the United States. Our experience has made us cautious and doubtful of the Seminole honesty—*mais nous verrons!* Yours, truly.

WM. H. BULLOCH, Esq., Savannah, Geo.

From the Sackett's Harbor Journal

MELANCHOLY ACCIDENT AND LOSS OF LIFE.

Early on Monday morning last, a span of horses attached to the forward part of a lumber wagon, were discovered drifted on shore at Madison Barracks. An inquiry was instituted for the owner, but nothing was elicited until some time in the forenoon, when the Coroner was informed of the melancholy fact, that the lifeless bodies of two men had floated ashore on Navy Point. A jury was immediately called, and an inquest held, when it was ascertained that the bodies were those of Col. John Gotham, a respectable and wealthy farmer of Watertown, and an Irish laborer in his employ.

It appears that he had left home for the purpose of visiting some of the fishing stations in this vicinity, with the intention of exchanging some of the produce of his farm for fish. He arrived in this village on the evening previous, during a severe snow squall, having previously expressed his determination to cross over to Horse Island that night, the road to which, from this village, runs on the bank of the lake, in dangerous proximity, and from the circumstance of a part of the wagon, much broken, being found under the bank, and the track of the wheels distinctly traced to the spot, it is supposed that upon approaching the bank, being blinded by the sleet and deafened by the rushing storm, he drove directly off the precipice of some 30 or 40 feet into the lake. He has left a large family to mourn his untimely and sudden death, which like a warning voice, whispers in our ears, that in the "midst of life we are in death."

Important News from Texas.—We are informed, says the Courier, by Dr. Macauly, of Baltimore, who has returned to the United States in the Great Western, that at the very moment of his leaving London for Bristol, he learned from a source that can be entirely relied on, that on the night previous to his departure, Lord Palmerston and General Hamilton, the Plenipotentiary for Texas, agreed and concluded upon the *project* of a Treaty, recognizing on the part of Great Britain the sovereignty and independence of the Republic of Texas; the Treaty likewise provides effectively for the mediation of England, in procuring immediate pacification between Texas and Mexico, and for the establishment of a well defined boundary line between the two republics.

The Treaty would have come out in the Great Western if sufficient time had been allowed after agreeing to the preliminaries, to have engrossed and executed it. It was generally thought in London, if Gen. Hamilton procured the recognition of England, leading as it would, to a prompt pacification between Mexico and Texas, the negociation of the loan by himself and Mr. Burnley, would be quite certain as soon as the apprehension of European war or revolution in France was dispelled, both of which continued to exert a very depressing influence on the stock and money markets.—*Times.*

Death of Professor Davis.—A letter from Charlotteville to the editor of the Richmond Whig, announces the melancholy fact of the death of Professor Davis. He died on Saturday from the pistol shot he received on the Thursday previous. The letter referred to, gives the following particulars of his death: "The 12th of November is the anniversary of a celebrated rebellion which took place in the University some three or four years ago. On Thursday night last, the 12th, there were only two or three who could be found to commemorate the event. They went forth about 9 o'clock at night, armed with pistols and disguised with masks, &c.

After making a good deal of noise upon the lawn of the University, they approached Professor Davis' residence, with the design, as he believed, to insult him. He went out with the view of discovering who they were. He immediately came upon a very small person, who had a mask on, and who was otherwise disfigured. He approached him, and reached out his hand to unmask him. The individual, without uttering a word, stepped back one or two paces, and fired the fatal shot. Thus has been cut down, in the vigor of intellect and the prime of manhood, a gentleman who was an ornament to society, and the pride of the University.

"It is not yet known who was the perpetrator of this diabolical deed. A student was arrested yesterday, and after examining a great many witnesses, the case was adjourned over until to-morrow.

The evidence against him thus far consists of the vaguest sort of suspicion.

Postcript to the Fort Plain Journal—Friday morning, Nov. 20.

CANAJOHARIE IN RUINS!

We stop the press to announce the awful intelligence of the ruin of the pleasant village of Canajoharie, by fire last evening. It broke out about 9 o'clock in the stable of Henry Lieber deceased, and caught the building occupied by Wells & Baker, as a dry goods store, and Fero & Erwin as a grocery store, and the corner building on that side of the street.

The fire then crossed the street and took in the building occupied by H. & L. Barnes, as a tin and sheet iron store, where it spread with great rapidity (the wind being high) enveloped the two blocks of buildings extending to the creek east, which were entirely consumed with most of their contents. It then crossed the creek, taking the bridge in its course, and consumed all the buildings on the hill, as far as the red school house. The printing office of the Radii, with all its contents are destroyed.

About 40 buildings were burned. A little boy about 3 years old is missing, and it is feared he perished in the flames. The fire is supposed to have been the work of an incendiary. We have not yet learned the amount of loss, or insurance. Particulars hereafter.

Mexico.—The New-Orleans Bulletin says:—"Our Havana papers contain Mexican dates to a week or two into October. We learn from Vera Cruz, that the British Minister had made repeated complaints as to the delay of the government in replying to the several demands made upon the Mexican Government, (probably in regard to the imprisonment of men in California, and the internal duty,) and that unless a reply was made in a given time, he should [illegible] his passport. This important step [illegible] said to have occasioned a great [illegible] among the reflecting people. [illegible] that a petition was [illegible] lately [illegible] to Congress on the subject, [illegible] session of the Chamber of Deputies [illegible] held in consequence; and the Mexican paper observes, that a great many persons were dissatisfied at the result of their deliberations."

The Dutch Navy.—The navy of Holland is composed of the following vessels:—In commission—9 frigates, [illegible] corvettes, 12 brigs, 25 gun sloops, 4 steamers, 2 transports, and 1 vessel attached to the naval school of Medemblick. Not in commission—8 ships of the line, (none over 84 guns,) 12 frigates, 9 corvettes, 9 brigs, [illegible] gun boats. Of the vessels not in commission about one half are unfinished. The seamen, marines, and officers in active service are 5,855. This is the remains of that powerful marine which disputed the supremacy of the seas with England, in the days of Van Tromp. The Dutch have been the constant allies of England for a long time, and in the event of a collision between the great powers, their navy, such as it is, would probably go into the English scale.

Melancholy Catastrophe.—By a gentleman from Consecon, we learn that on Monday the 26th ult. seven persons went to fish on the fishing ground bordering on Weller's Bay, near Presque Isle: three of them were intoxicated when they left the shore, and they had a jug of whiskey with them. By some accident the boat was upset, and six of the seven sunk to rise no more. A young man named Terry succeeded in reaching the shore, after having remained on the bottom of the boat, (which had a slip-keel,) for 29 or 30 hours. Three of the unfortunate individuals have left families to mourn their premature deaths.—*Kingston Herald, 3d inst.*

Shipwreck and Loss of Life.—The schr. Love, Captain Godfrey, arrived to-day from Porto Cabello. On the 14th inst. lat. 35, long. 73, fell in with the wreck of the schr. Butterfly, Captain Kemstry, from hence, bound to Curacoa, and took from her John Bramels, Seamen, of Philadelphia, the only survivor out of 7. The B. left New York on the 5th and was capsized on the 6th at A. M. The Capt. one seaman, and the steward, were washed off and drowned on the 12th; next day Mr. Franklin, Mate, died in Bramels' arms. The same night J Cannion got delirious and washed overboard; next day the Love took Bramels off who has nearly lost the use of his legs, and feet, being very much bruised.

A Horrid Death.—A correspondent narrates the following facts concerning the unfortunate fate of Mr. Jonathan L. Hill of Coitsville, in this county:—

Mr. Hill was engaged in digging a well for a Mr. Young, of Weathersfield, and had sunk the shaft to the depth of fifty feet, with every appearance of being near water. To ascertain the fact he drilled a hole in the middle of the well, and heard a rumbling noise, but could not tell whether it was above or below him,—supposed, however, to be running water below. He, then ascended to the top to make preparations for walling up the well the next morning. The noise still continuing, about 7 o'clock in the evening he again descended for the purpose of bringing up his tools with him. When let down about twenty feet, the candle coming in contact with the carboretted hydrogen mixed with common atmospheric air, occasioned a powerful explosion, threw the windlass from its rigging, and enveloped the whole cavity in a blaze of livid fire.—The blaze shot up in the air to the height of thirty feet.

The windlass was righted as soon as possible, and a rope let down to the unhappy sufferer, who after falling thirty feet, was still struggling in the flames. He seized hold of the rope, fastened it to the bucket which fell with him, and was brought out of the well, literally burned up. His clothes, except the vest, were all consumed. He survived from Wednesday, the day on which the melancholy event occurred, until Saturday evening, at which time he died, leaving a wife and seven small children to mourn his untimely end.—*Trumbull Democrat.*

NOTICES.

A PROCLAMATION

BY WILLIAM [illegible]

[illegible]

ADVERTISEMENTS.

THE TEETH!

J. W. T. RICE, SURGEON DENTIST, would respectfully inform the Ladies and Gentlemen of De Ruyter, that having returned he will remain in town a few days for the purpose of waiting upon those who may wish to have any operations performed on their TEETH. He professes to understand the art of Cleaning, Filing, and Extracting Teeth, and Inserting Artificial Teeth on Pivot or Plate, as necessity may require, on as [illegible] terms as possible.

All work will be done in the best style, [illegible] Rooms at the office occupied by Drs. SPENCER & SAUNDERS, one door East of the Post-Office.

REFERENCES.—Drs. Spencer & Saunders, De Ruyter; Dr. F. Rice, Surgeon Dentist, [illegible]; Dr. E. Were Sylvester, Surgeon Dentist, [illegible], Georgia.

De Ruyter, Nov. 21, 1840.

FRESH TEAS.

S. G. WALKER has received [illegible] Hyson, Young Hyson and [illegible] Teas of Superior quality, which are offered low at the FARMER'S EXCHANGE.

De Ruyter, Oct. 25.

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this Country. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest [illegible] attendance to exhibit Goods and Customers are not unreasonably urged to purchase.

Sept. 1. 22tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,* except the following, 3-8

[illegible]

PRICE CURRENT.

ASHES—Pot, per cwt.	5,25
Pearl	6,00
FISH—Mackerel No 1 bbl.	13,03
" No 2	10,02
" No 3	6,37
Shad	9,50
FLOUR—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	3,25
Indian Meal	3,25
GRAIN,—Wheat, Northern	1,00
" Western	
Rye	,60
Corn 56lbs.	,57
Barley do.	,65
Oats	,40
Beans, per tierce	13,00
Molasses gal.	,36
Oil—Whale	,30
Sperm, Fall	1,00
" Winter	1,13
PROVISIONS.—Beef, Mess	12,00
" Prime	6,00
Pork, Mess	15,00
" Prime	13,50
" Fresh, per cwt.	6,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT—Turks Isl. bush	,35
St. Ubes	,33
Liverpool, ground	,25
Tallow	,08
WOOL—American	,23
Merino	,33

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.

De Ruyter, March 19, 1840.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

VESPERS.

BY FRANCIS BARBOUR.

The hour of prayer!
Within the crowded chancel, while the shroud
Of night comes down upon the poor and proud,
Low bended there.

Perchance there be
Some lowly worshipers at eventide,
Breathing their humble prayer on some hill-side,
By the deep sea.

Or in the drear
And rayless coverts of the pathless woods,
With scarce a gleam to glad the solitudes,
Or light to cheer.

And suppliant now,
At altars beaten by the tempest's shock,
At some rude cross upon the rifted rock,
They humbly bow.

A chastening power
Falls like the coming of an angel's spell,
O'er the calmed spirit, when the shadows tell
The evening hour.

Thus at the close
Of life's short day, may its receding light,
Which led us on, be beautiful and bright
As when it rose.

And may no fear
Upon our hearts a trembling record trace,
And may we go to our long resting-place
Without a tear.

Bowdoin Poets.

CHRISTIAN MARINER'S HYMN.

BY MRS. SOUTHEY.

Launch thy bark, Mariner!
Christian, God speed thee!
Let loose the rudder-bands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily,
Christian, steer home!

Look to the weather-bow,
Breakers are round thee;
Let fall the plummet now,
Shallows may ground thee.
Reef in the foresail, there!
Hold the helm fast!
So—let the vessel wear—
There swept the blast.

"What of the night, watchman?
What of the night?"
"Cloudy—all quiet—
No land yet—all's right."
Be wakeful, be vigilant—
Danger may be
At an hour when all seemeth
Securest to thee.

How! gains the leak so fast?
Clean out the hold—
Hoist up thy merchandise,
Heave up thy gold;
There—let the ingots go—
Now the ship rights;
Hurra! the harbor's near—
Lo, the red lights!

Slacken not sail yet
At inlet or island:
Straight for the beacon steer,
Straight for the high land;
Crowd all thy canvas on,
Cut through the foam—
Christian, cast anchor, now—
Heaven is thy home!

MISCELLANEOUS.

THE PULPIT.

There is a greater variety of style in the pulpit, than in any other place of popular address. The bar, the legislative hall, the political rostrum, and the lecturer's desk—all have their peculiarities; but there is a sameness running through each of them that is characteristic, and cannot easily be mistaken. We speak not of matter but of manner; and we incline to the opinion that of public speakers, the preacher is, in general, most defective in this respect. If the object of a speaker is to convince, it is very evident that he who is most successful in his efforts has adopted the *best* style; and the question arises, which of the different varieties of pulpit oratory accomplishes this object to the greatest extent? Who, for example, most fully succeeds in promoting the great end of the gospel—the salvation of souls—he who reads his sermons, he who delivers it from memory, or he who speaks *extempore*, having first filled his mind with his subject, and acquainted himself thoroughly with the points he intends to discuss? We answer, unequivocally, in our opinion, *the last.*

Go to the lawyer. He is engaged in a cause of vast importance to his client, and one upon which the success of his own reputation depends. What does he do? He has taken ample notes of the counsel—he has carefully gathered around him the authorities which sustain his view of the case—he has turned down the leaves of many a volume, and now he rises to address himself to the jury, whose decision is to determine the matter. He who knows this; and he knows, too, that if he fails to convince them, his cause is gone. Has he his speech written out in full?—We never knew such an instance, except where the law particularly required it.—Wherever it is necessary, he reads from his notes of the evidence, or from the law-books around him; but he depends for his success, more upon the powerful appeals he makes, accompanied by a warm and energetic manner, than upon any other circumstance. And in this he acts wisely.

Go to the hall of legislation. You will see there a tall and slender man in the attitude of speaking; his whole frame indicates strong excitement; his eagle eye is piercing through some unlucky opponent, who withers beneath his glance; his long arm and extended fingers are shaking violently; his face is pale for a moment, but now the blood rushes into it, and although he has not spoken a word, numbers gather about him, and the spectators bend down from the crowded galleries, with almost breathless attention. But presently the words hitherto pent up, come rushing forth like a burning volcano, and bearing down every thing before them. Now, this man might read the same speech, and in expression and finish it might be even more correct; but the deserted galleries and empty benches would bear testimony to its inefficiency.

Have you ever been present at a political assembly? What would be the effect of a written address on such an occasion?—You would give but little for the chance of a candidate, whose friends adopted this method of electioneering.

In the medical hall, you will find those lectures best attended which are delivered wholly *extempore*, or as much so as possible. We have noticed this fact frequently, and believe universal experience will bear us out in this opinion. Of course it is understood that in the lecturers other things are equal.

It is true also of the pulpit. Who are these who have most distinguished themselves by the public efforts, and are surrounded by admiring multitudes? Who are those whose ministrations have been honored by the conversion of thousands? Not such as carry their discourses in their pockets. They may acquire the name of good writers, but will never be regarded as very successful preachers—they may instruct but will scarcely ever awaken. If St. Paul had appeared before Agrippa with his defence in his hand, he might have received from that king an acknowledgement of his superior learning, but he would never have extorted from him the confession—"Almost thou persuadest me to be a Christian." Neither would his reasoning "of righteousness, temperance, and judgment to come," have caused Felix to tremble, if the arguments had been prepared and written out for the occasion. It was not only the truth that convinced, but it was the manner in which the truth was presented. So it was with Peter, and with the other disciples, on the day of Pentecost; and so indeed with all those who were instrumental in spreading the knowledge of Christ over the earth.

If Wesley had gone through England reading his sermons to the people, Methodism would not have survived him; and here was one great secret of his success, and the success of his fellow-laborers; while the established clergy were measuring out their discourses by the page, to drowsy congregations, the men of God, in the high-ways and by-ways of the land, were thundering forth the words of their commission to astonished multitudes, who flocked to their ministry, as doves to their windows, and were converted by hundreds and thousands. His followers in all countries have in this matter followed his example, and God grant they may ever do so; for if there is a subject that requires zeal, and earnestness, and power, it is the momentous subject of man's salvation.—While every other speaker is expected to throw his whole soul into his address, and speak as if he meant and felt what he said, shall he, whose message concerns the interests of thousands, alone be calm and unmoved? *No!* Heaven teaches no such doctrine.

There are times when a sermon *may* be read, perhaps, without any impropriety—such as the anniversaries of societies, but even then we like best to have it come warm from the heart. Men differ in these things; yet, for our own part, we prefer the preacher who takes hold of the sword of the Spirit with both hands, and lays lustily about him in all directions; he may make some awkward thrusts, but he will do a hundred-fold more execution among the *hearts* of his hearers, than he who aims altogether at, or above their heads.

Since writing the above, we have met with the following: "Dr. F. A. Cox, in his work entitled 'Baptists in America,' makes these remarks respecting the practice of reading sermons: 'While the people of New England, in the principal towns at least, approve, or their ministers believe they approve, and therefore practice the method of reading written sermons, those of New York demand a more popular address. In analysing the state of religion, we believe that it will be often found in a degree affected by the kind of ministerial instrumentality to which the people are most addicted, and that the *unwritten* style of pulpit discourse will be most productive of *experimental* religion, in connection with Christian activity. While the most finished composition may tend to refine the taste and instruct the understanding, those which have less pretension to accuracy, but come at once from the heart, if not unstudied, yet unpolished, seem conducive to the greatest moral effect.—*Philadelphia Repository.*

FOR TEACHERS.

EFFECTS OF KINDNESS.—At a common school convention in Hampden county, we heard the Rev. Dr. Cooley relate an anecdote strikingly illustrative of this principle. He said that many years ago, a young man went into a district to keep a school, and before he had been there a week, many persons came to see him, and kindly told him there was one boy in the school whom it would be necessary to whip every day; leading him to infer that such was the custom of the school, and that the inference of injustice towards the boy should be drawn whenever he should escape, not when he should suffer. The teacher saw the affair in a different light. He treated the boy with signal kindness and attention. At first this novel course seemed to bewilder him. He could not divine its meaning. But when the persevering kindness of the teacher begat a kindred sentiment of kindness in the pupil, his very nature seemed transformed. Old impulses died. A new creation of motives supplied their place. Never was there a more diligent, obedient and successful pupil. *Now,* said the reverend gentleman in concluding his narrative—that boy is the Chief Justice of a neighboring state. The relator of this story—though he modestly kept back the fact—was himself the actor. If the Romans justly bestowed a civic crown upon a soldier, who had saved the life of a fellow-soldier in battle, what honors are too great for the teacher who has thus rescued a child from ruin?—*Common School Journal.*

THE GOOD LITTLE GIRL.—A very little girl, who often read her Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased, to show some fruit which had been given to her. The mother said the friend was very kind, and had given her a great many. Yes, said the child, very indeed; and she gave me more than that, but I have given some away.—The mother inquired to whom she had given them; when she answered, I gave them to a girl who pushes me off the path, and makes faces at me. On being asked why she gave them to her, she replied, because I thought it would make her know that I wish to be *kind to her*, and she will not perhaps, be rude and unkind to me again. How admirably did she then obey the command to overcome evil with good.

A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise."

TEMPERANCE.

From the Olive Leaf.

ANNUAL MEETING.

At the Annual Meeting of our Society, held Oct. 21, 1840, at No. 130 Nassau-st., the following named gentlemen were duly elected Officers for the ensuing year:

LEWIS HALLOCK, M. D. *President.*
WILLIAM M. LATHROP, } *Vice Pre'sts.*
WILLIAM D. WATERMAN, }
O. S. BARTLES, *Corresponding Secretary.*
WM. G. WEST, *Recording Secretary.*
J. S. FOUNTAIN, *Treasurer.*

Executive Committee.
HIRAM BARNEY, *Chairman.*
ROBERT H. MCCURDY,
WILLIAM B. HUMBERT,
LYMAN W. GILBERT,
ABRAHAM LENT,
CHAUNCEY L. MITCHELL, M. D.
SAMUEL LEEDS, JR.
ANTHONY LANE,
LEONARD CROCKER,
CHARLES PARKER,
REV. C. A. DAVIS,
HORACE DRESSER.

After the election of Officers, the following resolutions were taken up and passed unanimously:

Resolved, That this Society be hereafter called the "AMERICAN YOUNG MEN'S TOTAL ABSTINENCE SOCIETY."

Resolved, That this Society proceed immediately to the employment of the means necessary to increase the number of its members, by obtaining names to the pledge.

Resolved, That every member contributing one dollar to the funds of this Society, shall become entitled to receive an engraved certificate of membership.

Resolved, That this Society respectfully urge the formation of auxiliaries in every portion of our country.

Resolved, That this Society recommend the holding of a National Convention in the city of New York in the month of May next: said Convention to be composed of delegates from all the Young Men's Total Abstinence Societies now formed, or which may be hereafter formed.

Resolved, That the Rev. Theobold Mathew, and other distinguished friends of Total Abstinence from abroad, be invited to attend the proposed Convention, and take part in its deliberations.

TO THE YOUNG MEN OF AMERICA.

The storm of a recent and deep political excitement is passing away,—the currents of thought and feeling are reverting once more to their accustomed channels—and moral enterprise for the time being thrust aside by the immediate, engrossing, and selfish interests of the hour, may again be made to resume its hold on the sympathies and feelings of the community. Disposed to avail themselves of this favorable disposition, for the purpose of forwarding the interests of the great cause in which they are engaged, and deeming that the time for enlarged and specific action on the part of the young men of our republic has now arrived, our society, as will be seen by a reference to its proceedings in the present number, have placed themselves in the attitude of a parent institution, and solicit the formation of Young Men's Total Abstinence Societies, auxiliary to themselves, throughout the Union. An institution of this character has been required, as a means of engaging and concentrating in the cause of temperance, the energy and enthusiasm of the young. We are in want of material, not to sustain our cause only, but to give it an onward impulse. Who so competent for this, as those who have just entered or are just entering upon the field of moral conflict, whose minds are unsophisticated, and their hearts unchilled by the complicated, absorbing and selfish interests of middle and declining life—who with armor burnished, spirits fresh, courage high, and strength unwasted by strife and toil, stand as a *corps de reserve* upon the confines of the battle field of temperance, where their united and brilliant onset must bring victory to its banner.

Among the objects had in view by our society in their recent proceedings, has been the assembling of a National Convention in May next. The necessity of a convention composed of delegates from the different states, is now very generally understood. The repeal of the License Laws has been and is still agitated by the leading temperance journals in our country, and when action is taken upon this subject it should be general through the State. The course of action to be pursued in reference to these laws, will necessarily become a leading topic in the deliberations of the proposed convention.

There are other questions of equal gravity and importance, which we have neither time nor space to enumerate or consider in this article. We shall aim to bring them specifically before the public in future numbers.

The time has come, and fully come, when there is no subject, nearly or remotely connected with the manufacture, sale or use of intoxicating drinks, that should not undergo the searching investigation of the people, and be visited with their sanction, or their reprobation. Should the proposition be submitted, whether the Asiatic Cholera or the Plague, or any evil of similar magnitude should be let loose upon society, would not our citizens feel themselves called upon to assemble and consider the subject? It requires no evidence not already existing to demonstrate that the evils which it is the object of the temperance reform to destroy, are of equal importance with those above mentioned. No one has yet pretended that there was any thing exaggerated or extravagant in the statement of Chancellor Walworth, that, "the time will come when reflecting men will no more think of vending intoxicating liquors, or of creating and renting grog-shops as a means of gain, than they would now think of poisoning the well from which their neighbor obtains water for his family, or of arming a maniac to destroy his own life or the lives of others,"—or that Judge Daggett was too harsh in asserting, that "those who make or sell ardent spirits for common use, are as wicked as those who make and sell poison for the same purpose. *The blood of murdered bodies and souls will be required at their hands!*"

The truth is, that the whole trade in intoxicating drinks is a murderous system. The manufacturer and retailer know it. The darkness of former times on this subject has passed away, and the *true light now shines.* All men have seen it, and are familiar with the reasons which justify us in denouncing the system as a murderous one. It is the apathy, the criminal, cruel apathy of the public, that suffers this business to exist among us unrebuked. It is the sinful inactivity of an enlightened people which allows the spirit dealer to come forth from his habitation of cruelty, and walk abroad among civilized men, honored and respected. We want, therefore, not argument so much as *action*—well-directed, energetic *action.* The great first principles with which the temperance reform commenced its career, are now settled: we need nothing but action. Our principles are set as a pole-star to guide us in our course, and we have only to urge onward to a triumphant and happy issue.

We invoke the young men of this nation, and all who see any good in this thing—and who does not?—to come up to the work, and to spend the coming winter in forming societies, in gathering statistics, appointing delegates, and in preparation for an expression of *national* feeling at the proposed Convention.

It will be the object of the parent society to send out as many agents as can be sustained, to be employed between this and the assembling of the Convention in forming auxiliaries, and in exciting those already formed to vigorous exertion. But wait not for the agents of the parent society to visit you—go to the work—and into the work, with determined hearts—and we trust that the six months to come, will tell more for the cause of total abstinence, than the six years that are past.

We hope to receive soon, some tokens of approbation from our brethren throughout the land. As the parent society can give publicity to the proceedings of auxiliaries through their weekly organ, the Olive Leaf, we trust every local society disposed to co-operate, will send us their responses and proceedings, as they will have a tendency to encourage ourselves and others.

The editors of our exchange papers, who may feel interested in the cause of total abstinence, will receive our grateful acknowledgements, by giving publicity to as much of the foregoing proceedings and appeal as they may think proper.

FOR THE BOYS.

A NOBLE EXAMPLE.

Many years ago, in an obscure country school in Massachusetts, an humble, conscientious, but industrious boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for intellectual good. He was alive to knowledge.—Next we see him an apprentice on the shoemaker's board, with a book spread open before him. Next we see him set forth, on foot, to settle in a remote town in this state, and pursue his fortune there as a shoemaker, his tools being carefully sent on before him. In a short time he is busied in the post of county surveyor for Litchfield county, being the most accomplished mathematician in that section of the state. Before he is twenty-five years old we find him supplying the astronomical matter of an almanac, published in New York. Next he is admitted to the bar a self-qualified lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. Then he is a member of a committee of six to prepare the Declaration of Independence. He continued a member of Congress for nearly twenty years, and was acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with perfect ability, and honored in every sphere the name of a Christian, he died regretted and loved by his state and nation. This man was Roger Sherman.—*Connecticut paper.*

CHRISTIAN FORTITUDE.—It is the glory of a Christian not to be faint-hearted in adversity.—*Dorney.*

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh, and Mariah R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O. of Mortgages page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133,05. The premises described therein, and bounded as follows, beginning at the line of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty-six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty-six rods to the line of the road, thence north on the line of said road to the place of beginning; will be sold at public vendue to the highest bidder at the tavern now kept by J. W. Sexton, in De Ruyter, on the 15th day of May next.

Dated Nov. 10, 1840.
LYSANIUS WOOD, Mortgagee.
Z. T. BENTLEY, Attorney. [36m6]

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, & east of & adjoining the road or street leading north from said village past the Inn of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Short-house lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the family of the deceased. Said lots are to be bounded on the West by said road or street, and on the North and South of each by the several fences that now enclose them, and to extend East far enough to strike a line to be continued north from the north-east corner of the home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale.—De Ruyter, Nov. 13, 1840.

[37w6] JOHN MAXSON, Administrator.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY.

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

New Tailoring Establishment.
J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches, and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is equalled by few and surpassed by none either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

Tailoring Establishment.
S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at his shop in the second story of the building east of S. D. Dennis's Store, Albany street, where they can be accommodated on the shortest notice.

☞ Cutting done to order.

De Ruyter, June 16, 1840. 15w6

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry.
S. NILES SWEET, Esq., Professor of Elocution.

Ladies' Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms, of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty-five cents per week, including washing and lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

Cabinet Ware-House.
D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

BOOKS! BOOKS!! BOOKS!!!
E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 5 Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 31tf

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "J. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter, July 7.

FLOUR! FLOUR!!

S. G. WALKER has fine and superfine flour constantly on hand and for sale at the FARMERS' EXCHANGE.

De Ruyter, Oct. 31st, 1840.

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valises, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good wheat or maple wood taken in exchange for the above articles. B. G. S.

Agents for the Register.

NEW-YORK.
Scott—[illegible] Henry C. Hubbard, [illegible] F. Babcock.
Persia—Dea. [illegible] Rogers.
Brookfield—Rev. Wm. S. [illegible], Adm. Burdick, [illegible] Maxson, Isaac Brown.—*Leonardsville*—[illegible]
Verona—Orson Williams, Dea. Joseph Potter.
Newport—Datus Truman.
Adams—[illegible] Greene, Rev. William Greene, Hosea H. Hoes.
Berlin—S. S. [illegible], P. M.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Preston—Dea. Hosea Weaver.
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Langhear.
Bolivar—Lewis G. Baldwin, Nathan Truman.
Genesee—Ira A. Langworthy, H. Wilson, P. M.
Shongo—W. M. Beauchamp.
PENNSYLVANIA.
Hayfield—Dea. Lewis Dunham.
Mercersburgh—Jonathan Bond.
Coudersport—Post Master.
VIRGINIA.
Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lowport—Joseph Kelley.
OHIO.
Northampton—Rev. Stillman Babcock.
Port Jefferson—Rev. Lewis A. Davis.
NEW-JERSEY.
Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.
CONNECTICUT.
Waterford—Rev. Lester T. Rogers.
WISCONSIN.
Milton, Rock Co.—Joseph Goodrich.
RHODE-ISLAND.
Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.
INDIANA.
Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y.
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free* of postage.

JOB PRINTING
DONE TO ORDER, AS USUAL.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., THIRD-DAY, DECEMBER 8, 1840. NUMBER 40.

ORIGINAL.

For the Register.

TOBACCO.

"Tobacco is a native of America; and although cultivated in Oronoco from time immemorial, and smoked nearly all over the Continent at the time of the Spanish conquest, the Spaniards first discovered it in Yucatan in 1520. It was transported to Europe in the beginning of the 16th century by Hernandez de Toledo, who went from Herida to Portugal. From thence the seeds were sent to Catherine de Medicis by Jean Nicot, an agent of Francis II., after whom it received its genuine name of Nicotiana; the specific appellation of Tobacco being taken from *tabac*, an instrument used by the native Americans in smoking 'the weed.'"—[*Humboldt.*]

Tobacco is one of the most virulent vegetable poisons; causing headache, nausea, vomiting, extreme prostration, cold sweats, convulsions, and death. The leaves when distilled yield an essential oil, upon which all its active properties depend; the poisonous effects of which are well illustrated by the use the Hottentots make of it in destroying serpents. Barrow, in his Travels in Africa, informs us that "a Hottentot applied some of it from the short end of his wooden tobacco pipe to the mouth of a snake while in the act of darting out his tongue. The effect was as instantaneous as the electric shock; with a convulsive motion that was momentary, the snake half untwisted and never stirred more; and the muscles were so contracted that the whole animal felt regid, as if dried in the sun."

Tobacco belongs to the Materia Medica, but the extreme prostration and deadly sickness which it produces, renders its effects so frightful that few practising physcians are bold enough to use it, except in the most desperate cases.

Notwithstanding its efficiency as a medicine, it is far less used as a remedial agent than as an article of luxury; and its general use, in its varied forms, may be adduced as an illustration of the perversion of taste, as well as the capacity of the human system to receive with pleasure what was at first disagreeable, and to bear with impunity what is constantly injurious.

The use of tobacco by smoking, was first introduced into England by Sir Walter Raleigh, and at one time became the almost universal practice of both sexes in the higher walks of life; but it is at present more confined to the lower class of the people. "It is a curious fact that in England an edict was published against its use, the reason of which was, probably, the apprehension thus stated by Camden: "that the English might become savage by indulging in savage customs." Urban VIII., anathematized those who used it in churches; and in Constantinople, where its use is now so general, the custom in the beginning of the 17th century was thought so ridiculous and hurtful, that "a Turk found smoking was conducted through the streets with a pipe transfixed through his nose."

Kotzebue says, in his "Voyage of Discovery," that since the introduction of tobacco into the Sandwich Islands by the Europeans, "it is so generally used that young children smoke before they learn to walk, and grown up people have carried it to such excess, that they have fallen down senseless, and often died in consequence."

"The most common forms of using "the weed" in this country, are by *chewing, snuffing*, and *smoking*. The practice of plugging is now happily exploded. This "consisted in twisting the leaves of tobacco in the form of a plug and stuffing it up the nostril." We are ready to sicken at the idea, that the ancients should delight in the odor of *putrid fish*, which was to them what the perfumed preparations are to us.—And, yet a noxious poison, the most disgusting and filthy in its operations, is seized upon by us with a gusto equalled only by the filthy Turkey Buzzard preying on a carcass already putrid.

It is a singular fact that man is the only creature that delights in tobacco and ardent spirit—he is the only creature that will even taste them; so far is he placed above, or so much does he sink himself below the brute creation. Very few ever learn to use tobacco without at first suffering the most distressing sickness. The general system never becomes roused to its deleterious qualities as might at first seem; as many who have, perhaps, for the space of forty years rolled "the weed" as a sweet morsel under their tongue, and who always carried the "*cud*" on the same side of the mouth, will be as sensibly affected by a change to the opposite side, as if they had never tasted it and by discontinuing its use for a length of time are readily made sick on resuming the use of this loathsome "weed."

But so strong do persons become attached to this poisonous article, that even when they become convinced that it is undermining their health, as spirit does that of the besotted rum-drinker, it is with the greatest difficulty that they break off from its use. Persons of the strongest minds, capable of performing the greatest intellectual labor, make themselves the slave of habit—they voluntarily submit to the yoke of bondage. Although great in other respects, he who cannot break off from the habit of using this foul and hurtful drug, under any circumstances, lacks one important characteristic of greatness—*self command.*

If tobacco is so poisonous as to destroy life instantaneously when applied to the tongue, no other argument is necessary to to prove its hurtful tendency to health when habitually used.—In naturally delicate constitutions and in those who lead a sedentary life, its ill effects are most conspicuous. Multitudes enjoy good health who freely use it, but they are the robust, the strong and the vigorous, who withstand many of the common causes of disease; but strong as they are, tobacco has a direct tendency to impair their boasted health and strength.

The use of this poisonous "weed" in the form of snuff, besides its extreme filthiness, induces pain in the head and eyes by producing a determination of blood to these parts, and also excites in the head numerous indescribable nervous sensations. It destroys the sense of smell, and obstructs respiration through the nose by thickening the lining membrane, thus obliging the more advanced snuffer to let fall the lower jaw in order to prevent suffocation. It gives a nasal twang to the voice, which discovers at once the disgusting habit, notwithstanding the box containing this precious powder is kept in the most secret place. The taste, also, as in chewing and smoking, is rendered almost useless, leaving them in a condition to find no fault with cook or butcher.

The luxurious practice of smoking is, of all methods of using tobacco, the most benevolent and philanthropic. Says Dr. Ticknor, "Here is manifested none of the contracted disposition to selfishness!—When a man smokes, he does it for the benefit of his friends, and all within the atmosphere of his influence. The inhalation of smoke from a rank cigar, or what is still better, a pipe grown old in service, is peculiarly grateful; and as rum-drinking and smoking often accompany each other, the fumes of tobacco mingled with the steam of rum, renders the enjoyment doubly exquisite. Smoking is an indication of manhood and gentility; this is evinced by the fact that we are regaled in the streets, particularly of an evening, by frequent puffs of tobacco smoke in the face, from those who, in the *day-time*, conceive themselves to be *gentlemen*. It is so very civil, and polite, and evinces so much real goodness of heart, to share any good thing with our neighbors, that the practice of smoking, especially in the principal streets, and public places where ladies resort, should be encouraged by all who lay claim to generosity or refinement. Besides, it adds so much to the dignity and personal appearance of a *gentleman* to transform himself into a walking volcano, that he should be seen as seldom as possible without a cigar in his mouth and a dozen or two in his pocket."

Chewing is, perhaps, the most injurious of the modes of using this nauseous drug, yet all these modes do produce a greater or less derangement in healthy action; and when that comfortable protean disease, vaguely termed Dispepsia, gets a fast hold, the enjoyment of the great luxury, tobacco, is inexpressible.

Why continue its use in any of its forms? The plea commonly made for its use is too flimsy to notice, as thousands of witnesses would testify, were it not that they found it convenient to have an excuse for this filthy practice, that not a tooth has been preserved, or a pain soothed, by the long-continued use of tobacco. L.

A minister, very liberal in his reflections on Mr. Wesley and his followers, being once in company with Mr. Whitefield, expressed his doubt to him concerning Mr. Wesley's salvation, and said, "Sir, do you think, when *we* get to heaven, we shall see Mr. Wesley?" "No, sir," replied Mr. Whitefield, "I fear not, for he will be so near the throne, and we shall be at such a distance, we shall hardly get a sight of him."—*New Methodist Magazine.*

Resist temptation in all its forms.

RELIGIOUS.

From Bishop Reynolds, on Psalm cx.

THE GLORY OF THE GOSPEL.

The Gospel is a glorious Gospel, because it is the Gospel of the blessed God. There is a glory in all the works of God, because they are his; for it is impossible that so great a workman should ever put his hand to an ignoble work. And therefore the prophet David useth his "glory" and his "handiwork" promiscuously for the same thing; "The heavens declare the glory of God, and the firmament sheweth his handiwork," to note that there is an evidence of glory in every thing which he puts his hand unto. And yet the prophet there sheweth that there is more glory in the "law" of his mouth than in the "works" of his hands. The Lord is better known by Sion, and his name is greater in Israel than all the world besides.

The more God doth communicate himself unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himself, wherein he may be so fully known, communicated with, depended upon, and praised, as in his Gospel. This is a glass in which the blessed angels do see and admire those unsearchable riches of his mercy to the Church, which they had not by their own observation found out from the immediate view of his glorious presence. In the creatures we have him a God of power and wisdom, working all things in number, weight and measure. In the law we have him a God of vengeance, and of recompense; in the publication thereof threatening, and in the execution thereof inflicting, wrath upon those that transgress it. But in the Gospel we have him a God of bounty and endless compassion; humbling himself that he might be merciful to his enemies, that he might himself bear the punishments of those injuries which had been done unto himself, that he might beseech his own prisoners to be pardoned and reconciled again. In the creature he is a God above us; in the law he is a God against us; only in the Gospel he is Immanuel, a God with us, a God like us, a God for us.

There is nothing doth declare God so much to be God, as his mercy in the Gospel. He is invisible in himself; we cannot see him but in his Son; He is unapproachable in himself; we cannot come unto him but by the Son. Therefore, when he made himself known in his glory to Moses, he sendeth him not to Mount Sinai, but putteth him into a rock, (being a resemblance of Christ,) and then maketh a proclamation of the gospel unto him. Moses' prayer was, "I beseech thee, shew me thy glory." How doth the Lord grant this prayer? "I will make all my goodness to pass before thee," (Exo. xxxiii. 18, 19,) and then revealeth himself almost all by mercy. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." (Exo. xxxiv. 6, 7,) to note unto us that the glory of God is in nothing so much revealed as in his goodness, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his people?" (Micah vii. 18.)

Besides, though the law be indeed from God, as from the author of it, so that in that respect there may seem to be no difference of excellency between that and the Gospel, yet, though God should not have revealed his law again unto Moses in the mount, much of the law, and, by consequence of God himself, might have been discovered by human industry; as we see by notable examples of the philosophers, and grave heathen. But the Gospel is such a mystery as was forever hidden from the reach and very suspicion of nature, and wholly of divine revelation. "Eye hath not seen, nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love him." The apostle speaketh of the mystery of the Gospel; noting it is above the observation, or learning, or comprehension of nature so much as to suspect it; nay, the natural inquiry of the angels themselves could never have discovered it; even unto them it is made known by the church. (Eph. iii. 9, 10;) that is, if it had not been for the Church's sake that God would reveal so glorious a mystery, the angels in heaven must have been forever ignorant of it. So extremely desperate was the fall of man, that it wanted the infinite and unsearchable wisdom of God himself to find out a remedy against it.

We must not, then, look upon God only in Mount Sinai, in his law; but we must acquaint ourselves with him in his Son; we must know him, and whom he hath sent, together; there is no fellowship with the Father, except it be with the Son too. We may have a knowledge of his "hand," that is, of his works, and of his punishments, without Christ: but we cannot have a knowledge of his "bosom," that is, of his counsels, and of his compassions, nor the knowledge of his image, that is, of his holiness, grace and righteousness; nor the knowledge of his presence, that is, of his comforts here, and his glory hereafter, but only in and by Christ. We may know God in the world, for in the creation is manifest his "eternal power and Godhead."—But this is a barren and fruitless knowledge, which will not keep down unrighteousness; for the wise men of this world, "when they knew God, they glorified him not as God, but became vain in their imaginations, and held the truth of him," which was in the creation revealed, in unrighteousness. We may know him in his law too; but this is a killing knowledge; a knowledge which makes us flee from God, and hide ourselves out of his presence; and therefore it is called "the ministration of death," 2 Cor. iii. 7. But to know the glory of God "in the face of Jesus Christ," is both a fruitful and a comfortable knowledge; we know the pattern we must walk by, we know the life we must live by, we know the treasure we must be supplied by, we know whom we have believed, we know whom we may be bold with in all the straits and distresses: we know God in Christ full of love, full of compassion, full of ears to hear us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transform us, full of fidelity to keep covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us.

From the Eglantine

THE TIME FOR PRAYER.

BY GEORGIANA BENNETT.

With the first beams that light the morning's sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high.
Commend the loved ones to His watchful care.—
Morn is the time for prayer!

And in the noontide hour,
If worn by toil or by sad cares opprest,
Then unto God thy spirit's sorrow pour,
And he will give thee rest:—
Thy voice shall reach Him through the fields of air
Noon is the time for prayer!

When the bright sun has set—
Whilst yet eve's glowing colors deck the skies;—
When with the loved, at home, again thou'st met,
Then let the prayer arise
For those who in thy sorrows share:
Eve is the time for prayer!

And when the stars come forth—
When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven,
Kneel to thy God—ask strength, life's ills to bear
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds and solitude, in joy or care—
Thy thoughts should heavenward flee.
At home—at morn and eve—with loved ones there
Bend thou the knee in prayer!

HAPPINESS IN A HOVEL.

Distant something more than a mile from the village of Desford, in Leicestershire, at the lower extremity of a steep and rugged lane, was seen an obscure and melancholy hovel. The door stood not wide to invite observation; the cheerful fire gleamed not through the casement to excite attention from the passenger. The low roof and outer wall, were but just perceived among the branches of the hedgerow, uncultured and untrimmed, that ran between it and the road. As if there were nothing there that any one might seek, no way of access presented itself, and the step of curiosity that would persist in finding entrance, must pass over mud and briars to obtain it. Having reached the door with difficulty, a sight presented itself, such as the eye of delicacy is not wont to look upon. It was not the gay contentedness of peasant life, that poets tell of, and prosperity sometimes stoops to envy. It was not the laborer resting from his toil, the ruddy child, exulting in its hard, scant meal, the house-wife singing blithly at her wheel, the repose of health and fearlessness; pictures that so often persuade us happiness has her dwelling in the habitations of the poor. The room was dark and dirty; there was nothing on the walls but the bare beams, too ill-jointed to exclude the weather, with crevices in vain attempted to be stopped by rent and moulded paper. A few broken utensils hung about the room; a table and some broken chairs were all the furniture, except what seemed intended for a bed, yet promised small repose. The close and smoky atmosphere of the apartment gave to it the last coloring of discomfort and disease. Within there sat a figure such as the pencil might well choose for a portrait of wretchedness. Quite grey and very old, and scarcely clothed, a woman was seen sitting by the fireplace, seemingly unconscious of all that passed around her. Her features were remarkably large, and in expression harsh; her white hair turned back from her forehead, hung uncombed upon her shoulders; her withered arm stretched without motion on her knee, in form and coloring seemed nothing that had lived; her eye was fixed on the wall before her; an expression of suffering, and a faint movement of the lip, alone giving token of existence.

Placed with her back towards the door, she perceived not the intrusion, and while I paused to listen and to gaze, I might have determined that here at least was a spot where happiness could not dwell; one being, at least, to whom enjoyment upon earth must be forbidden by external circumstance; with whom to live was of necessity to be wretched. Well might the listener in such a scene as this be startled by expressions of delight, strangely contrasted with the murmurs we are wont to hear amid the world's abundance. But it was even so. From the pale, shrivelled lips of this poor woman, we heard a whispering expression of enjoyment, scarcely articulate, yet not so low but that we could distinguish the words, 'Delightful,' 'Happy.'

As we advanced with the hesitation of disgust into the unsightly hovel, the old woman looked at us with kindness, and without emotion bade us to be seated, and till questioned, showed very little inclination to speak. Being asked how she did, she at first replied, 'Very ill;' then hastily added, 'My carcass is ill—but I am well, very well.' And then she laid her head upon a cold black stone, projecting from the wall beside the fire-place, as if unable to support it longer. We remarked that it was bad weather. 'Yes,' she answered—then hastily correcting herself—'No, not bad—it is God Almighty's weather, and cannot be bad.' 'Are you in pain?' we asked, a question that was scarcely needed, so plainly did her movements betray it. 'Yes, always in pain; but not such pain as my Savior suffered for me; his pain was worse than mine; mine does not signify.' Some remark being made on the wretchedness of her dwelling, her stern features almost relaxed into a smile, and she said she did not think so; and wished us all as happy as herself. As she showed little disposition to talk, and never made any remark till asked for, and then in words as few and simple as might express her meaning, it was slowly and by reiterated questions, that we could draw from her a simple tale. Being asked if that was all the bed she had on which to sleep, she said she seldom slept, and it was long that she had not been able to undress herself, but that it was on that straw she passed the night. We asked her if the night seemed not very long: 'No, not long,' she answered—'never long; I think of God all night, and when the cock crows, am surprised it comes so soon.' 'And the days you sit here all day, in pain, and unable to move. Are the days not long?' 'How can they be long? Is not he with me? Is not all up—up?' an expression she frequently made use of to describe the joyful elevation of the mind. On saying she passed much time in prayer, she was asked for what she prayed. To this she always answered, 'Oh! to go, you know—to go—when he pleases; not till he pleases.' To express the [illegible] she once said, [illegible] all laid out ready for her in [illegible]!' But time would fail us to repeat the words, brief as they were, in which this [illegible] expressed her gratitude to the Savior [illegible] for her; her enjoyment of the God who abode with her; her expectations of the heaven to which she was hastening; and perfect contentedness with her earthly portion.

To this that I have written, I could add much, having notes of all that passed during the protracted years of this devoted woman's life. But my purpose here was not to make a story. I have witnessed only to what I saw, and repeated only what my ear had listened to. And I have repeated it but to prove that the happiness which all men seek, and most complain they find not, has sometimes an abode where we should least expect to find it.—This is an extreme case; extreme in mental enjoyment, as in external misery. But it is true. And if it be so, that a being debarred the commonest comforts of life, almost the light and air of heaven, suffering and incapable even to clothe herself or cleanse her unsightly dwelling, could yet pass years of so much happiness, that her warmest expression of gratitude to her benefactors was to wish them a portion as happy as her own—what are we to say to those, who, amid the overflow of sublunary good, make the wide world resound with their complainings? How are we to understand it, that while blessings are showered around us as in the summer rain, there is so little real happiness on earth? Because we seek it not aright; we seek it where it is not, in outward circumstances and external good; and neglect to seek it where alone it dwells, in the close chambers of the bosom. We would have a happiness in time independent of eternity; we would have it independent of the Being whose it is to give; and so we go forth, each one as he best may, to seek out the rich possession for ourselves. Those who think they are succeeding will not list our tale. But if there being any one who having made the trial of the world, are disposed to disbelieve the existence of what they seek; if there be any among the young, who start at the repose, and shrink from the aspect of their already clouded prospects, we fain would have them hear a brighter tale. There is happiness upon the earth. There is happiness for the poor and for the rich: for the most prosperous and the most desolate. There is happiness but we will not have it.

The following lines were written by Bishop Henry White, while staying at an Inn:—

The world is like an Inn, for there
Men call, and storm, and drink, and swear,
While undisturb'd the Christian waits,
And reads, and writes, and meditates.
Tho' in the dark I oft times stray,
The Lord shall light me on the way;
And to the city of the sun
Conduct me when my journey's done.
There by these eyes shall he be seen
Who sojourn'd for me at an Inn;
On Zion's hill I those shall find
From whom I parted in the vale.
Why am I heavy, then, and sad,
When thoughts like these should make me glad!
Muse then no more on things below,
Arise, my soul, and let us go.

PRESENCE OF JEHOVAH.—Places or conditions are happy or miserable, as God vouchsafeth more or less of his gracious presence.—*Sibs.*

Cherish a love for godliness.

THE POWER OF A RIGHT-MINDED MINORITY.

Whence is it derived? And how is an influence to be accounted for, leading to results every way so note-worthy?

Power belongeth unto God. He is ever active, yet never wearied. His quickening and sustaining breath pervades all existence. He is our Creator. "In him we live, and move, and have our being." From him we derive the will to resolve, and the hand to execute. And his gifts are real, and not merely apparent endowments. They are ours; ours to employ under the eye and control of him from whose bosom we sprung, and to whom [illegible] we are hastening. For [illegible] less than will is essential to his constitution. Upon the whole sphere of his [illegible] reason shines; reason, whose every dictate has the authority of law; which is so essentially legislative, that no man, whatever may be his notions of freedom, can force himself to pronounce the absurdity that he is at liberty to be unreasonable. Now in every dictate of reason we have the voice of God. He is the Supreme Reason. Every expression of his will must be a form of reason. And his will is all-powerful.

In wielding their powers in a given direction, men may violate the laws of their own being. An awful mystery this, in whose depths we are lost and confounded; but so it is. And what they may do, men in this respect have done. Like lost sheep, they all have gone astray. They have joined hand in hand in doing wickedness.—They encourage and sustain each other in casting off a control which in their inmost souls they feel to be legitimate and authoritative. [illegible] form majorities in evil-doing. They combine their abused powers; and [illegible] contrive to confound, subvert, and destroy. Activity, with such results, they reckon *success*. But [illegible] such exertions, they must be cut off from [illegible] union with the Father-Spirit.—[illegible] are at variance with his. They [illegible] his authority. His handiworks they [illegible] and derange. The tasks, then, to which they apply themselves, they must perform in the presence of a frowning Deity. Their powers must wither beneath [illegible]

[illegible] God summons from the general mass of humanity [illegible] chosen vessels. Their distinctive characteristic consists in a cordial regard [illegible] authority which it is their native [illegible] privilege to honor.—[illegible] is accordant with the dictates of reason, and of course co-incident with the will of the Creator. Now they may be many, or they may be few. But, few or many, they have fellowship with Omnipotence. Will, by coincidence with will, [illegible] within the limits of human ability, secures a great increase of living energy to every individual so sustained and aided.—Hence the maxim, Union is power. The results of the union must correspond with the elements of which it is composed. It may be the union of one feeble spirit with another; or of strength with strength. In every case, there must be increase of power, but proportioned in degree to the living energies supplied by one individual and another, which are brought into combination and activity. But what if we have, not a vine clinging to an oak; not a child throwing his arms around a giant; not even a hero embracing an angel; but man in sweet fellowship with God! A little one has at once become a thousand. The distinction between few and many has lost its significance. Sustained and cheered by Omnipotence, what may not a single hand attempt, and with full assurance of complete success! the hour of triumph may be delayed; but come it will. And we may now anticipate and enjoy the glories which, when it arrives, will burst upon the waiting spirit.—*Rev. B. Gr[illegible]*

APPLICATION OF DIVINE TRUTH.—I want one point of selfishness, to convert the Word of God to my own use. All my reflections upon the pride, corruption, blindness, and deadly fall of man, upon the necessity of the daily cross, and deadness to the world, I bestow freely upon others; and am hindered by the deceitfulness of my own heart, and the artifice of the devil from turning the edge of them on myself.—The same failings, perverse tempers, and evil habits which I see, and justly abhor in others, I know to be in myself, and possibly in a higher degree; and yet in spite of my reason, judgment and conviction, in spite of all the efforts I can use, I do not see them in the same light in myself that I do in others to loathe and condemn them.

HOW TO SPEND TIME.—Spend your time in nothing which you know must be *repented of*. Spend it in nothing on which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly *be found doing* if death should surprise you in the act.—*Baxter.*

JOHN REEVE MORALIZING.—John Reeve was accosted in the Kensington Road by an elderly female with a small bottle of gin in her hand. "Pray, sir, I beg your pardon, is this the way to the work-house?" John gave her a look of clerical dignity, and, pointing to her bottle, gravely said, "No, ma'am, but *that* is!"—*Bentley's Miscellany.*

CHRISTIAN PEACE.—When a child of God wants peace, he can have no peace till God speaks it.—*Goodwin.*

How wonderful are the ways of God!

ORIGINAL.

For the Register.

THE PARTING YEAR.

Thou parting year! Time, in his onward flight, has brought thee near thy close. And while others are presenting their offerings to the approaching New-Year, I would fain pay this trifling tribute to thy memory. Why roll round so quickly?—Hardly had thy course commenced, ere thou gave intimations that thy time was limited. Having reached the zenith of thy glory, wilt thou not pause and lengthen out the thread of man's existence? Nature, in all her changes, has proved constant to thee. No discord has prevailed in her wide dominion to mar thy beauty, and dishonor thy fair name. Bountiful harvests have crowned thee with plenty. The changing seasons, in their turn, have conspired to render thy name conspicuous among the long list which have gone before. Even in thy age thou art still lovely. Autumn has delayed its fierce winds and storms to a late period; and man, who like thee is passing away, would wish thy stay to be prolonged. But thou art waning; yet the moments that compose thy number flit by as swiftly as when at first thy course began. Thou art hastening onward to meet the New-Year, and when thy race is run, wilt thou not halt and welcome thy successor, and bid the world good night? Ah, no. Thou must obey Time's stern bidding, and retire to rest with the years before the flood; and oblivion would cover thy memory, were it not for events which have transpired in thy reign which will be recalled to mind.

Methinks thou art an apt emblem of frail, dying man. He glides rapidly down the stream of time, unconscious that life is bounded to a span. He looks forward with the hope of enjoying long years of pleasure here; and while delaying his purposes, Time hastens the hour of his departure, and he is laid low, and has done with all life's hopes and fears, and would be forgotten, were it not for kindly deeds which are cherished in some lone heart. And is it thus with all that appertains to earth? Are all as evanescent as the waning year?—Momentous truth! hardly understood by mortals. Autumn's leaves, which lie thickly strewn around, proclaim it. The bright flowers have faded from our view, and not a vestige of their former beauty remains.—Amid all the desolation of Nature, is there no hope? Will not Spring revisit earth, and vegetation again start to life and hide these emblems of mortality, and all Nature appear as gay and joyous as before? But what can recall to life loved ones that have forever faded from the earth? What can efface from memory's tablet associations which have gathered around scenes of either joy or sorrow? There is no change in the human heart like that of Nature; its hopes once blighted, it still wears the semblance of decay.

Thou dying year! were it not for considerations like these we would not regret thy exit. And while thou art on the eve of departure, it is natural to remember the changes thou hast wrought; and the mind strives to pierce through the vista of unborn years, when time will cast around the brow a silvery wreath and rests not, until it fixes upon that changeless home, where time is not measured by months and years. Is there beyond the flight of time, a home of unchanging felicity for the weary, where hope will be exchanged for fruition, and the duration of which is eternal? This reflection buoys the mind above the tumults of this fluctuating world, and has a tendency to prepare it for its high destiny. The contemplation of past years often proves salutary. The heart may sicken at the view of former follies; yet it may make it better. It may serve as a beacon-light to guide the wanderer into the path of rectitude.

Thou parting year! amid the revelry which will usher in the New-Year, thou wilt not be forgotten with the sound of the bell reminding us that thy days are numbered. Great events which will bear thy date have marked thy progress. The highest ambition has been gratified, and deeds of daring been accomplished, and perhaps some foul deed lies in embryo that will stain our country's honor and blacken the historian's page. Who will envy thy successor?—A deep mystery hangs over its noiseless course. Is there none well versed in ancient lore whose mind can penetrate beyond the dark shades which hide the future, and bring to light its hidden stores? Since it cannot be, and the mind is not satisfied to feed on the past, let us learn to improve the present moments aright, that when years have fled, none may have to exclaim—thou wasted year! gladly would I recall thy moments ere Time had damped the ardor of youthful feelings, and sin embittered my delights. S. G.

Gibson-Ville, N. Y., Dec. 2, 1840.

THE REGISTER.

De Ruyter, December 8, 1840.

THE BOSTON CONVENTION.

A Boston correspondent of the New York Observer, has given a pretty full account of the convention recently held in that city, to consider the claims of the first day of the week to be the Christian Sabbath, &c. Were it not for its great length, we should be happy to insert it entire; but want of room rendering this impracticable, we present such extracts as we judge will be most interesting to our readers.—The Convention assembled in the Chardon-street chapel, numbering near five hundred, and continued its sessions during three days, Edmund Quincy acting as Chairman. Previously to the organization, however, there was much desultory conversation relative to the propriety of any such regulation, some maintaining that, as no votes or resolutions would be passed, no presiding officer or secretary would be necessary. Those who held these views seem to have been in the minority.

"The Sabbath was selected as the first of the three topics to be discussed; and there was no little adroitness shown in the mode of bringing it forward. A resolution was introduced, asserting that the first day of the week is appointed, by the command of God, to be kept as holy time. It was put into this shape, for the sake of throwing the burden of proof upon the defenders of the Sabbath, and obliging them to take the lead, and say things which their opponents might criticise; and also for the sake of excluding every kind of proof, but the production of an express command, naming the first day of the week. But the advocates of the Sabbath were not so easily caught. They resolutely maintained that they had nothing to say, till some attack on the established belief of the Christian community had been made. Mr. Garrison accused them of 'professional tact,' and Mr. Phelps retorted the charge; both of them, as it seems to me, on good grounds.

"You may be surprised to learn that any friends of the Sabbath took part in the discussion; but you should know that it was a very mixed multitude.—There was Mr. Garrison and his partisans; there were the Unitarian Transcendentalists, such as R. W. Emerson, Parker, of Roxbury, and A. B. Alcott (the teacher,—not Dr. W. A. Alcott, the physiologist, and author of the Sabbath school books); there were 'Seventh Day Baptists' from Rhode Island and New Jersey; there were men who were taken to be members of the Society of Friends, till near the close of the meeting, some one said that no member of that society had spoken; there were social reformers of the O. A. Brownson school; and there were Orthodox Congregational and Baptist ministers, whose anti-slavery movements had brought them into such company, and who, perhaps, felt bound to resist the malign influence of leaders whom they had helped to build up before they understood their true character.

"After a considerable amount of manœuvering by the parties, the Rev. Dr. Osgood, of Springfield, led off the debate in earnest, by a set speech in defence of the Sabbath. Garrison and others replied, and the debate continued till the close of the meeting. I learned but few of the speakers' names. Garrison, however, was the chief of the assailants, and Dr. Osgood, Rev. A. A. Phelps, Rev. Mr. Colver, a Baptist and anti-slavery agent, and other ministers of various denominations, spoke in defense of the Sabbath. The Rev. Mr. Parker, of the Unitarian Spring-street church, Roxbury, who avowed his belief that Moses was inspired just as all great legislators are, and that 'Thus saith the Lord,' in the Pentateuch, is exactly equivalent to 'Be it enacted' in our Statute books, spoke eloquently in favor of the Sabbath as a very beautiful and useful institution, though not of Divine appointment, except as all good laws are so. Mr. Crandall, a Seventh Day Baptist, from New Jersey, made a powerful argument in favor of the Divine appointment and perpetuity of the Sabbath. and a plausible one in favor of the Seventh day. Others, of the same belief, spoke, apparently, with deep sincerity and religious feeling."

The writer then goes on to state, that some persons who were for "treating all days alike," addressed the meeting, who "showed the earnest workings of minds of considerable power, but deficient in common sense and mental culture."

"Several speeches in defense of the Sabbath were truly excellent. The Rev Mr. Himes, pastor at the Chardon-street chapel, spoke on that side, which was gratifying, as he had hitherto been ranked among the most radical of all radicals. He spoke truly and justly of those who are 'always pulling down Babylon, but know not how to lay a single stone in building the walls of Jerusalem.'"

A proposition was made to raise one thousand dollars to print a report of the proceedings, and finally waived.

"It belonged to Dr. Osgood to close the debate. He began, but as soon as he announced his topic, Mr Garrison said that if the Dr. spoke on that point, he should wish to reply. The Dr. took another topic, which met with the same fate, and then several others, but gave them all up for the same reason, and simply introduced Whiting's apology, which has been mentioned. Mr. Garrison noticed, as a remarkable fact, that none but clergymen had spoken in defence of the Sabbath, while all the laymen who had spoken, questioned its authority. Mr. Colver said that those on the other side claimed to be all priests, 'a royal priesthood;' so that, according to them, no laymen had spoken on either side. * * *. No vote was taken concerning the Sabbath. If one had been called, it would probably have gone strong against the party who are for abolishing every thing."

The matter has resulted precisely as we anticipated. The Sabbatical institution has been assailed by zealots who appear not to appreciate its design and importance, and defended by men of distinguished ability, who might have been unable to have obtained a hearing from those who need instruction respecting it, in the ordinary way. It is gratifying to know that there is enough interest felt respecting the Sabbath, to bring its friends up to its defense when assailed. This may be regarded, moreover, as a pledge that the Sabbath of the fourth commandment will soon receive more attention from the church at large, than it has hitherto received. It proves, too, that it is better to meet the enemies of truth on their own ground and defeat them, than to afford them an opportunity of acquiring additional strength and confidence in error. We admit that the friends of truth have a most humiliating duty to perform when they meet such opponents as some who participated in the late convention But shall duty be neglected because the performance of it may be somewhat unpleasant? We think not. We are friendly to discussion when temperately managed. Truth will lose nothing by full and free discussion.

We recollect an expression of Rev. Dr. Beecher some years since, on a similar subject. The Roman Catholics were about to build a college in the West and to send missionaries into the valley of the Mississippi, and the fears of many Christians were much excited on the subject. The Dr. said, "Let them build colleges and have schools; Protestants must build colleges and have *better schools*. Let them send on their missionaries! Protestants must employ *more and better missionaries*. This do, and the interests of religion have nothing to fear." So we say respecting error in all its forms. Let the friends of truth and order labor to fill the public mind with right views, and there will be less room for the introduction of wrong ones.

New Arrangement.—By an alteration recently made in the transportation of the mails on the road between Utica and Ithaca, we now have but three mails a week each way. This is unfortunate for us, since we shall, under the present regulation, receive no communication from the east from Friday morning till Monday morning. We shall be obliged to change our publication day, or forego the benefit of the principal sources of information for a whole week. From our knowledge of circumstances, we fear our subscribers will be sufferers as well as ourselves, if the present arrangement continues. In any event, it shall be our first care to render our paper as interesting as our means and abilities will allow, and to issue it with promptness.

☞ We commend the article on Bible Classes in another column, to the attention of our readers—to the young especially. It contains some useful and important suggestions. There are two classes of this kind in town, (and there may be others that we have no knowledge of,)—one in the Seventh-day Baptist congregation, which recites Sabbath morning before the commencement of divine service, the other at the Presbyterian church, on first day evening. Under this arrangement, would it not be mutually profitable and agreeable to these classes, to meet each other at both places as often as possible, and hear the recitations, and, as far as circumstances will allow, participate in the discussion of the important questions which may come under their notice? It strikes us that such a course would be advantageous on many accounts. Will not teachers and scholars consult together on this subject, and see what can be done to render these classes more interesting and useful! Proper efforts might greatly augment their numbers, and effect much good.

The friends of "Amanda," show a commendable solicitude for her welfare, and appearances indicate that we are to have a full discussion of the merits and demerits of Cotillon parties. So long as there is a prospect of shedding light on the subject, and of doing good, we have no objections to a continuance of the discussion. It will be seen that there has been an arrangement among the orphan's friends for "Uncle William" to be excused from the labor of further correspondence at present, on account of other important duties. By common consent it appears that a maiden lady of the family is to lead off in the argument. From the specimens we have seen from her writings, we think her fully adequate to the task. She wields a pen of rare powers for a female. Should the "Young Man" present further answers, we have the fullest confidence that they will be candid and respectful.

ERRATA.

The following errors in the article on the first page headed "TOBACCO," escaped our notice.

12th line from top, for "genuine" read *generic*.

39th line from bottom, for "Votszebue" read *Kotszebue*.

8th line from bottom, for "roused" read *so used*.

VILLAGE LECTURES.

Would it not be well for the different branches of the Church of Christ in this village, to designate some evening in the week on which we will *unite* to sustain a Village Lecture at our school house? I name the school house, because it is common ground—every body feels at home there. The ministers who preach in the several churches might each in turn supply a lecture; this arrangement would have a good effect upon them, and upon their congregations. I would not ask that this suggestion might have a place in the Register, did I not hope that it might be of some service to other villages which are in circumstances similar to ours. J. R. J.

De Ruyter, Dec. 2d, 1840.

In answer to the question of our correspondent, we say, in our opinion it would "be well," and the people have been encouraged to expect that such an arrangement would have been made by ministers of the different churches before this time. Several months since the ministers of three denominations, the Baptists, Presbyterians, and Seventh-day Baptists, consulted together and concluded to commence as soon as the evenings should be of sufficient length for this purpose in the autumn. First-day evening was named as the most suitable time, but the Rev. Mr. Howell (Baptist) removing from the place, the matter was allowed to rest till his successor and others should be consulted on the subject, as it was the original design "to unite all the denominations in the measure as far as practicable." There are, we believe, some circumstances now existing which render it more proper to have those lectures on some other evening of the week. They are these:—Rev. Mr. Pixley (Baptist) has a standing appointment on that evening, which might be interrupted by the appointment of the lecture, and Rev. Mr. Johnson, has, we are informed, a Bible class which recites on that evening. We would therefore suggest, whether the evening of the sixth day might not be a proper time for the lecture? That would interfere with no appointment, except it might be the prayer meeting of the students of the De Ruyter Institute, and we presume they would be quite willing to attend the lecture, and fix on another evening for the prayer meeting. We hope something will be concluded on before long, that the people may know what to expect.

"Be ye therefore wise as serpents, and harmless as doves."

We recollect reading in some publication many years since, a forcible, yet brief exposition of the words of the Savior above quoted. It was in verse, and contained only two lines. Here they are—

"Dove-like, that I may do no injury,
And serpent-like, that none may injure me."

This appears in accordance with the general scope of the Bible, and worthy the attention of all Christians. Innocence, although indispensably necessary to Christian character, cannot render it complete without that sagacity and vigilance so strongly recommended by Christ, and so necessary to enable the pilgrim to escape the snares which are spread by his enemies for his feet. The doctrines of the Gnostics, and Non-resistants, are alike antipodes to each other, and to the Bible. "What God has joined together, let no man put asunder."

The weather is quite severe, and appearances indicate the setting in of Winter.

For the Register.

BIBLE CLASSES.

The members of a Bible Class should be regarded as assistant lecturers. A portion of scripture is before the teacher, on which he lectures. The questions which are proposed to the class, and the answers which are given, aid the teacher to give variety, scope, and force to his lecture. If a Bible Class is conducted as it should be, sermonizing, lecturing, expositing, preaching, exhortation, the exercises of the inquiry meeting, and of the conference meeting, together with the freedom of that religious conversation which adorns with unsurpassed interest the intercourse of the pious domestic circle—are all harmoniously combined. The *Sabbath* is a good day for the Bible Class lecture. The Bible is God's own book; the Sabbath is his own day—the day of rest which he gave to Adam and Eve in Eden—the day which the Moral Law as promulgated on Mount Sinai, commands us to "*Remember*" and "keep it holy." To associate together on some portion of such a day to study such a book, seems to be treating the God of the Sabbath and of the Bible with reverence.—The lesson before the mind during the week, guards the mind from the vanities of the world; it disciplines it to think, to reason, to reflect, and fixes its thoughts on future and eternal realities. The Bible Class lesson is always a fit subject of conversation as the pastor (or teacher of the class, whether he be pastor or not,) visits from house to house. Bible Class instructions make a permanent impression. After the members of the class have been scattered abroad over the country and over the world, for many years, what was said in the Bible Class will come fresh to mind, as those passages of scripture are read, which were the subject of investigation. If we attend in a right manner to the exercises of the Bible Class, may we not expect that the Holy Spirit who moved holy men to write the Bible, and who guided them to write *as* they were moved—will grant his reviving and regenerating influences? That thus it may be, is the desire of A Pastor.

For the Register.

A SPECIAL PETITION.

For more than eleven months past, I have been an honorary member of a household, in which I have received as much attention as any gentleman could wish. But I see unequivocal indications that I am about to be ousted from place by a new comer.—Already do I see his bright face hither and thither about the house, and the family have a word to say to him. They continue to consult me, though it is often done with an air that says, "We are almost done with *you*, sir!" My request is, that I may not be handed over to the baby, to be mutilated at his pleasure, and crowded into his mouth; nor torn to pieces to put over the pies when the cook decides that the oven is too hot, as many of my honored predecessors have been served. But I humbly petition to be placed in some snug little corner, in which I may remain for years to come. Years hence you may be right glad to have a chat with me. Besides, I have in my possession statistics which may be of great use to you. The older I grow the more highly will you appreciate me.

Now do listen to the request of your good friend,

The Almanac of 1840.

Dec. 2d.

Aunt Mary to Amanda:

My Dear Niece:—I am highly gratified with your success in inducing your Uncle William to express himself freely respecting cotillon parties. Not another of all the dozens of his nieces or nephews could have managed the matter with him half as well as you have done. I observed that "A Young Man," in a paper dated Nov. 18, 1840, supposes that the reply to your note has special reference to some proposed parties in the village of his residence, perhaps the same one in which yourself and the only son of Esq. W—— reside; but the Fashionvilles are so numerous in our country, that I do not think that your uncle wrote for the exclusive benefit of any one of them. My opinion is, that his advice to you was designed to take a much wider range than merely to meet the occasion which called it forth; it was doubtless meant for the whole circle of our extensive relationship, and choice friends—yea, more, for "*all* whom it may concern," in whatever *ville* they may have the happiness to sing,

Home, sweet home.

"A Young man," sees something darkly intimated in the language of Uncle William. If he will look again, I am confident that he will discover that no such dark intimation is there. So far from representing that the dancing is a mere cloak for deep laid plots of iniquity, the sentiment is, that the *dancing* is the very *charm* that draws the youth together, and holds them "till morning light breaks in upon them."

I hope you will not fail to weigh the truth which your uncle presents to your mind, viz: That if virtuous young ladies would unanimously decide against the cotillon parties, they would be utterly abolished. Notice he says "*unanimously*"—implying that some virtuous young ladies had already decided against them, but that others of this character continued to countenance them; their vote he wished to secure. Uncle William well understood, I presume, that respectable young men would not think of joining in a dance with females of suspicious character, and he did not once dream that they would meet to spend evenings in dancing by themselves, having no ladies of any sort for company; therefore, he concluded that if virtuous young ladies would "*unanimously*" decide against the dancing parties, they must be abolished.—"A Young Man," in quoting the expression from Uncle William, omitted the word "*unanimously*," which omission gave quite a different aspect to the meaning of the paragraph. The general candor of the youth's production, forbids us to cherish the thought that the omission was intentional: it is presumed that it was a mere oversight.

As it respects attendance on cotillon parties, "A Young Man" asks,

"In what consists the danger?"

This is a fair question. and one which deserves a candid and definite answer.—Knowing that Uncle William has not time to attend to it, I design to make it the theme of my next letter to you.

Excuse this hasty note, and accept love from your affectionate Aunt Mary.

For the Register

Uncle Perry to Amanda:

My Dear Niece,—I thank you for the two papers you had the goodness to send me by your Aunt Mary, containing the correspondence between yourself and your Uncle respecting the 'Cotillon Parties,' and the reply of "A Young Man." This explains the anxiety of your manner and appearance at the time you last visited us during the three days of Election in this State. I was satisfied you wished to consult me on some important subject, but supposed at the time that you deferred it on account of my ill health. In sending me the papers containing the correspondence, you seem to ask me, 'What do *you* think of this, Uncle?' I will tell you, Amanda.—All that I could have said to you on that subject is briefly said in that letter. I *fully* accord with the advice he has given you—I think the more of it, probably, because it is from a beloved brother whose long acquaintance with human nature, and whose deep experience as a Christian entitle his opinions to a respectful consideration, and because it affords proof that some men (*and there are certainly too few such*) do not forget other duties when they are called to attend to the affairs of the State.

Your Uncle William has always been rather remarkable for the laconic ease with which he writes, especially in epistolary matters. But it seems to me he has rather outdone himself in his letter to you respecting the "Parties." He has certainly done much better than I *could* have done at my time of life, and my present state of health. You know he is my junior by many years.

There are several points discoursed of in the communication of "A Young Man," concerning which I think he misunderstands both my brother and the subject.—Feeble as my health is, I would have written a short article for the purpose of pointing out those errors; but your Aunt tells me not to worry myself about that matter at present, and hints that the duty will be performed by some younger member of the family, as your Uncle William is so much from home. Certainly, no one could wish for kinder friends than *we* are blest with.—If none of the family write touching those points, I shall try to do so myself before long; and should my health improve, as I hope it may when the weather becomes more steady, I may feel it a *privilege* to write, even if others do. I shall feel bound however, to respect circumstances, and the advice of friends in this matter.

* * * * * * *

I will conclude this note by relating a short story which may be profitable to "Young" people who are in favor of "Cotillon Parties." Some years since a Theatre-going young Lady was traveling in a Stage Coach, in England, in which the pious Mr. Hervey, author of the 'Meditations," which always pleased your mother while she was living, and which you have shown so much interest in reading, was also a passenger. The lady was commending Theatres, and made a recital of the benefits she experienced in attending them. Among these were, 1st, The pleasure of anticipating them. 2d, The satisfaction enjoyed while there. 3d, The pleasing remembrance of them when past. When she had finished, Mr. Hervey said: "There is one thing you have not mentioned." "What is that?" said the lady. "The pleasure the remembrance of your theatrical career will afford you on a death-bed!" She said no more during the journey on that subject—left the Theatre—and became a Christian!

I remain your affectionate

Uncle Perry.

P. S. As there has been an alteration in the stage arrangements so that we only have our mails tri-weekly, instead of daily, Mr. ———, who has been several days in our place, will hand you this. U. P.

For the Register

TEAR OF PENITENCE

The following lines were written on seeing a young lady weep at church, as the minister was giving an account of the sufferings of Christ.

Tear of pure and holy feeling,
Down the cheek of beauty stealing,
While the man of God explains,
Christ the Savior's dying pains.
Seraphs with joy behold, afar,
That chrystal gem, which, like the star
Of Bethlehem, smiling star of love,
Received its mission from above.
Sweet mourner, let it freely flow—
Your Savior, Jesus, felt the wo;
Then let the contrite tear be yours,
And his the love that still endures—
Till he shall bid your sorrows stay,
Till he shall wipe your tears away. H. C.

INTELLIGENCE.

FOREIGN.

LOSS OF THE PHENIX STEAM SHIP BY COLLISSION WITH THE BRITANNIA AT SEA.

A most distressing calamity has occurred since our last, in the loss of the above vessel at sea, from a collission with the Britannia steamer. The particulars are these:—The latter vessel, commanded by Capt. J. Stranack, is a powerful steam-ship, belonging to the General Steam Navigation Company. The Phenix, commanded by Capt. Lefort, is the property of a French Company, and was manned by a crew of Englishmen and foreigners. Both vessels traded between Havre and London. The Britannia left Havre for London at 7 o'clock on Saturday evening last, and the Phenix got under way from the Tower-stairs soon after nine o'clock on Sunday morning. The two vessels met at sea nearly off Dungeness Point, about 8 o'clock on Sunday night. The Britannia was keeping her course, and she saw the Phenix approaching and altered her helm. The Britannia at the same time altered her helm, for the purpose of going clear of the Phenix, which, however, still kept coming down upon the Britannia. As soon as the Britannia saw there was no possibility of avoiding the Phenix, the engines were stopped, and the order issued to back astern; but before this could be effected the collission took place, the Britannia striking the Phenix just before the paddle-box on the starboard side, and cutting her down to the water's edge. The Phenix immediately began to fill, and the boats of both vessels were lowered, and the whole of the passengers and crew of the Phenix were providentially saved, and brought to London in the Britannia. The Phenix went down in twenty fathoms water before the boats reached the Britannia. Among the cargo were two hundred and fifty casks of tallow, fifteen tons of block tin, bale goods, and other property, worth at least £15,000.

The Phenix was built at Havre, and was one of the handsomest steamships afloat. Her saloon and cabins were fitted up in a splendid and costly style. The Britannia had her stem knocked away, and a portion of her larboard bow stove in, by the collission. The hole was stopped up by blankets and tarpaulins. The Britannia was not deeply laden, or she would, in all probability, have shared the fate of the Phenix, and every soul on board the two steamers would have perished. The passengers belonging to the Phenix consisted of forty persons, and the crew, engineers, stokers, and firemen to thirty more, and a majority of them were below in their sleeping berths when the collission took place. The crash is described as tremendous, and the water immediately began rushing into the engine-room and cabins. The affrighted passengers ran upon deck in their night clothes, and were lowered into the boats. Captain Lefort behaved in a very cool and discreet manner, and was the last person to leave the vessel. After seeing every one into the boats, he called out the names of the crew, and, upon ascertaining they were all safe, he lowered himself by a rope into one of the boats alongside. Immediately afterwards the decks of the vessel blew up, some of the cabin windows were blown out and the vessel went down, nearly engulphing one of the boats. One lady passenger, while being lowered into a boat alongside, fell into the sea, and George Hasletine, one of the crew, whose duty it was to steer the vessel from Gravesend to the North Foreland, jumped overboard after her. They were both picked up.

Two French gentlemen who were asleep in their cabins were aroused with some difficulty by Dines, the steward of the Phenix. The water had nearly reached the top of the saloon table, when Dines pulled them out of their births, and forced them on deck, when they learned the vessel was sinking, and before they had time to recover from their fright, were lowered into a boat. Dines is a loser to the amount of £200 by this unfortunate calamity.

From intelligence subsequently collected, we understand that the loss sustained by the sinking of the Phenix, will be much greater than was at first supposed, and that the total value of the vessel, stores, engines, and machinery, together with the cargo, passengers' luggage, money and valuables, amounts to £50,000. Owing to the precautions taken on board the Brittannia, she was struck on the luff of the larboard bow, where she was better able to sustain a collision, and the bow was stove in about three feet above water-mark, and her stern shattered to pieces. Among the passengers on board the Phenix were Col. Bullock, his lady, and four daughters, and their loss is estimated at £500, including the carriage and luggage of the gallant colonel and family. The young ladies had nothing on but their night clothes, and were removed in a state of great terror and alarm to the boats. One of the Misses Bullock was the lady who fell overboard in the hurry of the removal. An Englishman who had come over to this country to receive £350, which he intended to invest in the French funds, lost every farthing, and others are considerable sufferers. The carriage and other property of M. Guizot, the French ambassador, was on board the Phenix when she went down. We hear it is intended to send down two or three of the large government chain lighters to Dungeness, for the purpose of attempting to raise some of the valuables from the wreck of the Phenix. If the decks could be removed, the tallow would soon float up, and property to a considerable amount be recovered. The Phenix was insured in France, and the loss to the underwriters will be a very heavy one.

Fatal Collision.—On Friday morning, at five o'clock, as the Commodore steam-ship was on her way from Glasgow to this port, when about eight miles from Douglas, Isle of Man, she came in collission with a small sailing vessel, the consequence of which was that the small vessel went down instantly, and the crew, four in number, were immersed in the water. The engines of the Commodore were immediately stopped, and two boats were lowered, manned, and despatched in search of the drowning men. They succeeded in rescuing two of the crew, but the other two, we regret to say, sank to rise no more. Both vessels had their lights burning.—*Liverpool Albion.*

China.—The intelligence from China is down to the 4th of July, from which it appears that the British Admiral Elliott, commenced the blockade of Canton on the 3d of July. It is said there are so many outlets and ways of escaping in the river, that it is questionable whether the thing can be done effectually. There is quite a large number of large and small vessels of war on the spot, and perhaps it may be maintained. But who can look at this mighty movement to compel the poor Chinese to receive an intoxicating and poisonous drug, from which they are anxious to be delivered, and not feel disgust and indignation at such glaring wickedness? The only consolatory reflection is, that God may overrule it for the extension of his kingdom.—*N. Y. Bap. Register.*

From the Courier and Enquirer.

Interesting From China.—By the ship ANN M'KIM, Captain MARTIN, from Canton, whence she sailed on the 25th June, we have received a *Canton Register extra*, of that date, from which we have made the extracts we give below. A portion of the English invading force, it will be seen, had arrived—contented itself with declaring Canton in a state of blockade, and had proceeded northward, its destination not known, but supposed to be the Island of Chussan or Chowsan. The remaining vessels and troops employed on the expedition, under the command of Admiral Elliot, had not yet made their appearance, but were expected in five or six days.

In our times, we can recollect no event that has occured, which presents itself in so interesting an aspect, as the collision we have now in view. Of its result we have little doubt, it will end in the complete success of civilized man. But how this will be effected, where and by what means the attack will be made, is beyond the pen of the unmitiated. The archives of the merchant Kings of India contain information, closed to the world, but by which their present hostilities are guided, and these will only gradually unfold themselves to the public gaze.

Capt. Martin learned at St. Helena, that the barque Fox, of this port had been there taken possession of by the British brig of War Dolphin, on suspicion of being engaged in the slave trade, and sent to Sierra Leone.

Abolition of the Pilgrim Tax.—We learn from the Asiatic Journal that the draft of a regulation has issued from Legislative Council of Calcutta for the unqualfied abolition of the pilgrim tax at Allahabad Gya, and Juggernath. It repeals the acts providing for the continuance of the duties levied from pilgrims; and decrees that the superintendence of the temple at Juggernath, and its interior economy, shall be vested with the Rajah of Khoorda; that he shall not receive or allow to be received by any persons connected with the temple, any payment, other than such voluntary donations as may be freely offered, from any performance of religious ceremonies; and that he, and all priests, officers and servants belonging to the temple shall be liable to prosecution for any breach of trust, or extortion, or illegal violence. This draft was to be reconsidered at the first meeting of the Legislative Council of India, after the 14th day of April.

Loss of the Schr. Hermosa.—A letter from Capt. Chattin of the schooner Hermosa, dated at Nassau, N. P. Oct. 29th, announces the wrecking of his vessel. She struck on a reef of rocks near the east end of the Island of Abaco, on the night of the 19th of Oct., the wind blowing fresh at the time, after a run of four days and a half from Cape Henry. She was bound from this port to New Orleans, with a cargo of slaves (47 in number,) and tobacco.

She bilged immediately and is a total loss. The crew and slaves made their escape to the island, where the slaves were taken possession of by the civil authorities, and after being taken to Nassau, N. P. the Capitol of the Bahama Isles, were set at liberty by the Governor. The wreckers had saved a part of the tobacco in a damaged state.

The entire cargo we believe was insured. The slaves belonged to Messrs. Lumpkin & Co. of our city, and their liberation, will, we suppose, form another troublesome question for our minister at the Court of St. James to settle.—*Richmond Compiler of Nov. 19.*

Opening of the French Chambers—the King's Speech.—London, Nov. 6, (evening.)—The Morning Post has just published, in a second edition, the copy of the speech of his Majesty King Louis Phillippe on opening the French Chambers yesterday. It is firm in its tone, as it ought to be—it breathes a parental solicitude for the honor and dignity of France—it alludes to sacrifices made to uphold that honor and dignity in the face of Europe—and it expresses a willingness to make as many more as may be required for that purpose; but it is at the same time decidedly pacific. No offensive allusion is made to the conduct of the Four Powers, nor does the King take it for granted that any acts which may have simply for their object the restoration of Syria to the Porte, can constitute grounds for disturbing the peace of Europe.

The references to the present condition of Spain, betray the anxiety of the French government as to the permanence of the throne of Queen Isabella II. The greatest danger to that throne will be interference on the part of France to uphold it.

But from the whole tenor of this speech it is clear that the King and the Government entertain much stronger fears of the anarchists and Revolutionists at home than of the Four Powers. It is against the machinations of those disturbers of the tranquility of France that the Royal menaces are especially directed. And recent events have sufficiently proved that, to preserve order in France, strong measures must be taken to put down these raving Anarchists.

The Mother who sold her Daughter for a Necklace.—Capt. Clapperton went to a great many places in Africa, where fathers and mothers sell their own children to persons they never saw before. When he was at a town called Fallshee, a woman about 30 years of old, sold her only daughter, about fourteen years of age, for a necklace of beads. As they were about to drag her away from the hut, she clung to her mother as the wrecked sailor clings to a mast; she threw her arms around her knees, and looking up in her face, burst into a flood of tears, exclaiming in bitterness of grief,

"O mother! mother! what will become of me? Do not sell me! What will become of yourself in old age? If you suffer me to depart from you, who will fetch you corn and milk, who will pity you when you die? Have I been unkind to you? O mother do not sell your only daughter. I will take you in my arms when you are feeble, and carry you under the shade of the trees. When you are weary I will fan you to sleep, and when you are sleeping I will drive the flies away from you. I will attend you when you are in pain, and when you die, I will shed rivers of sorrow over your grave. O mother, my dear mother, do not push me away from you; do not sell your only dear daughter to be the slave of a stranger."

But in vain did she plead, for her hard-hearted mother only shook the beads in the face of her daughter, and the man who had bought her dragged her away from the place where she was born to see it no more! Children, shall we not help send missionaries to Africa to teach parents to love their children? O let us pray for them.—*S. S. Mess.*

The Mute's Appeal.—The printing establishment of the Radii was wholly consumed, together with the houshold furniture of its proprietor, by the recent conflagration at Canajoharie. By this calamity, a worthy industrious man, with an interesting family, are left wholly destitute. And the blow has fallen upon those whose infirmities commend them to our warmest sympathies.—Mr. Backus, the proprietor of the Radii, is both deaf and dumb! There was no insurance on their property, and nothing was saved! Need we say more to commend this case to the abounding benevolence of the community, than that the sufferers are emiently worthy of its sympathies and protection? Mr. Backus, by his industry, economy and intelligence, was obtaining a handsome support as the printer and publisher of a newspaper. His office and his home are a heap of ashes! He and his wife and their children are destitute. We present this case of suffering to our fellow-citizens with the fullest confidence that their bounty will soon enable the mute to resume his business.—*Albany Evening Journal.*

M'Loud Arrested Again.—An intelligent individual from Black Rock, says, M'Loud, supposed to be one of the murderers of the inoffensive and defenceless sleepers on board the steamboat Caroline, again ventured on this side of the Niagara, a few days since, and has been arrested, examined, new testimony obtained, and he now imprisoned in Lockport jail. He denies being the person implicated, but declares that if he was he should glory in it. The captain of the packet which arrived on Saturday, confirms that part of the statement which relates to M'Loud's confinement in jail.—*Rochester Democrat.*

The first arrivals of Members of Congress in this city that we are aware of, (says the National Intelligencer,) are those of Mr. Prentiss, Senator from Vermont, and Mr. Henry, Representative from Pennsylvania.

South Sea Islands.—The Chiefs of the Navigator's Islands, have adopted a set of Commercial Rules, some of which are directly in the teeth of what the French have claimed at the point of the bayonet, at the Sandwich and Society Islands. And yet to the copy before us are attached certificates of decided approbation by the British Vice Consul, and Lieut. Wilkes, commander of the U. S. Exploring Expedition. We copy three of the Rules, the two last of which, it will be noticed, exclude "French brandies," and—if the government pleases—Romish priests. Lieut. Wilkes pronounces these "just and proper," and the British Vice Consul "highly approves" them.

6. No work shall be done on shore, nor shall any native be employed on board vessels on the Sabbath day, under a penalty of ten dollars, unless under circumstances of absolute necessity.

7. All trading in spirituous liquors, or landing the same, is strictly forbidden.—Any person offending shall receive no more refreshments. And spirituous liquors found on shore shall be seized and destroyed.

Beach Grass.—We have before referred to this grass, and its peculiar properties as stock for the manufacture of paper. From repeated experiments, paste board, bandbox, hanging, and wrapping papers, of a superiorquality, have been made from it, which is preferable to the same papers made from common coarse stock, that costs, at least double what this grass can be procured for. It is estimated that from six to eight hundred tons of this grass grows annually on Cape Cod. No use whatever was made of it, till it was discovered by Mr. Sanderson that it was of a fibrous nature, and peculiarly fitted for the maufacture of the articles above named. Mr. S. has received three premiums from different Associations, for the discovery, and holds a patent, and, from want of means, wishes to connect himself with some one who can furnish a part of a capital to commence its manufaucture, on an extensive scale.—*Boston Transcript.*

Mechanics.—A few years since when all the world was running mad with speculation, the mechanics of Saint John, New-Brunswick, instead of buying mill sites and erecting saw mills, in imitation of their more wealthy neighbors, established a *Whale Fishing Company.* It was a great undertaking for men of small means, but it was accomplished, and the enterprise has proved to be of more value to St. John than all the saw mills that were built on the River about the same time.

This company purchased and fitted out the barque Royal William, as their first experiment. She made a successful voyage and was fitted out again. They also purchased and fitted out the ship Pacific.—The latter arrived at St. John on the 10th November, with 2,200 brls. sperm oil, worth $70,000. The Royal William has arrived at Rio Janeiro, on her way home from her second voyage, with a full cargo of oil and bone.—*Boston Atlas.*

Among the passengers by the British Queen arrived at New York from London, we notice the following names:

Mr. Hodgson, of Washington, from a mission to Berlin; Majors Baker and Wade, Captain Huge and Morducai, of the United States Army; and Professor Bartlett, of West Point.

These officers of the Army were sent to Europe last spring by the War Department as a commission to visit and report upon the military establishments of Europe.—They are understood to have been in England, France, Prussia, Denmark, Sweden and Russia. Their reception by the Emperor Nicholas is represented to have been particularly flattering. The day after their arrival in St. Petersburg, he was pleased to invite them to assist at a grand review of the Imperial guards at Czarkesselo, where they remained as his guest for several days.—*National Int.*

Correspondence of the Commercial Advertiser.

KEY WEST, Nov. 2d, 1840.

Gentlemen—Since the date of my last letter little interest to the commercial world has transpired in Key West, or upon the Florida coast. We have one small wreck on hand, which came in a day or two since, under charge of the wreckers. The schooner Saratoga, of Boston, Frederick, master, bound from Charleston to Mobile. She has been libelled, and her case sent for trial on Wednesday, the 4th instant.

The ship Suviah is nearly ready for sea, and will soon proceed on her voyage to Liverpool, with the residue of her cargo.

The British barque Casket, having disposed of all her cargo to pay salvage and other expenses, is now taking in ballast, and will leave in a few days for Glasgow—probably by way of Charleston.

A report has just reached us of another Indian massacre: A small schooner boat, of 15 tons burthen, belonging to Mr. Howe of Indian Key, some three weeks since went upon a turtling voyage, under the charge of Charles Stewart, with the assistance of one sailor. Having been gone longer than was expected, fears were entertained for their safety, and a small party went in search of them. The schooner was found in the vicinity of Cesar's Creek scuttled and sunk. No dead bodies were found, nor other evidences of their having been killed, yet no one doubts that they have fallen in the hands of our merciless foe.

Salt Trade.—During the year 1839, there were manufactured at the works in Onondaga county, 600,000 barrels of salt. Of this quantity, 183,500 passed through the Welland Canal, 142,500 through the Erie Canal via Buffalo and the residue—being 274,000 barrels—found a home market. This year the manufacturers commenced operations on the first of June, and continued for seventy-five days, during which time 400,000 barrels of salt were made.—*Onon. Standard.*

Ordination.—The Rev. Coleby Chew Mitchell having been accepted by the American Board of Commissioners of Foreign Missions as a missionary of the Board was ordained at the second Congregational Church in New London, on the evening of the 3d inst. Mr. Mitchell's destination is western Asia.

Thanksgiving.—The Governor of Vermont has fixed upon Thursday, the 3d of December, as a day of general Thanksgiving in that State

The Bangor, (Me.) Whig, of Oct. 30th states that they have just experienced a violent storm and that the vessels in the bay and along the coast, must have suffered severely

Fire.—The tool-maker's shop and store occupied and owned by Mr. Peter Brooks, situated on the Boston turnpike in East-Hartford, together with its contents, were destroyed by fire on Tuesday night of last week. Insured for about $3,000.

The Bible on board Steamboats.—We have had occasion to make several journies, principally by steamboats, this autumn, and have been gratified to notice that where the passengers have had access to the Bible, there has been no card-playing, as in former years.

On board some of the boats, for the want of a little attention to the subject, the Bibles are kept out of sight, so that if one is wanted it must be inquired after, and a search made for it. Many will forego the pleasure of reading the sacred volume rather than make themselves thus conspicuous, while others are not aware that steamboats are supplied with the scriptures.

I was pleased to notice on board the Charter Oak, that there was no difficulty of this sort, for as soon as the cloth was removed the Bible was placed upon the table, and was attentively read both morning and evening.

A little attention to this subject on the part of captains, would soon remedy the evil, and confer a favor on many of their passengers.

If any boats are without the Bible, I understand the New-York Bible Society are ready to supply them without charge.—*N. Y. Evangelist.* H.

The Freewill Baptist Missionary Society has resolved not to receive into its treasury the offerings of any unrepenting holder of slaves.

The first steamer on the Mississippi was launched in 1811—now there are more than six hundred on that river and its tributaries. The first steamer passed on the lakes from Buffalo in 1818—now those inland seas are navigated by sixty-one steamships, some of them magnificent in their construction, and of the largest class.

A. N. Y. line of steam-ships between this country and Europe has been formed, which will soon lay the keels of four vessels of gigantic size—almost 2000 tons; engines of 800 horse power, and capable of making the voyage in ten days on an average.

The new Patent office has been opened at Washington. Its design is to arrange in a conspicuous manner, all the models for which patents are taken, and to preserve all the specimens of art and ingenuity which may be transmitted, for a National Museum.

The British Queen, on her last voyage, with praiseworthy effort, rescued from the wreck of the brig Margaret, five men, who had been lashed to the windlass for forty-two hours, and must soon have perished.

The Governor of Indiana has appointed the 19th Dec. as a day of Thanksgiving; the first, we believe ever observed in the State.

A convention of tobacco planters is to be held at Washington, December 15th, to devise means of increasing the profits of their disgusting business.

Monopoly.—A gentleman in London has just concluded a contract for the exclusive navigation of steamers up the river Amazon for forty-five years. The same person is now negotiating for the establishment of the line of steamboats between England and Brazil.

Two boys, going home one day, found a box in the road, and disputed who was the finder. They fought the whole afternoon without coming to a decision. At last they agreed to divide the contents equally; but, on opening the box, lo and behold! it was empty. Few wars have been more profitable than this to the parties concerned.

Greenville, S. C., Oct. 30.—Frost.—On last Sunday and Monday nights we were visited with heavy frost and ice, the first we have had this fall. For two or three days the weather was very cold, the thermometer standing at 35° on Tuesday at sunrise.

Our farmers have had a fine time for harvesting their crops of corn, which are unusually fine throughout the upper country, so far as we have heard. The cotton crop of the middle district is represented as being very light—not much more than one-half the usual yield.—*Mountaineer.*

Western Harbors.—The Canadian papers announce that the British government has directed a survey and report of the condition of all the harbors on Lake Erie, and roads leading to them, with a view to their improvement; and for the purpose of encouraging the trade on Lake Erie. The commercial policy of Great Britain is liberal towards its own citizens. She fosters their enterprise, and devotes the powers of government to the development of the resources of the whole empire. This is the policy of a monarchy, where it is supposed the interests of the people and lost sight of in the selfishness of the rulers.

NOTICES.

A Lecture will be given before the De-Ruyter Institute Quæsitor Scientiæ Society on 4th day evening, the 9th inst., at 6 o'clock, by S. Carpenter, A. M., on The Principles of Moral Science, illustrated by a reference to the life of C. F. Swartz.

A general attendance is respectfully solicited. By order of the Society.

T. E. BABCOCK, Pres't.
L. D. AYERS, Sec'y.

LIST OF LETTERS.

Received at this office for the week ending December 8.

S. Grimes, R. A. Reed, (will send them the first opportunity,) Wm. Blanchard, (send them back.)

LIST OF RECEIPTS.

For the Register for the week ending December 8.

J. Grant $1, cr. F. H. Holmes, Thos. E. Babcock $1, cr. Benj. S. Burdick.

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh, and Mariah R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O of Mortgages, page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133,05. The premises described therein, and bounded as follows; beginning at the line of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty-six rods to the line of the road, thence north on the line of said road to the place of beginning: will be sold at public vendue to the highest bidder at the tavern now kept by J. W. Sexton, in De Ruyter, on the 15th day of May next.

Dated Nov. 10, 1840.

LYSANIUS WOOD, Mortgagee.
Z. T. BENTLEY, Attorney. [36m6]

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, & east of & adjoining the road or street leading north from said village past the Inn of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Short-house lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the family of the deceased. Said lots are to be bounded on the West by said road or street, and on the North and South of each by the several fences that now enclose them, and to extend East far enough to strike a line to be continued north from the north-east corner of the home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale.—De Ruyter, Nov. 13, 1840.

[37w6] JOHN MAXSON, *Administrator.*

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Dellay's Store, Albany street, where they can be accomodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the

FARMERS EXCHANGE

De Ruyter, Oct. 26.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches: and respectfully solicits a share of Public Patronage

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the

FARMER'S EXCHANGE.

De Ruyter, Oct. 26.

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 26tf

Sept. 1.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

MEDICINES! MEDICINES!! MEDICINES!!!

TO FAMILIES.

S. D DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co.'s

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser; and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system only by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given way to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
For sale by Rochester, N. Y.
S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Harlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice

De Ruyter, July 28, 1840. 21tf.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 33tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

SWEDES, English, Russia and American, Round, Flat, Square, Band and Hoop Iron, Nail Rods, American, English Blister, German, cast and Spring Steel just received and for sale at reduced prices at the STONE STORE.

Sept. 1.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840.

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

POETRY.

THE OBELISK.

Rise, lofty column!—in thy simple grace,
And to the stranger bark, that patient braves
Yon boisterous ocean, point the *Pilgrim's land.*
—Be the first herald to the mariner,
Who, homeward-bound, upon thy brow shall trace
His pictured hearth, and th' expecting group,
Who with flushed cheek, or out-stretched arms, and shout
Of heart-felt welcome, blot the weary past.
—Touch the electric spark which thrills the breast
Of the exulting patriot, who from pride,
Splendor, and regal pomp in foreign climes,
Returns with heightened love to Freedom's shore.
—Warn to thy base, when Spring's first violets peep,
Those beauteous groups, who gambol free from care,
In childhood's bliss. Perchance they there may meet
Some aged, way-worn man, who on his staff
Resting, doth view thee, with a soul entranced
'Mid long-remembered deeds. Haste to his side,
Ye bright-eyed, fair-haired ones, and ask to read
The history which years have graved so deep
Upon his furrowed brow. Then will he lift
The palsied hand, and point each fearful charge
Of the dread battle—where the cannon's flash
Was strongest, and the life-blood from men's breasts
Gushed reddest, till the kingly crest was bowed,
And Liberty, with new and wondering joy,
Assumed the victor's robe. But should you mark
The wan lip tremble, as he faintly sighs—
"There Warren fell!"—or trace the flowing tear,
For lost compatriots, on that withered cheek—
Bow down, ye tiny listeners, and revere
The holy zeal of men of other days,
And their heaven-girded might. So shall ye learn
A better lesson than the pyramids
Teach awe-struck Egypt, shadowing forth the might
Of tyranny—yet faithless to its hope,
And yielding to oblivion's mystery
Even their founder's name.
But be THOU true,
Recording Column, to thy sacred trust,
And the blest memory of that glorious race,
Who sought no guerdon save their country's WEAL,
Transmit to unborn ages.
———Humble hands
Would crown thy forehead, such as never reaped
War's laurels, nor the weight of empire poised—
But such as in their happy patience turn
The busy wheel beside the winter fire,
Guide the swift shuttle, or the needle ply,
Or rock the slumbering babe. Yet ne'er the less
Tower thou in majesty—nor fainter stamp
Thy outline on the clouds.
Brief man may pass
On with his generations to the tomb;
But wait thou till the dim decay of Time—
Yea, stand and gaze on Nature's dying throes,
See the skies shrivel, and the faint stars fall,
And the pale sun, like wounded Cæsar, fold
His mantel darkly round him—hear the shriek
Of old Creation, when dissolving fires
Envelop her—and so decline at last,
But with the solid globe.

L. H. SIGOURNEY.

MISCELLANEOUS.

WISDOM AND KNOWLEDGE.

BY CALVIN ELLIS STOWE.

"It has long been familiarly said, that 'it takes all sorts of people to make a world;' and in these days we may with great propriety add, it takes all sorts of people to govern a world! At any rate, all sorts of people appear determined to take their turn in governing this world; it seems the decree of Providence that all should have their turn; and it is certainly the part of wisdom to make the best of what cannot be avoided.

"Patriarchs and heads of families first governed, afterwards priests and men of learning—successful warriors have had their turn—hereditary sovereigns and nobles by aristocratic birth have held a long dominion—wealth and talent have forced their way to empire and seized it in spite of regal authority and oligarchy hostility—all have had their time of standing at the head, except the great mass of the people, those who are neither patriarchs nor priests, nor men of learning, nor warriors, those who have neither regal nor aristocratic blood in their veins, and no pretensions to distinction for wealth or talent—and their turn comes next, and they will have it.—Numbers is now the crown-prince and heir apparent to the throne by regular succession, the sceptre is already within his grasp; and those who mean to stand high under the new dynasty, are hastening to pay their most obsequious homage to NUMBERS.

"There is always inconvenience in passing from one dynasty to another; especially to those who have had the ascendancy and must lose it. It was deadly hard for the monarchs and nobles of the last era to acknowledge the power and submit to the mandate of vulgar wealth and talent unsustained by high birth—and it is equally hard for talent and wealth to give way before the might of mere numbers. But come it must, and all the indications of society show that this era is now at hand, or rather that it has already commenced.

"When an opulent family could hire servants at its own price, and control them by the power of dismissing them without character, and thus depriving them of employment elsewhere, it was very convenient for the family—and now that servants command their own price, and families cannot get another, unless the last in their employ has given them a good character for politeness and light work, it is very convenient for the servants. When the rich could procure dresses which were inaccessible to those less favored by the gifts of fortune, and in the promiscuous assembly could be distinguished from all others by the superiority of their external decorations, it was very gratifying to the pride of the gentlemen and ladies, who could live without work—and now that the richest articles of dress usually worn by the opulent, can be obtained by a few weeks industry and skill in almost any employment, and the public assembly can show but little difference in external appearance between the rich and the industrious, it is no less gratifying to the pride of the gentlemen and ladies who work for their living.

"And why should any one complain? Why should not *the people* have their turn of standing at the head? In the old world they have had a long and weary season of oppression and penury; and why in this new world, should they not have a chance to reign and be the sovereigns? They will probably treat their subjects as well as any sovereigns who have preceded them; indeed they can scarcely contrive to treat them worse. Yes, let worst come to worst, and the reign of *Numbers* can scarcely be more disgraceful to the sovereign or more disastrous to the subject than that of Charles II. of England, or Louis XIV. of France, and these, so far from being the foulest specimens of hereditary misrule; are but a fair medium between the best and the worst. The accession of Charles to the throne, is to this day annually celebrated with devout thanksgivings in the national Church of England, as an *unspeakable mercy*, and Louis is *Le grand Monarque*, of whom all France is proud. Sovereigns have human nature as well as other men, and seek their own happiness; and if the sovereigns are the great majority of the people, probably the greatest happiness of the greatest number will be more zealously sought after under this new dynasty, than it ever has been before. Even if they do not find what they seek, it will be no new phenomenon in the history of man. All states of society have their peculiar advantages; and happy is the man who has *learned in whatsoever state he is in, therewith to be content.* There are sometimes pleasant and improving things in a monarch, and a republic also has in it its conveniences and advantages."

HABITS SURVIVE THE BODY.—Men's passions do not only make them miserable in this world, but are a very considerable part of their torments in hell. The body now limits and restrains the soul; so that the flame either of virtue or vice cannot blaze in this life to an excessive degree; but when it is freed from that confinement, the passions become ten thousand times more furious; being let loose by Divine vengeance to torment the vicious soul; as every virtue is increased unmeasurably, to the infinite joy of the righteous. It is reasonable, that the inclinations of the soul to virtue or vice, at its departure from the body, are not changed after its separation, but exceedingly strengthened; so that it is indispensable, by Divine aid, to take sufficient time to endue it with habitual godliness, before it passes into eternity, where habits are not altered, but improved.—*Howe.*

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answered 'No!'

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for awhile, and sighed, to answer 'No!'

And thou, serenest moon,
That with such holy face,
Dost look upon the earth
Asleep in night's embrace,
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in wo,
And a voice sweet, but sad, responded 'No!'

Tell me, my secret soul,
Oh! tell me hope and faith,
Is there no resting place
From sorrow, sin, and death;
Is there no happy spot
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?
Faith, hope, and love, best boons to mortals given,
Wav'd their bright wings, and whispered, 'Yes, in Heaven.'

CUNNING OF LUNATICS—The case of the lunatic who indicted Mr. Munro for confining him in his lunatic asylum, has often been cited. He brought an action against the Doctor at Westminster; and although the man was subjected to the most severe examination and cross-examination, his insanity could not be detected. The trial was on the eve of being concluded, when Mr. Simms entered the court, and knowing the man's peculiar delusion, he was requested to ask him a question. He did so, and his insanity instantly became apparent. He brought another action against Dr. Munro, in the city of London; and, knowing that he had before, by acknowledging his love for an imaginary princess, so remarkable a degree of cunning did he exhibit, that one of the severest examinations to which a man was ever subjected in a court of justice, could not induce the lunatic to disclose the delusion, under which he was known to labor. This curious feature of insanity must be taken into consideration in forming an estimate of the presence of derangement in cases of suicide, and we must not hastily conclude because insanity is not self-evident that it does not exist.—*Anatomy of Suicide.*

From the Congregational Observer.

DEATH-BED REPENTANCE.

There is a serious hymn in common use in which the two following lines occur:

And while the lamp holds out to burn,
The vilest sinner may return.

These lines are commonly understood to mean, that, while the vilest sinner continues to breathe, there is reason to believe he may be converted. This sentiment is untrue; and it is very dangerous, for it tends to make the wicked feel, that, without taking any pains to live righteously, they can in the end make sure of heaven by dying righteously.

It is not true, that a sinner is at liberty to take his own time for it, and be converted when he pleases. There is a "last line of merciful forbearance," which some men pass before they die. When they pass this boundary, the influences of the Holy Spirit are "quenched;" they are "given over to strong delusion," and there is no longer any hope of their salvation.—They are "LET ALONE!" An invisible record declares them DOOMED; and henceforth they will continue insensible, or only awake to a "fearful looking for of judgment. This is one of the most solemn and startling truths of Revelation.

In view of this consideration, how daring and dangerous is it to presume you can just as well put off the work of conversion till you are about to die! If there ever was a man converted on his death bed, he did not live to show it; and we know that too often the anxieties of a dying sinner exhibit his remorse, and his fear of hell, but not his repentance. It is one thing to shrink in terror from the wages of sin, and quite another to repent of sin. Remorse is not conversion. Dread of an avenging retribution is not delight in religion for its own sake. It may be taken as a general rule, that men die as they have lived. There may be exceptions, but generally, when a man has lived in sin, he dies in sin. He does not "return." Then, dear reader, beware what you do. Choose religion *now* for *its own sake*, else you may have no angel present to brighten your last hours.

J. D. B.

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?—The late John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes;" answered Mr. Thomas.—"Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board and bring all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or they for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Ay; Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."

CHRIST THE SUM AND SUBSTANCE OF THE SCRIPTURES.—We view Christ as the soul which animates the whole body of our divinity, as the centre of the system, diffusing light and life to every part of it. Take away Christ—nay, take away the Deity and atonement of Christ, and the whole ceremonial of the Old Testament, appears to us little more than a dead mass of uninteresting matter. Prophecy loses all that is interesting; the Gospel is annihilated, or ceases to be that good news to lost sinners which it professes to be. Practical religion is divested of its most powerful motives, the evangelical dispensation of its peculiar glory, and heaven itself, of its most transporting joys.—*Fuller's Letters.*

STRABISMUS.—Doctor W. J. Duffie, assisted by Drs. Condie, Duffield, and several other professional gentlemen, performed two operations on Saturday last, for Strabismus, or what is usually termed squinting. The first operation was performed at eleven o'clock, upon a young woman in Tenth street, below Christian. The other was at twelve o'clock, on a child in Sixth street, near Fitzwater. Thus far the operations appear to be attended with success; how it will prove, time only can determine. These were both extreme cases, the eyes being so much turned in, as to nearly prevent the patients from distinguishing any objects. This operation has been but seldom if ever before performed in this city, and is considered one of the most difficult in surgery.—*Philadelphian.*

THE TEN WORDS.—The Jews call the ten commandments by the name of The Decalogue, which signifies The Ten Words. As the precepts cannot be learned in too many ways, we here give the substance of them in ten lines, which will help the memory to recollect them in full.

1. I am the Lord thy God—serve only me;
2. Before no idols bow thy impious knee;
3. Use not my name in trifles, nor in jest;
4. Dare not profane my sacred day of rest;
5. Ever to parents due obedience pay;
6. Thy fellow creature, man, thou shalt not slay;
7. In no licentious conduct bear a part;
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor hate;
10. And ne'er indulge a wish for his estate.

—*Youth's Friend.*

Virtue is an ornament to Society.

LITERATURE.

ANTIQUITY OF MECHANICAL SCIENCE.

We read in Genesis, that ships were as old, even on the Mediterranean, as the days of Jacob. We likewise read that the Philistines brought thirty thousand chariots into the field against Saul; so that chariots were in use 1070 years before Christ. And about the same time architecture was bro't into Europe. And 1030 years before Christ, Ammon built long and tall ships with sails on the Red Sea and the Mediterranean.—And, about ninety years after, the ship Argo was built; which was the first Greek vessel that ventured to pass through the sea, by help of sails, without sight of land, being guided only by the stars. Dædalus also, who lived 980 years before Christ, made sails for ships, and invented several sorts of tools, for carpenters and joiners to work with. He also made several moving statues, which could walk or run of themselves. And, about 800 years before Christ, we find in 2 Chron. 15, that Uzziah made in Jerusalem, engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.—Corn-mills were early invented; for we read in Deuteronomy, that it was not lawful for any man to take the nether or upper millstone to pledge; yet water was not applied to mills before the year of Christ 600, nor wind-mills used before the year 1200. Likewise, 580 years before Christ, we read in Jeremiah 18, of the potter's wheel. Architas was the first that applied mathematics to mechanics, but left no mechanical writings behind him; he made a wooden pigeon that could fly about. Archimedes, who lived about 200 years before Christ, was a most subtle geometer and mechanic. He made engines that drew up the ships of Marcellus at the seige of Syracuse; and others that would cast a stone of a prodigious weight to a great distance, or else several lesser stones, as also darts and arrows; but there have been many fabulous reports concerning these engines. He also made a sphere which showed the motions of the sun, moon, and planets.—And Posidonius, afterwards made another which showed the same thing. In these days, the liberal arts flourished, and learning met with proper encouragement; but afterwards, they became neglected for a long time. Aristotle, who lived about 200 years before Christ, was one of the first that wrote any methodical discourse of mechanics.—But, at this time, the art was contained in a very little compass, there being scarce any thing more known about it than the six mechanical powers. In this state it continued till the 16th century and then clock-work was invented; and about 1650, were the first clocks made. At this time, several of the most eminent mathematicians began to consider mechanics; and by their study and industry, have prodigiously enlarged its bounds, and made it a most comprehensive science. It extends through heaven and earth; the whole universe, and every part of it, is its subject. Not one particle of matter but what comes under its laws. For what else is there in the visible world, but matter and motion? and the properties and affection of both these are the subject of mechanics.—*Emerson.*

ASSAULTS UPON DIVINE REVELATION.

At one period arose *Geology*, from the earth's depths, and entered into mortal combat with a revelation which pillard on the evidence of history, has withstood the assault. At another time, from the altitudes of the upper firmament was *Astronomy* brought down, and arrayed in hostile attitude against the records of our faith, and that attack has also proved powerless as the former. Then from the *mysteries of the human spirit*, an attempt has been industriously made to educe some discovery of wonderous spell, by which to disenchant the world of its confidence in the gospel of Jesus Christ. From lecture-rooms of *Anatomy*, the lessons of materialism [illegible] inculcated, and for the purpose of putting a mockery on all religion, and driving it, if possible, from the face of the earth. But the most singular attempt to graft infidelity on any thing purporting to be a science, has been made by those who associate the doctrines of *Phrenology* with their denial of the Christian Revelation, *as if there were any earthly connection between the form of the human skull, and the truth or falsehood of our religion!* The science of Theology has been made a sort of play-ground for all manner of inroads in regard to human speculation; but it is not without a peculiar evidence of its own unassailable position, and beyond the reach of external violence. The *hammer of the Geologist* cannot break that demonstration—the *telescope of the Astronomer* cannot enable us to descry in it any character of falsehood—the *knife of the Anatomist* cannot find the way to the alleged rottenness which lies at its core—nor by a *dissecting of Metaphysics* can the *Mental Philosopher* probe his way to the secret of insufficiency, and make exposure to the world, of the yet unknown flaw, which vitiates the proof of the Christian faith. All those sciences have cast their missiles at the stately fabric of our Christian philosophy and erudition, but they have dropped harmless and impotent at its base.—*Chalmers.*

FOR THE LADIES.

ADVICE TO WIVES.

BY J. A. JAMES.

Economy and order in the management of her personal and domestic expenditures, are the obvious duties of a wife.

You are to preside in the direction of household affairs, and much of the prosperity and comfort of the little community will depend upon your skilful and prudent arrangements. A showy, luxurious, and expensive taste, is almost universally cherished, and is displayed in innumerable instances, where there are no means to support it. Christian families are in the most imminent peril of worldly conformity in the present day; and the line of demarkation between the church and the world is fast wearing out. It is true they have no cards; they do not frequent the theatre or the ball-room; and perhaps they have no midnight routs; but this is all—for many are as anxious about their furniture, the fashion of their habits, the expensiveness of their entertainments, as the veriest worldling can be. Now a wife has a great influence in checking or promoting all this. It has been thought that this increasing disposition [illegible] show [illegible] is to [illegible] to female vanity. [illegible] gravates the misery [illegible] reverse takes place.—Then to be [illegible] to have it said that her extravagance [illegible] to ruin her husband; then to want that for bread which was formerly wasted on *luxury*; then to hear the whisper [illegible] of having injured others by her own [illegible] less expenditure. Avoid, my [illegible] these miseries; do not go on to [illegible] wormwood and gall to [illegible] the already bitter cup of adversity. Endeavor to acquire a skilfulness in domestic management, a frugality, a prudent [illegible] of order and neatness, a medium course between meanness and luxury, a suitableness to your station in life, to your [illegible] profession, and economy, which will leave you more to spare for the cause of God and the miseries of man. Rather [illegible] stimulate the taste of your husband for expense; tell him that it is not necessary for your happiness, nor for the comfort of the family; draw him away from these adventitious circumstances to the [illegible] ment, the mental culture, the [illegible] struction of children. Let knowledge, piety, good sense, well-formed habits, [illegible] ny and mutual love, be the sources of [illegible] the pleasure [illegible] furniture, or dress, or entertainments, [illegible] these!

FOR THE FARMER.

[illegible]

"The point which [illegible] tors will [illegible] by being fed [illegible] I am not aware that any one has [illegible] quiry as I happened to do in the [illegible] the last winter and the winter [illegible] acknowledged [illegible] every thing that eats, namely, that [illegible] plenty to eat, is warm, and [illegible] it is very likely to [illegible] ly was not aware, until by [illegible] periments I tested the truth of [illegible] that the same animals when placed [illegible] shade and kept warm, not only [illegible] rapidly, very much more rapidly [illegible] condition and weight than when [illegible] open air, but also that they [illegible] much smaller quantity of food. This I have tested both last year and [illegible] not the papers by me to refer to, but [illegible] as my recollection goes, it is this, that the quantity of food consumed was [illegible] third, and the increase of weight was fully one-third taking it in round numbers. At the beginning of the season I built a shed which will contain about eighty hogs [illegible] shed which will serve for cattle [illegible] and I merely put down a few rough [illegible] for the cattle, as I have found that [illegible] great advantage to have [illegible] for if they had straw [illegible] they would be liable to get the foot [illegible] I bought these [illegible] Christmas, and I found that [illegible] had elapsed, they did not eat [illegible] when they were out of the field [illegible] proportion of five to three. When in the fields they [illegible] eat fifty baskets [illegible] but when brought up they eat only thirty a day, therefore their improvement was in the inverse rate of their cost. Yet [illegible] great progress did they make, that [illegible] would have thought they had been [illegible] fifty baskets a-day when shut up [illegible] thirty when in the field. I gave [illegible] their turnips a little oil-cake, and [illegible] the size they grew to was so very [illegible] that at thirteen months old I sold them without their wool, for 37s. a piece—and I really believe that if the turnips be pulled and brought into the shed, they will go twice as far as when consumed in the field."

J. W. CHILDERS.

CLAYEY LANDS.—There are clayey soils that cannot be meddled with at certain seasons of the summer. When dry, they are flint like, and it is almost impossible to make the plough enter. And when wet, if we attempt to put in the plough, we plaster up the clay, and make it into mortar—the sun dries it afterwards, and it remains in hard lumps through the season. We must, therefore, plough these lands when we can, whether in June or in November, when they have just moisture enough in them to suffer the plough to enter, and not so much as to be made into mortar. In general, when we can choose our time, we should aim to plough when the soil has a quantity of green vegetable matter on it; and clayey soils are as much improved as any, by the rotting of the roots in the body of them, and the vegetable growth on the surface. The decomposition of this matter, breaks apart the tenacious lump, and renders it fit for the admission of new roots. These clayey soils may be broken to pieces more easily, by the rotting of the green crop, ploughed in, than in any other manner. These, with sand, or fine gravel, should both be used on a clayey soil, which may be made the most valuable of any in the country, when well managed.—*Cultivator's Almanac.*

[illegible]

FOR THE CHILDREN.

[illegible]

Happy the child who [illegible]

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ORIGINAL.

For the Register.

WORLDLY CONFORMITY.

And be not conformed to this world.—ROM. xii. 2.

A minister of the Gospel, who we hope is now in heaven, was accustomed to remark, that the 12th chapter of Eccles.,—the 12th chap. of Romans, and the 12th of Heb. should be thoroughly committed to memory by every person. Where shall we find in so short a compass a more rich assemblage of the primary truths of practical religion than that with which we are furnished in the 12th of Romans?

How powerful is the reasoning—how melting the entreaty with which the chapter commences!—'I beseech you, therefore, brethren. by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.'

In this chapter prohibitory injunctions and positive requirements, are most beautifully blended, each class of truths impressively enforcing the other, and all more fully exemplified by a variety of inspired illustration. *And be not conformed to this world*—is the divine prohibition which arrests our attention at this hour.

It requires us to turn our thoughts to this theme, viz: *Worldly Conformity.*

I design to show, first, in what Worldly Conformity consists—and secondly show—That professing christians are in great danger of being conformed to this world.

I am to show,

I. In what worldly conformity consists.

That we may learn this, let us consider,

1. What Jesus Christ requires, summarily, of his followers.

He requires them to love him supremely. He puts them upon this test—If ye love me, keep my commandments. They must adopt his laws as the rule of their life.—They must not live for themselves, but for him. Whether they eat or drink, or whatsoever they do, they must do all for his glory. Of his displeasure they must have a holy dread. *His* approbation they must desire above all the praise of men. For him they must willingly bear the cross.—They must even rejoice to be counted worthy to suffer shame for his name.—Their hearts must be fixed on the extension of his kingdom. Thy kingdom come—thy will be done on earth as it is in heaven, is the prayer which they should offer without ceasing. To serve him sincerely, and ardently while they live, and to be prepared to praise and glorify him forever, should be the permanent and ruling desires of their minds. If this be a summary view of what Jesus Christ requires of his followers, let us contemplate,

2. The course which the unregenerate world pursue.

Unregenerate men love themselves supremely. They hate the Lord Jesus Christ. They set up rules in direct opposition to his commands. They live for themselves. Their influence aids the extension of Satan's kingdom. They love the praise of men more than the approbation of God. The maxims of this world are their compass. Its fashions, honors, emoluments and pleasures captivate their affections. Their eye is fixed on this terrestrial ball, and is closed against the light and beauty of heaven. To serve themselves while they live is the prevailing motive by which their actions are guided—and if they allow themselves to think of another world, their chief concern is to escape misery, and somehow be made happy, utterly regardless of the claims and honors of the Lord Jesus. From this contrast between what Jesus Christ requires of his followers, and the course of the ungodly world—it is evident,

3. *That Worldly Conformity consists in forgetfulness of the claims of Christ, and in a consequent and proportionate yielding to the sway of the world.*

The claims of the Savior and of the world are opposite. We cannot serve God and mammon. Christ says—Live for *me*, and for a crown of glory above. The World says—Behold my kingdoms, and the glory of them—make *these* thy prize.—Christ says—Deny thyself, take up thy cross, and follow me. The World says—Soul, take thine ease. Christ says to Christian parents—Train up your children for my service. The world says—Learn them to worship at *my* shrine. Christ says to men of business—Do not pursue any occupation which is inconsistent with your obligations to me; do not engage in any pursuit by which domestic peace shall be invaded—the public morals injured—and the immortal souls of your fellow creatures ruined.

The World says, *Press on! Press on!* If you are satisfied that by the course which you now pursue, you can increase your wealth, make no inquiry concerning the consequences of your actions to those around you. *Seize*, says the World, upon the boon which I offer you, and heed not the present and eternal interests of your fellow beings.

Christ says to Christian females—Adorn yourselves with *modest* apparrel.—The World says—Come decorate yourselves with my garlands; come glitter in my tinsel. Christ says to all—Let my meekest followers be your choicest companions. The World says—Here are *my* votaries—take them by the hand as your bosom friends.

Christ says—Speak for my cause as you have opportunity. The World says—Be cautious, and do not introduce such serious topics as will interrupt my mirth, and song, and dance. Christ says—Contend for the principles of holy truth, and eternal justice; contend for them with calmness, and love, but perseveringly and firmly.

The World says—Forbear, compromise. Do not persist in pressing your peculiar views.

To furnish still further illustration of the nature of worldly conformity, I will take the liberty to introduce a few paragraphs from the pen of another, if I mistake not, an Episcopal writer—He says: "When I see a professed follower of Jesus Christ more desirous of temporal than spiritual prosperity; more actively engaged in making wealth than in promoting the kingdom of God; more laborious to procure a coffer of gold, than a crown of life for his children, I want affectionately to say to him—*Be not conformed to this world.*

When I hear a professing christian conversing with animation and interest concerning crops, markets, politics, &c., and observe that he is silent and listless when *religion* is the theme of conversation, I want to remind him of this exhortation of Paul—Be not conformed to this world.

When I hear a professor of religion complain that the requirements of the gospel, as enforced by his pastor, are too strict, that they demand too frequently, and draw too largely upon his time and energies, I cannot but regard him as too much engrossed with earth, and I want with christian affection to say to him—Be not conformed to this world.

When I observe a professor of religion seeking and enjoying the society of ungodly men, more than that of the saints—more punctual and cheerful in his attendance at the convivial party, than at the prayer meeting and the sanctuary, I want to whisper kindly in his ear—Be not conformed to this world.

When I behold a professor of religion panting and grasping after the plaudits and honors of earth, eager to bind about his temples a fading wreath—climbing upon a pedestal in the temple of fame—I want to direct his eye to the exhortation—Be not conformed to this world.

When I see a christian female decorated with the gaudy trappings of fashion, eager to catch the gaze and admiration of the vain and thoughtless—imitating the glitter of the dissolute, and exciting the envy of the poor—I want to thunder so loudly in her ears as to startle and awake her conscience—*Be not conformed to this world.*

When I observe a christian mother sending her children to a ball-room, and the theatre, the fashionable assembly, and the festive party, among the profligate and licentious, to perfect their education! whilst I weep for her children, I want to repeat to the misguided parent the charge of Paul—Be not conformed to this world."

I am to show,

II. That professing christians are in great danger of being conformed to this world.

1. In our hearts we find a strong tendency to worldly conformity.

2. We are much exposed to worldly conformity in consequence of our *necessary* connexion with *secular* affairs.

3. We are in danger in consequence of the influence of our unconverted acquaintances and relatives.

* * * * * *

4. Satan ensnares us as much as possible with worldly conformity.

5. By reference to *facts* we may illustrate our danger.

* * * * * * *

REMARKS.

1. *Our subject teaches us that we must guard against Worldly Conformity with much watchfulness and prayer.*

We profess to be Christ's followers.—We sojourn in this world. We see in what worldly conformity consists. We see our *danger.* "Watch and pray that ye enter not into temptation." We need not be morose and censorial in our treatment of the unregenerate—need not make to ourselves curses—need not affect singularites; but we must know that the friendship of the world is enmity with God, and that whosoever, therefore, will be a friend of the world is the enemy of God. (James iv. 4.) We must learn to live above the world while we are in it—must set our affection on things *above*, and not on things on the earth—must confess ourselves to be strangers—having here no continuing city. but must seek a city which hath foundations. To do *this*, requires watchfulness & Prayer.

2. There can be no doubt that worldly conformity brings upon us as individuals much darkness of mind.

When *earth* gets between us and *Jesus* the Sun of the moral system, there *must* be an *Eclipse* of the soul.

3. Worldly conformity is one of the most formidable obstacles in the way of the outpouring of the Spirit among us. Just so far as christians are conformed to the world, the line of distinction between the church and the world is dimly seen. The impenitent are thus rendered easy and careless. The moralist grows satisfied with his morality, for the ungodly world is disturbed only as the standard of piety is elevated in the church—the worldly sinner is at ease, for he is so much like the church.

The fashionable sinner is comforted, for the church are coming over to him. If the church follow the multitude to do evil, the multitude will never be reformed. I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. As obedient children not *fashioning* yourselves according to former lusts in your ignorance; But as He which hath called you is holy, so be ye holy in all manner of conversation—because it is written, Be ye holy, for I am holy. The voice of God to us is—*Be not conformed to this world.* Hear this voice Beloved—and be ye conformed to the *image* of *His Son*, who is the first born among many brethren. Let *this* be our character, then shall we teach transgressors the ways of holiness, and sinners shall be converted unto God. *Amen.*

RELIGIOUS.

HOW SHALL I SPEND MY SABBATHS PROFITABLY!

1. *Rise early.*—God requires one seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob your God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. *Pray for your Minister.*—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has taxed his energies to the utmost, to prepare two good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. *Pray that the preaching may be blest to your soul.*—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. *Do not indulge in secular conversation.*—Many professing Christians spend the interval between the services of the Sanctuary, in talking about their business, or their pleasure, or politics. This is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. *Banish worldly thoughts.*—You must not on the Sabbath "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you suffer for it. God will leave you in darkness. The Sabbath will drag heavily away; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. *Do not criticise the performance of your Minister.*—If he has preached a poor sermon make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or to yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

7. *Spend every Sabbath as though it were your last.*—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it, then, as you will wish you had done when you review it millions of ages hence. If you knew it would be your last you would be much in prayer; you would banish worldly thoughts and conversation; you would read your Bible; you would meditate much on divine things, and examine the foundation of your hope for eternity. Do this and your Sabbaths will not be spent in vain.—*Farmer's Cabinet.*

THE GREAT PREPARATION.

"The sons of God are in the way of eternal glory, and under training for the heavenly state. Great preparations must be necessary here. Man in all his vileness is very unfit to enter into the holy temple above. Were some of the common people under invitation to visit the palace of an earthly prince, and to appear in the presence of the royal family, they would spare neither pains nor expense to train themselves, and be fit to appear in the court of kings. How, then, can creatures vile and filthy as we are, make our appearance before the King of kings on the throne of heaven! We must wash our robes and make them white in the blood of the Lamb. The wedding garment must be put on; should we appear before the Great Judge without it, he would order us to be taken away, to have our portion with hypocrites in the torments of hell. Know, sinners, that you are now in the way to meet your Judge on the throne, and while you live in sin, you are far enough from being ready to meet your God. He cannot but condemn you, for without holiness no man can see the Lord."

"All will confess that some preparation for the heavenly state is necessary. But men differ widely in their views on this material point. Most men think that very little preparation will do. To leave off a few gross vices, to reform the outward conduct, and to appear morally decent, is all they aim at, or think necessary. Some do not go as far as this. They think that a short prayer at the end of an ungodly life is quite sufficient. They give their whole hearts and lives to the world, and to Satan, and yet fully expect that God will receive their souls when they come to die, if they only cry in the dying hour "God be merciful to me." It frequently happens even that this short prayer, and this death-bed repentance, are wholly omitted. Some are hurried away in a moment, some are delirious, some are so hardened that they despair of mercy. All those who die in sin perish everlastingly. O sinners, awake, consider your latter end, and flee from the wrath to come; for who can dwell in everlasting burnings? And who would quietly lose the exceeding great and eternal weight of glory, reserved for the inheritance of the saints of light?—*Rev. T. Jones of Creaton.*

From the S S Treasury

"ONLY ONCE."

How often do children beg that their parents will let them do wrong. Their language is "let me go, or do something just once, and I will never ask again." They never stop to think that what they desire is sinful, and that their parents know better than themselves the consequence of wrong. This was true of a lad who removed from a pleasant country village with his friends, into one of our large cities, where there are many strong temptations to evil. His friends knew this, and wished to keep him away from vicious associates, and places of sinful amusement. He soon procured a very good place in a store, and his employer was very much pleased with his steady habits and fidelity. He had heard much said by his imprudent and thoughtless father about the theatre; and now as he walked the streets, read the handbills, and met with other boys who had much to say about this wicked place, he desired more than ever to go with them. His friends objected, and would not furnish him with money to pay for a ticket. At last he made a little money bag—hung it up in his room, and put into it every cent which was given to him.—A few weeks had passed away, and he had collected twenty-five cents,—a sum sufficient to pay for a ticket. Now he asked more earnestly than ever for permission to go, saying he wanted to go *only once*; he would not ask again. His friends reluctantly consented, thinking that once might satisfy him. He came home delighted with what he had seen, and his desire to go again was stronger than ever. He was now more unwilling to be denied than before. He had no money, but he was determined to go unbeknown to his friends. But he must have money, and to get it, he stole articles from the store, sold them to get the money, and in a short time an officer came to the boy's home and told his friends that he was in jail.

Can my young readers imagine the feelings of his brothers and sisters? They wept and blamed themselves that they had ever said that their brother might go "*only once.*" If he had never gone, he might now have been in his store happy, and honored with a good name. He was such a good boy that his employer could not believe he had taken the things for a long time. But now he has lost his place. The man would not have him behind his counter. He has lost his good name. But what is more sad, he has committed sin against God. Oh, what would that boy give now, if he could be as he was before he begged to do wrong, before he went to that place of amusement, which leads to hell.

You see how dangerous it is to take one wrong step. When you have done one wrong thing, you will not stop without doing more. So it was with Adam and Eve, when they had once tasted the forbidden fruit. When your parents or teachers tell you what is sinful and dangerous, believe them; and never ask to do the wrong thing "just once." You never ought to do a wrong thing, but you should do a good thing or perform a good act as often as you can. Remember that [illegible] are always in the broad road which leads to eternal death.

THE BIBLE THE WORKER OF DOMESTIC COMFORT.—One of our country men residing in France, was not long since called upon by a lady who lived in the same town, but who was otherwise unknown to him. After an introduction, he was requested to furnish her with a copy of the Scriptures—'such as you have in England,' said she. 'Why,' said he, 'have not you a Bible?' 'No,' said she, 'we have not, we have an Abridgment of the History of the Bible, but that is not the Bible. I want the one which you Protestants have.' 'Why are you so anxious for it?' 'A friend of mine,' she replied, 'who was lately in England, has given me an account of the [illegible] happiness and tranquility which your country enjoys, and the comfort which is found in families; and I asked him to what he attributed it, and he [illegible] given the [illegible] his belief was, that it [illegible] of the Bible which [illegible] try, its being read in many households and in all the churches, and the possession of it by individuals and families, was [illegible] of that domestic happiness which is enjoyed in England above all other countries. And, sir,' she added, 'this is what I want; I want peace—I want domestic comfort, and therefore I come to you to [illegible] to supply me with the Bible.'—[illegible] *Register.*

[illegible]TORATES

Many things which we have read on this subject have served to amuse us, but we beg indulgence and further [illegible] if we express a definite opinion on the merits of the question. We have seen older and wiser men involved in sad dilemmas by too hasty an utterance of their opinions on this subject. They did not know what they themselves might come to, and felt somewhat perplexed, when they have found themselves saddled with a title which they had once pretended to hold in sovereign contempt; and yet it has been a matter of astonishment how soon they have been broken in, bearing the load of honors with all imaginable meekness, and patience. We could cite some curious cases. Some contemn all titles if they be conferred by colleges of a second grade; but they will think of it, if higher colleges should be disposed to remember them. Others refuse the title, because they believe in the purity of the clergy, and especially because so many beardless youths receive it as to render it a mark of no distinction. Rare humility! Still others decline the offer when proffered, because they had committed their opinions to print against the thing. [illegible] they had been so much in demand, [illegible] eral colleges were ready to dub them [illegible] they believed the whole thing unscriptural, and yet they had no objection to give their countenance to so unscriptural a matter, when it concerned others. We know others also who have very testily refused college honors, and yet, on their sober second thought, have quietly submitted, and would now regard the omission of the title to their name, as quite an indecorum. John Newton received a Doctorate from an American college; without blazoning the matter before the world, he put his diploma in the drawer, with the remark that he would never accept and wear the title until conferred upon him by some college in Africa, where he had been a miserable slave of sin. This was genuine humility, and who does not see that no title could have conferred dignity on such a man. We recommend his example, in the spirit of it to others. There is, in most cases, infinitely greater pride in refusing than in accepting the honor; as the former is made the occasion for newspaper prominence, and it is pleasant to hear every body say, "I see by the daily papers, that Mr. Blank has declined receiving the title of D. D." A quiet acceptance would not have brought to the gentleman one tithe of notoriety. To Doctors, we say, bear your honors meekly—perhaps you do not deserve them; and to others, we say, be not alarmed at a clerical title—it is a harmless thing—if you doubt it, try it.—*Presbyterian.*

CLEANLINESS.—Keeping the body clean is of great importance, since more than one-half what we eat and drink is evacuated by perspiration, and if the skin is not kept clean the pores are stopped, and perspiration consequently prevented, to the great injury of health. It is highly necessary to the health and cheerfulness of children; when it is neglected they grow pale, meagre, and squalid, are subjects to several loathsome and troublesome diseases. Washing the hands, face, mouth and feet, and occasionally the whole body, conduces to health and ease, and tends to prevent colds, rheumatism, cramps, the palsy, the tooth-ache, and many other maladies. Attention to cleanliness of body would also lead to cleanliness in regard to clothes, victuals, apartments, beds and furniture. A knowledge of the nature of the mephitic gasses, of the necessity of pure atmospheric air to health and vigor, and of the means by which infection is produced and communicated, would lead persons to see the propriety of frequently opening doors and windows to dissipate contaminated air, and to admit the refreshing breeze—of sweeping cobwebs from the corners and ceiling of the room, and of removing dust, straw, or filth of any kind which is offensive to the smell, and in which infection might be deposited. By such attention, fevers and other malignant disorders might be prevented, health and serenity promoted, and the whole dwelling and its inmates present an air of cheerfulness, and comfort, [illegible] seat of domestic felicity.—[illegible]

[illegible]—We conversed [illegible] with a little girl of five years, [illegible] of 25, a grandmother of [illegible] great grandmother of 65, and a great great grandmother of 85, all living. It [illegible] of the event, that [illegible] from the youngest to [illegible] is the only daughter of her pa[illegible]

LITERATURE.

[illegible] CHEMICAL FACTS.

[illegible] which takes [illegible] affinity acts, is not [illegible] general result in [illegible] different bodies are [illegible] combination or [illegible] frequently we find that [illegible] properties of each body are totally [illegible] substances, from being [illegible] in their nature, become [illegible] harmless, and vice versa. [illegible] instance, that agreeable and useful substance, culinary salt, which is not only [illegible] wholesome and absolutely [illegible] to the well-being of man, is composed of [illegible] ingredients, either [illegible] when taken into the stomach proves fatal. [illegible] of these is a metal, and the [illegible] former is called sodium, [illegible] chlorine. When presented to each other the substance of their nature is [illegible] manifested by their immediate bursting out into flame, and instantly they are both deprived of their virulence. Can any thing be more striking than the change of properties in this case; and who could have supposed that culinary salt is composed of [illegible]? The medicine called Glauber's salt is another instance; it is composed of two caustic poisons of different kinds, one called oil of vitriol, and the other barilla or soda. There are also two substances known to chemists, which are disgustingly bitter liquids; one [illegible] nitrate of silver, and the other hyposulphate of soda: when mixed they form a compound of considerable sweetness. But the atmosphere we breathe is the most extraordinary of all instances: it must be surprising to those who are unacquainted with the fact, that atmospheric air, indispensable as it is to life, is composed of the same ingredients as that most violent and destructive liquid called *aqua fortis*, or nitric acid. This powerful acid being made to [illegible] sugar, the sweetest of all things, [illegible] intensely bitter to the [illegible] of all known substances, the most difficult to convert into vapor, [illegible] so hard that the conversion has [illegible] been effected effectually; it is also [illegible] substance; and diamond, which is nothing but crystallized charcoal, is one of the hardest bodies in nature. Sulphur [illegible] is also a hard substance, and [illegible] into vapor requires a [illegible] temperature. But when these two [illegible] and sulphur, are made to combine chemically, so as to form the [illegible] called bisulphuret of carbon, the properties are strangely changed. Instead of the compound being hard, it is a [illegible] and it is not known to freeze or solidify at any degree of cold that can be produced. Instead of the compound being difficult to vaporise, it is, of all liquids, one of the most evaporable. Charcoal is the blackest substance with which we are acquainted;—sulphur is of a most lively yellow hue; but the compound is as colorless as water. A new smell and taste are acquired, and, in a word, there is not one point of resemblance with the component. These facts are strikingly illustrative of the change of properties which follow on the exertion of chemical attraction between the ultimate particles of bodies.—*Donovan's Chemistry.*

CURIOUS WATCH.—We find mentioned made in the papers of a transparent watch. The account says:—A watch has been presented to the Academy of Sciences in Paris, constructed of very curious materials; the parts being principally formed of rock crystal. It was made by M. Robelier, and is small in size. The internal works are visible; the two-teethed wheels which carry the hands are rock crystal, the hands are rock crystal, and the other wheels are of metal, to prevent accidents from the breaking of the springs. All the screws are fixed in crystal, and all the axles turn on rubies; the escapement is of sapphire, the balance-wheel of rock crystal, and its springs of gold. The regularity of this watch as a time-keeper, is attributed by the maker to the feeble expansion of the rock crystal on the balance-wheel, &c. The execution of the whole shows to what a state of perfection the art of cutting precious stones has been carried in modern times.

THE REGISTER.

De Ruyter, December 15, 1840.

POLITICS.

It has been our constant aim, as Editors of the Register, to avoid the least participation in party politics; but, though we have succeeded to our entire satisfaction, we have in a few instances been supposed to have deviated from our proprosed neutrality respecting them. The first instance of complaint, was respecting an article in which we insisted that it was improper to charge all the pecuniary distress of the country to the account of those who administer the government, and urged Christians to profit by these circumstances by withdrawing their affections and confidence from this world. We have considered it to be the duty of publishers as well as all good citizens, to refrain from speaking "evil of the rulers of the people," and, as government is a divine institution, so those who administer it, should receive the support and respect of the governed, so far as those offices are entitled to honor. This sentiment was thought by a very worthy friend, to favor an administration which he did not approve, and he therefore administered a reproof to us for having departed from a course which we had pledged ourselves to pursue. In this complaint we could see no justice, since our remarks had reference to government officers and not to partizans in a political sense. In one or two instances we have spoken in commendation of the industry and perseverance of the present Chief Magistrate of this nation as a scholar, by which he raised himself from obscurity to his present eminence in the world, with a view to encourage the young to imitate the example and to aim at such acquirements as would render them respectable and useful. This also caused a few friends to fear that we were taking sides with the national administration. Though in our opinion it is proper and even duty to commend what is laudable, wherever it may appear, yet we believe this can be done without affording any just ground for suspicion that any general policy is either approved or condemned.

On the other hand, complaints have been made in a few cases, that the Register sympathized with the opponents of the present national administration.—The only possible reason for such suspicion that we can conceive of, is the fact that the election returns from the different states have been published by us when they were received from authentic sources.—That the opponents of the national administration have succeeded, is not ascribable to our influence—but since it is so, we must either have said so, or said nothing. Had the results been otherwise we should have presented them with the same fidelity. If any of the patrons of the paper are of the opinion that it has taken any political stand, let them carefully re-peruse the file, and we think they will see good reason to give over that opinion. We have not intentionally meddled with this subject, neither shall we in future—but the Register will still be devoted to other and higher objects. We wish the friends of the paper to watch us closely, read every article, whether long or short, with care, and bear witness against us if we fail to redeem our pledges.

Revival at Cuyler.—We have been informed that a revival of religion is in progress in Cuyler, and principally in the Methodist society. About forty have been hopefully brought into favor with God. Among this number there are some who, it is said, were formerly much opposed to religion.

☞ **To Correspondents.**—"A Young Man," was not in season for this week. "Charles," is under consideration. Anonymous, declined. The notice of Mrs. Hamilton's death, was received a number of weeks since, and should have been inserted earlier, but was inadvertently omitted.

Thanksgiving.—It will be seen by referring to the article on our last page, that Divine Service will be held on the 17th inst., at the Presbyterian meeting-house in this village, commencing at 11 o'clock, A. M.

We are happy to inform the public that a Music Department is now connected with the Literary Institution in our village. Music should not be regarded merely as a polite accomplishment. Its proper aim is higher, nobler. It may be employed for the most devout purposes. It enkindles those lively and elevating emotions which have the happiest tendency on the moral feelings. It adds new charms to truth—for it disrobes it of its earthly habiliments. It gives new grace to virtue—for it presents it in its native simplicity and excellence. The teacher, Miss L. A. Rollo, comes well recommended. Young ladies wishing to take lessons can commence immediately.

C.

We are under the necessity of leaving out several editorial articles this week to make room for other matter. Our paper will be published on the sixth day of the week in future.

ORIGINAL.

For the Register.

NECESSITY OF KNOWLEDGE, AND MEANS OF ACQUIRING IT.

Rest and relaxation after exertion is a law of our nature that none may disregard with impunity. So delicate and so complicated are the springs of the body and the mind, that continual pressure deranges and destroys them, and to preserve them in their efficiency the weight of labor or of thought must be occasionally removed. To do this, to restore to the body its vigor, and to the mind its tension, idleness is not necessary, change only is requisite. In the proper arrangement of our employments, that disposition of our time which shall best subserve the great purposes of existence, much of our happiness and more of our usefulness is depending, and on this our capability of performing little or much during our lives is suspended.

Man cannot always labor in the field or in the work-shop, and it is equally true he cannot always keep his mind devoted to intense study; but when the body has become fatigued, it is not safe to infer that the mind is in the same condition, or since the first requires rest, the latter must have its activity suspended likewise. The labors of the field during the summer by the husbandman are usually succeeded by comparative ease in the winter, and this is doubtless necessary to restore the partially exhausted animal system to its wonted firmness and vigor: but the mind has shared comparatively little in the enervating process to which the body has been subjected, and now while the body is recruiting its wasted energies, it is in a proper state to add to the stores of Knowledge, and accumulate those materials for thought so essential to every one, but particularly so to a citizen of the United States; and the same remarks, with greater or less force, will apply to the mechanic, or to any one who belongs to the producing classes of our country, and is not content to have it said, he has only existed, not lived.

Next to the salvation of the immortal soul, is to be ranked the accumulation of Knowledge for the immortal mind; and the individual who is remiss or negligent in this point, is doing himself an irreparable injury. The hour not improved, in which some new truth might have been gained, some Knowledge convertible to the great purpose of human utility accumulated, or some valuable information imparted to others, may be said to be doubly lost; lost to ourselves, and lost to the world. Utility must be the grand point to which all labor and exertion tends, and even the rest of the body must be made subservient to the advancement of this great end.

Experience shows that to the man leading the only honorable life, a life of industry, the winter offers the best season for the acquisition of Knowledge, and one which should never be neglected. The long evenings, and in many cases the days which forbid employment without, offer an opportunity for improving the mind, he may in vain seek for to the same extent at any other season. By improving such hours snatched from stubborn toil, or the most laborious occupations, many men in our country have risen to eminence and fame, have qualified themselves for the most important stations of usefulness and responsibility. This course, more perhaps than any other, contributes to the formation of sound minds in sound bodies, and the ablest men of modern or ancient times, those who have left the deepest impress on the world, have not been those cradled in affluence and ease, but those who have been self-made men, accustomed in their youth to overcome obstacles, and rely on their own exertions for success. Such men are eminently practical ones; the Knowledge they acquire does not surfeit; it is like their food, digested daily and converted at once into substantial nutriment.

Fortunately for our country the means of acquiring Knowledge are most ample, and easy of access. In no part of the world is ignorance so clearly the fault of the individual as in this. The school-master is every where abroad, and in every neighborhood, the district school-house invites the poorest and humblest, as well as the richest and most influential, to obtain those rudiments of Knowledge that constitute the true germ of future greatness, and usefulness. Following the school comes the press, with its multitude of journals, political, literary, and religious, with matter adapted to the wants and the wishes of all, the grave and the gay, the smatterer in Knowledge, and the profoundly learned; matter to invite and encourage thought, and matter to unbend the studious brow, and give the mind relaxation and play. Although the newspapers of the country are not what they should be, and many of them exert a pernicious influence on the mind, still no one can doubt their power, or deny them much credit in extending useful Knowledge and enlarging the empire of mind over matter. No family can dispense with them; child or man, maid or wife, politician or philosopher, student or divine, the agriculturist and mechanic, the devotee of science, or the man learned in the school of Christ, all require and all have their papers to which they are accustomed to refer for information. The laborer reads his paper as a relaxation, and if well selected, few sources of general intelligence, or general Knowledge, are more valuable than the newspaper, or periodical journal. Cheap, new, and ever welcome, as the newspaper is, it furnishes to all classes in this country a source of Knowledge, powerful, as it is universal and valuable.

Books constitute another important means of acquiring Knowledge, and one in regard to which the citizens of this country are particularly favored. The most valuable books are here furnished at such prices, and in such quantities, that poverty scarce furnishes a bar to their possession. There may be, and doubtless is, many volumes issued, worthless and prejudicial; books that inflame the passions, present false views of men and things, corrupt the morals of the young, and for which both writer and publisher incur a fearful responsibility; yet such are not the great mass; such are not those a sound and well regulated mind will select; such are not the ones a judicious parent will commend for family reading, or from which he will expect the young to draw those lessons of wisdom so essential to their future respectability and happiness. And here it may be said with truth that one of the greatest advances in the diffusion of useful Knowledge yet made in any country, is to be found in the system adopted by New York and Massachusetts, of establishing Libraries of truly valuable books in every School district of these states. That the example so happily set, and thus far most successfully carried out, will be extensively imitated cannot be doubted, and libraries in every hamlet of our broad country will in a few years exist. As an almost perfect adaptation of means to the accomplishment of a great end, a reference may be made to Harpers' School District Library, and the question may well be asked, where in any other country, or in this country in any other way can so many volumes be procured at so cheap a rate, done in so beautiful a style, and embracing so many volumes of permanent value, and worthy of being read by every one and found in every Library, as in the series published by these individuals under the patronage and supervision of the Secretary of this State. The objection made against ponderous or costly works, does not lie against these, but they are such as may always be at hand, and always taken up with a reasonable belief that the hour devoted to them will not be lost.

There are many men and women who imagine, because they find it necessary to employ the greater part of their time in labor, that they are excused from the acquisition of Knowledge; that because they cannot employ *days* in reading, they are absolved from such an employment of their *hours*. Such it is presumed have never ascertained by an experiment how many good sized volumes may be read in a year by devoting to books one hour a day; and where is the individual that husbands his time properly that cannot have that, or even more for this purpose? The truth is, the inability is a moral not a physical one, want of inclination rather than want of opportunity. As a proof of the immense acquisitions that may be made by an individual in one of the most laborious occupations of life, we need only refer to Mr. Burritt of Worcester, better known as the learned blacksmith, who has made himself master of most known languages, and in classical, and bibliographical lore, has few equals in this or any other country. When the disposition to acquire Knowledge exists, the way will rarely be found wanting.

We would suggest a plan for family reading which has been practiced in some instances with the happiest effect. If books are well selected, if they are such as are calculated to interest and instruct all, and such may easily be found, if the family is trained to habits of order and propriety, the reading of a single volume may as well furnish instruction and amusement to a dozen as to one. While the family are gathered around the social, cheerful fireside, the abode of domestic happiness, let some one read aloud from a well chosen work for the learning of others. Perhaps there are few things better adapted to make good readers than such a course; and where any individual is permitted to suggest queries on what is read, or request explanation, as should always be the case, the interest rarely flags, and the author and subject stands a much better chance of being understood than when read in the usual manner.

The subject of the acquisition of Knowledge is a vast and important one; one of interest to all, and intimately connected with the perpetuity of our institutions, social, civil, and religious. The means are most abundantly provided through a kind Providence, for its attainment, and a fearful responsibility is resting on him who neglects or perverts the privilege. To know nature, to know man, to know God, constitutes the grand end and aim of human life, and that life is poorly spent in which progress is not made in these indispensable acquisitions.

W. G.

Otisco, Nov. 27, 1840.

For the Register

Aunt Mary's second letter to Amanda:

My dear Niece:—The question "wherein consists the danger" of attendance on cotillon parties? I remember was not proposed by yourself, but by another; yet I think it proper to direct the reply to you, as I perceive that whatever is communicated to you on this subject, by any of our family circle, readily reaches all the gentlemen and ladies, far and near, who feel any interest in the matter. I shall mention but a few of the many dangers which are attendant on these parties, and perhaps others of your friends, uncles, aunts, or cousins may hereafter add to the catalogue:

1. The cotillon parties are adapted to impress upon the mind a false estimate of manners. "Be courteous, be kindly affectioned one toward another, in honor preferring one another; let each esteem other better than himself; let love be without dissimulation." This is the outline of the code of Christian manners, the most elevated and refined system of manners in the world. The dancing schools, balls, and cotillons, do not embrace this code. Perhaps I cannot better illustrate this truth than by giving you an extract from a letter which I yesterday received from your uncle Melville. He says:—"The next time you write to Amanda, please tell her from me, not to be decoyed to the cotillon parties by the idea of having her MANNERS improved. I admit that a sort of polish is received there, which assists a person to enter and leave a room with ease, &c., &c.,—several things of this kind; but all this may be acquired elsewhere, without imbibing that false estimate of manners, which the cotillon invariably gives, unless the mind be previously guarded by correct instruction. Tell Amanda that when I was a youth, I was induced to attend similar parties, because I was assured that they were excellent schools for the improvement of manners. But I soon found that I myself was setting at defiance one of the first rudiments of good manners by my attendance on the parties, for I had a pious mother who wept when I went. I well knew that decent manners required that I should 'HONOR my father and my mother.' But I saw others who were not under those maternal restraints which surrounded me, whose manners were not improved (as to any thing essential.) by the parties. When not in the presence of the ladies, they would use profane language, without a blush. This, I knew was not good manners; and I clearly saw that the restraints which were imposed while in the party—the smiles, bows, and compliments—were all a mere passing show, not arising from any deep-settled principle of doing right. I well knew that no rules concerning manners were worthy of my attention unless founded on such a principle. But those whom I saw most palpably deficient in this fundamental principle of manners, tho't themselves perfected in polite accomplishments, if they could give proof of proficiency in the mere tinsel display to which I have referred. So far as the influence of the parties must be reckoned, they met with nothing to correct this idea, but with much to foster it. I therefore saw that my good mother was much better qualified to teach me 'how to behave,' than any who met me at the cotillon." This, Amanda, your uncle Melville writes. What immense injury would he have received had he imbibed the false notions of manners which were current in the dancing parties!

2. These parties have a natural tendency to repel religious impressions. A mighty strong barrier against the renovating truth of the gospel, is found in every unrenewed heart; and this is rendered more potent still in those hearts where a love for dancing parties has found a lodgment. Hence, when a revival of religion has so far advanced as to include among its subjects the men of such parties, it is called a powerful work. To see the lovers of cotillon amusements sitting at the feet of Jesus, is to look upon special trophies of divine grace. This common conviction in the minds of the lovers of experimental piety, demonstrates that the Christian community are acquainted with the fact that dancing and its accompaniments fortify the heart against religious truth. This belief is not the result of prejudice; it arises from a knowledge of human nature, and is certified to be correct by individual experience, and careful and extensive observation. After having said this much, it may scarcely be necessary to add

3. If religious inquiries have already some hold upon the mind, there is danger that the amusements of the cotillon will expel them.

But the great danger of these parties, especially consists in this:

4. By attending them, the Holy Spirit may be so resisted, that he may take his everlasting departure. The Spirit presses the sinner to come to Christ. Every moment he refuses to comply, he resists the Spirit. If, when thus under the strivings of the Holy One, he turns his attention to vain amusements, he BOLDLY WAGES WAR WITH GOD HIMSELF. If he continues in this course, what can be expected but that GOD will leave him to fill up the measure of his iniquity? "He is joined to his idols, let him alone"—may be the dreadful sentence. He may flunat along amid the sounds of exhilarating music, combined with the captivating charms of the merry dance, DESPISING THE WAY OF SALVATION, till he wakes up from his reverie, to join his never-ending lamentation with the shrieks and doleful wailings of the lost! May God save you from such a doom, my dear Amanda.

From your affectionate

AUNT MARY.

For the Register.

Could I grave it with a pen of iron deeply upon every neglecting parent's heart—could I write it upon the walls of every parlor in letters of living fire—could I teach the playful lightning to chase it in form of letters along the black thunder-cloud, I would have it written in terms so palpable that none could shut it from their view—EDUCATE YOUR DAUGHTERS! At the present period of refinement, there is no subject calculated more strongly to elicit the regret of the Philanthropist than the neglect which is displayed in the tuition of the female sex; and when we consider the important station which woman occupies in society, how shall we account for this wanton carelessness? When we consider the influence of the mother in training the susceptibilities and directing the infant mind, how shall we account for the negligence which impairs the ability, and tends to disqualify the parent for the important and binding duties which devolve upon her! Yet unaccountable as it may appear, such is the lamentable fact that scarcely one female in a hundred is to be found possessed of that mental cultivation, and those habits of literary application, which will direct the infant mind in a proper channel, and instil into it an early ambition for the pursuits of science. Whence springs this apathy to a subject of such vital importance? It arises, in my opinion, from the manners of the age; and for the truth of my assertion, I appeal to the history of the past and the experience of the present.

The belle of the present day is born in the chamber of luxury, and commences her career by learning to chirp at the nurse's call of some soft name dug from the deepest mine of romance. As she advances in life, and begins to assume the *fashion* of woman's form, her native sprightliness, or cunning habits, or some other attraction about her little self draws forth the caresses and attraction of her parents, who before had consigned her to the sole direction of her nurse. Once the object of the mother's admiration, the little girl is trusted from her parent's sight. For a few months she is subject to the loathsome confines of a school; a few more months are spent in ornamental needle work; then comes the higher accomplishments of life, which swallow up in their importance every other study. Dancing and music then occupy all the time and attention of the rapidly-advancing Miss. What age shall we assign her after the achievement of so many great and important labors? We will call her twelve, and she is now dancing with all the grace of Venus, and singing with all the air and elevation of Signoria. The next summer she is hurried from Ballston to Saratoga, and after a tour of the Lakes and a visit to the Falls, finishes off with a finale at the Chalybeates. She then consumes the autumn in golden anticipations and endless plans for the next winter, which is to usher her into society *femina facta*, (Ætas 16) a woman finished to the very nails. Then she flirts and twists, and if she had the wit to do it coquettes away until

> "The all-absorbing flame,
> Which kindled by another, grows the same,"

seizes her little heart, and then she languishes and gets married. "*O tempora! O mores!*" This woman is to be the mother of Americans! Come, Sparta, from thy ancient grave, and shame us with the history of those who died at the pass of Themopylæ! But we need not go so far into the ages of antiquity to bring the blush upon the present generation. The last century in our own country presents a contrast with the manners of the present day which reflects litle credit upon the advancement of civilization and refinement. The march of female intellect has been a rapid retrograde. The steps which were taken have had a tendency to wrap rather than expand. The mind is absorbed in the vanity which is dealt out to it from the hand of folly and fashion, and is lost to all the endearing pleasure which the hall of Science could afford it.

Did I profess the power to expose this matter more fully, and in all its naked banefulness, it should be to me a never-ending theme. Could I hope an answer to my invocation, I would call on some of those bright expectations which yet remain to tell us what the female mind can do to lend us their aid in a cause which must be equally dear and interesting to them.

K.

For the Register.

MESSRS. EDITORS—In perusing the last Number of your valuable paper, I was somewhat surprised in noticing a series of letters on the subject of Cotillon Parties. I say I am surprised, and it is well that I might be. As a member of those Parties that are carried on in this place—and being so intimately connected with the families by familiar acquaintance, I considered myself under the necessity of making a reply.

The error that persons are often led into by a mere participation in trivial amusements is not, in my opinion, a sufficient basis for distrusting their moral reputation. When we look back upon the past, and compare it with the future actions of mankind, I cannot help but conclude that it is natural for every succeeding generation to follow in the paths of their forefathers.—Need I quote back to by-gone days, and call into mind the glorious achievements of our forefathers to sustain the young and rising generation in acts that are morally wrong? Need I ask Uncle William, Uncle Perry, and Aunt Mary to seriously reflect upon *their* past amusements as an excuse for the conduct of the young, who start at the note of the life-stirring violin? When we take into consideration the actions of young people, we consider that they are prompted onward in their jubilees by the same spirits as are manifested by those who are older and have become confirmed, that amusements like Dancing are not amusements for them.

In whatever situation a person is placed, and under whatever circumstance he is, it is a fact that amusements of some kind will be [illegible], which is the natural disposition of mankind.

When Uncle William speaks of the influence that [illegible] ladies would have upon these Parties, if they would only decline [illegible], I heartily concur with him, that it would be felt most seriously by those who engage themselves in amusements of this kind. But why does he call upon them now to take such an active part? Is there not other assemblies in which he would like to have them manifest their influence? Perhaps, of all associations, he considers these to be of the least importance; and, like Napoleon, in order to gain a victory, his motto was to commence at the weakest point. It is not so. He may call them Cotillon Parties, Dancing Parties, or whatever name he thinks would be most suitable—he cannot make any thing out of them but *Parties*; and his undertaking to do them away, would be like dissolving all unity in society. We must admit that the ladies have an influence over society matters that is not often accorded to their sex. And we, as young people, wishing to act a part for the enjoyment of ourselves, take the responsibility in all matters that we consider will be of the utmost importance to sustain that friendly intercourse that is necessary to extirpate the weeds of ignorance, and plant a gem of wisdom that ought to be nourished in the bosom of every Society.

ESQ. W——'S SON.

CORRESPONDENCE.

For the Register.

[illegible], N. J. Nov. 30th 1840.

Dear Brethren:—Having business in Rhode Island and Connecticut, I took occasion to attend the late Convention in Boston, previously noticed in your paper, and having now returned home I send you the following remarks relative to the origin, character and proceedings of that Convention, which if you think proper, I wish you to lay before your readers, as it may be some of them will not otherwise see an account of it.

The Convention was originated, I suppose, among and by the friends of Abolition Nonresistance and general Reform, in and about Boston, though perhaps some who would not class themselves with those, took some part in bringing it about. It is well known that the Abolitionists of our country having met with strong and determined opposition from both civil and religious Associations, have been led to conclude that our churches have fallen from the purity and holiness required in the Scripture, and have become guilty of conniving at sin, in apologizing for the existence of, and attempting to justify the perpetuation of slavery. From such impressions it would seem they (Abolitionists) have been led to question the pretensions of the church and ministry, as having divine authority for what they do and teach in several particulars, and especially in maintaining that the first day of the week is the Christian Sabbath by divine appointment, and therefore to satisfy themselves more perfectly and correct the views of others, on that and kindred topics, they called the Convention to discuss them.

The character of the Convention became a matter of importance in my mind, from various rumors having been circulated about it, such as that it was the work of Infidels, ruthless professors of religion, &c. Accordingly, I was careful to be in attendance at the opening of the Convention, and to observe as closely as I was able, to see whether these rumors were correct or not; and from what I could learn, I am happy to say they were not well founded, notwithstanding, those who circulated them may have felt themselves justified in so doing. The worst feature in the Convention was, I thought, that a few persons in their religious zeal wished to lay aside, as useless and injurious, the usual forms of regulating conventional proceedings. But the President and members, generally, did themselves credit by patiently listening to what was urged on that point. And then, by a vote on the question, in which they proved themselves to be friends to order, they manifested, also, that they were in possession of what is so eminently useful in all investigations after truth, namely, sound minds—proceeded to elect officers—select a question for discussion, and settle the rules of debate. During the time of the discussion, there was something of that common annoyance of popular assemblies, the expression of approbation and disapprobation, by stamping, hissing, &c., though for the most part there was good order and attention. The number present has been variously estimated at from five hundred to a thousand. In point of respectability in appearance, I think the assembly would rank with religious congregations in general, either in the country or cities. Nor was there any disproportion in age or sex. Especially, I observed, a goodly number of venerable and gentlemanly appearing men, ranging from forty-five to sixty years of age, some of whom were active in the arrangements for, and in conducting the controversy. The subject which occupied the attention of the Convention, was substantially as follows: The first day of the week is the Christian Sabbath by divine appointment. I shall not attempt to give you the names or number of disputants, as probably you will find the most of them in some of your exchange papers, and if not, I hope the doings of the Convention will be published in pamphlet form, so that the deficiencies of this article will be altogether made up through that medium, if by no other. I will say, however, that the affirmative of the proposition was opened on the evening of the first day of our session, by the Rev. Dr. Osgood, of Springfield, Mass. The Dr. and his colleagues brought both learning and talents into requisition in defense of their views. 'Nor was there any lack of the same on the negative, excepting the views of our denomination, which formed a kind of middle position, were not so well represented, simply for the lack of ability, which we are confident is in possession of some of our more experienced brethren, who we were sorry not to see on the ground, yet, through the liberal spirit that characterised the Convention, we, who were present, had the pleasure of stating some of those reasons that lead us to observe the seventh day of the week as the Sabbath of the Lord, the Church, and the world by divine authority, while we object to the first day as having any just claims to such distinction. Probably when through the weakness of the arguments for the change of the Sabbath, the no-Sabbath sentiment shall have sufficiently extended itself, and christians learn the value of divine authority for their practices, and especially as a foundation for the Sabbath institution to *rest* upon, they will become willing to keep the day that God has appointed, rather than to be entirely without so great a blessing, enhancing the enjoyments of the present world, and tending to put us in the possession of all the riches of the world to come. Upon the whole, the time seems to be drawing near when the various questions about the Sabbath will be fully and fairly examined; and, indeed, the Boston Convention looked like the beginning of the work, and I hope we shall see it progress in more calls for the showing of truth upon the subject. On the morning of the third day of the Convention I left, though reluctantly, through the pressure of my engagements, feeling that much more might and ought to be done.

The Sabbath question continued under discussion during the day that I left, when the convention adjourned to meet in March, to examine a point relating to the ministry. If men are ever happy with God and each other, there will be a perfect unity of mind and will among them, which can never be till all know and love the truth; and that, whenever and by whatever means it may be supposed to be brought about, will only be effected, when they shall come to exercise their powers of investigation in all the simplicity and strength which their nature and circumstances will admit of.

LUCIUS CRANDALL.

For the Register.

PARTY POLITICS.

Start not, gentle reader, at the appearance of the above ominous caption in the columns of a religious journal. The writer does not design to enter into the merits or demerits of *Party Politics.* He has another object in view. But, he would barely remark, by the way, that in times of so great political excitement as we have witnessed for a few months past, it would not have been strange if an allusion had been made, even in a religious paper, in reference to the then approaching election, and the duty had been urged upon christians to exercise their judgment and discretion in the elective franchise. It would not, in my opinion, have been objectionable, if an Editor should have so far crossed the line of strict neutrality in politics at such a time as to have charged upon his piously-devoted readers the importance of casting their votes for their favorite candidates. I am aware that such has been the case, to some extent, with religious journalists during the pending political contest which has just closed. Even in the short range of my acquaintance with the religious press, for the six months past, I have noticed thrilling and heart-stiring appeals for Christians, even, to throw their influence into the Ballot-box, and leave the event with God.

But I had well nigh forgotten the object in view when I commenced this article.—I chanced to fall in company a few days since where party politics came up, and in the discussion a gentleman remarked (and perhaps he is a supporter of your paper) that "the Register was the most violent political paper which he had read for the year past," and that it "teemed with political articles which struck at the very foundation of our Government!" He insisted strongly that No. 17 contained articles of a deep political nature. I returned home somewhat surprised at the declarations of the gentleman and happening to have a file of the Register at my elbow, I perused them carefully and critically, expecting every moment to meet with the tremendous political article referred to. But my search has been vain; for, with all the sagacity of which I am master, not the remotest knowledge of such an article in No. 17, or in any other No. from the commencement of your paper until the present, can be obtained. The appellation of "Whig," "Democrat," or any other name applicable to any political party now in existence in this country does not occur in No. 17. The term "Conservatives" is once used in the No. referred to, and that is to be found in the Foreign intelligence relating to a conversation between M. Berryer and M. Thiers, as follows:—"On the one hand, a ministry taken from the extreme conservatives would be hissed down by the people and defeated in the Chamber, so as to render all government impossible—and on the other, a ministry formed only of the radical party would level the throne to the ground." Undoubtedly the gentleman had reference to the above occurrence of the term "conservatives," and on this he doubtless based his remarks in reference to the political character of the Register.

I trust that on a more mature reflection the gentleman will discover the great injustice of his remarks, and have the candor to acknowledge that he might have been deceived in the political bearings of the article in question.

I have been a constant reader of your valuable paper from its commencement, and I am happy to say, that it has kept aloof from the political turmoil which has agitated this country from the Alantic to the Rocky Mountains; nor is this more than I might have anticipated from the very fact that its proprietors were known to have different views in political subjects.

A POLITICIAN.

INTELLIGENCE.

FOREIGN.

LATER FROM CHINA.

By the ship Globe, Canton papers to the 14th of July have been received. The news they detail is of but little importance. The blockade of Canton had taken place, but in a manner that indicated no decisive intention of war, as several vessels had been into that port and river, and the Chinese vessels laden with provision met with no obstruction.

A large part of the British fleet had proceeded up the Bocca Tigris northward, and were waiting the arrival of the remainder of the fleet. Rev. Dr. Peter Parker, American missionary was about to leave for this country;—a visit rendered necessary by the state of his private affairs. The operations of Dr. P. during the five years of his residence, have had the most important influence in giving to the Chinese favorable impressions of the design of the missionaries, and of American character. The hospital which he established has been the resort chiefly, of those afflicted with the diseases of the eye; and the number of the patients which have visited it, all of whom have been treated with kindness and care, and most of whom have received valuable assistance, without charge, is no less than 4575; besides those received at his own house, which would increase the number to 7000.

By the Tarquin, a correspondent of the Journal of Commerce, from St. Helena, states the arrival of the French ships, for the transportation of the remains of Napolean to France. The "Belle Poule," commanded by the French King's youngest son, is to bear them. The vessel is fitted up in a style of magnificence that corresponds to the glory of the service to which it is devoted; and bears several of the Generals and personal friends of the Emperor. The remains are to be taken on board, Oct. 25th, the very day on which Napoleon arrived at St. Helena, 25 years ago. The sarcophagus in which the coffin is to be placed, is of ebony. On board the ship, is a Chapel, fitted up for its reception, which is lined by black velvet, sprinkled all over with silver stars, festooned with silver cord and tassels. There is an altar, with a crucifix over it, at one end of the chapel. The sarcophagus is supported at the corners by four Eagles. On the top of it is to be placed an embroidered black velvet cushion, and on the cushion a Crown. Suspended to the ceiling immediately above the Crown a Ball, with a cross on the top of it, and under the ball the Emblem of Justice. In the Chapel are also four vessels to burn Incense; there is also a rich velvet Pall, which is said to have cost 25,000 francs, to cover the sarcophagus.

Later from Canton.—The ship Tarquin, Capt. Hunt, from Canton, July 6th, is yet a little later.

We learn from Capt. H. that there was a French frigate at St. Helena to take the remains of Napolean to France. The disinterment would take place on the 13th of October.

For shipping and commercial intelligence see proper heads.—*N. Y. Express.*

SUMMARY.

From Rio Janeiro.—By the brig Firm, Capt. Sands, arrived yesterday, we have advices to the 9th of October. The U. S. brig Enterprise, Capt, Gouldsbury, had just arrived from Bahia, with the prize brig Malek Adhel.

Advices from Buenos Ayres to the 2d, were generally considered favorable to the speedy raising of the blockade.

From Rio Grande the accounts were more encouraging, and the Government had decided on sending more troops.

An Old Indian Gone.—One of the Cumanche Indians in Texas, recently died at the advanced age of 118 years. On the week previous to his death, he was out on a hunting expedition with some of his tribe, and caught two wild horses with a noose.

The Largest Lake.—The Caspian Sea, between Europe and Asia, is the largest lake in the world. Its area is 150,000 sq. miles. It is a remarkable fact, that the surface of this lake is 300 ft. below the level of the ocean.

Melancholy Shipwreck.—The schooner Butterfly, McKinstry from New-York, for Curacoa, was fallen in with 11th inst. lat 35 lon. 73, a wreck, and John Bromles, seaman, of Philadelphia, the only survivor, taken off. The others had either perished on the wreck, or been washed off.

Captain Deming, of the ship Mexican, who arrived here on Thursday, from Madeira, completed his sixty-ninth or seventieth voyage between Madeira and this, without experiencing any serious mishaps.—*N. Y. Express.*

Medical Students.—We learn from the Louisville Journal that the number of students at the Medical Institute in that city, is larger than at the same period last season, and there is every prospect that the class this winter will exceed two hundred. —*N. Y. Express.*

The Texian annual Conference of the Methodist Episcopal Church is to be held at Rutersville, commencing on the 25th of December. Bishop Waugh is on his way to Texas to preside at the Conference. It will be the first conference held in that country.

The First Snow Storm.—There was quite a fall of snow in the City last night, and if it lasts, enough for sleighing.—*N. Y. Express of Dec. 5.*

The Rotunda of the Capitol, at Washington, has been recently ornamented by a new picture by Chapman. The subject is the Baptism of Pocahontas.

From the Cincinnati Chronicle.

TWO MORE STEAMBOATS LOST.

We are sorry to announce the loss of two more steamers on the Mississippi, viz: the Flying Dutchman and the Elba.

The Flying Dutchman was on her trip from New Orleans to this city. She struck a snag at Deadman's Bar, about 35 miles below Natchez, at about 4 P. M., on the 17th ult.; her hatches were immediately removed, and three feet of water being found in her hold, she was immediately run ashore. She had about 40 tons of freight for Evansville, consisting of tin, nails, &c: 183 hhds. of sugar for Louisville, and 279 bags of coffee, 30 casks of liquors, 100 kegs of nails, and 50 boxes of tobacco, for E. Lawrence & Co. of this city. She was built at Cincinnati last May, at an expense of $18,000, and was principally owned by Capt. Phillips and Capt. Akerman. There was an insurance of $9,000 on her in this city.

The Elba sunk at Canadian Beach, on the Mississippi, about 150 miles below the mouth of the Ohio, from some accident that occurred while landing freight. She was on her trip from New Orleans to St. Louis, with only a moderate cargo. The Elba was built at Pittsburgh about a year since, at an expense of $22,000, and was owned in St. Louis. It is thought both boats are irrevocably lost. The Elba is wholly under water.

The Great Western Steam Ship Co. are building at Bristol, Eng., an immense iron steamer to run to N. Y., made of iron 7-8 of an inch thick, tightly joined with rivets, and with ribs and keel of iron, and divided into small compartments, so that if a hole be made, it will not fill the whole ship.

Positions of the British Navy.—Though there is now every reason to hope and believe that the peace of the world will not be interrupted, yet it may be interesting, to our readers to know how the British ships at present in commission are stationed, in order that they may be able to judge how far they would be available both for warlike purposes and for the defence of commerce, if a war should take place.

In the Mediterranean, where the great mass of the British forces is collected, there are 14 ships of the line, about to be increased to 18; 13 frigates or other sailing vessels, and 12 steamers; making a total of 36 British ships of one kind or another; about to be raised by reinforcements to 43. The number of guns of this force is about 1400, and this will shortly be increased to 1800. In the Chinese seas there are 3 ships of the line, 18 frigates and smaller sailing vessels, and two or three steamers, numbering in all over 620 guns. On the South American and Brazilian stations there are 16 frigates and small vessels, carrying from 16 to 50 guns each; and on the North American and West India stations, 15 frigates and steamers, carrying from 16 to 72. —*New Yorker.*

It is stated that the charitable donations of Joseph John Gurney, the distinguished Quaker preacher, during his recent visit to the United States, amounted to no less than $20,000.

Rev. Alexander Campbell, the founder of the sect of Campbellites, has been elected president of the Bethany College, a new institution to be commenced at Bethany, Va.

Texas.—The Austin Sentinel contains the annual message of President Lamar. According to the Message, some little progress has been made towards an adjustment of differences with the mother country, though the tardy policy of the Mexican Government does not appear to satisfy the expectations of the Texians. The Texian agent had been received and accredited at Mexico, and negotiations so far entered upon as to permit him to submit the propositions offered by his Government, as the basis of a treaty, which propositions were held under advisement at the latest advices. An intimation has also been given of a willingness on the part of the Mexicans to suspend hostilities for the present, by entering into an armistice.—*N. Y. Express.*

From Campeachy.—By the Columbian schooner Anna, Capt. Pressas, arrived yesterday, we have late accounts from Yucatan and Tobasco. One of the Texian corvettes, the Austin, and two of the Federal armed schooners, had returned from Tobasco, and were in the port of Campeachy when the Anna sailed. They reported that Tobasco was closely invested—that more than half of the town was occupied by the besiegers, and that the Central garrison would in all probability not be able to hold out long. The Central garrison, in the several fortifications, amounts to a strong force of ten to fifteen thousand men—but the besiegers are numerically stronger, and were strong in the belief that they would soon starve into submission, or drive out, the Bustamentinos.

The state of Yucatan was peaceful and prosperous. The Congress was in session; and propositions were under discussion for a free trade with all the world, and also for a full alliance with the Texian Republic.—*N. O. Bulletin.*

Havanna.—By the schooner Water Witch, we have Havanna papers to the 13th, one day later. They contain no political or commercial news. It is announced that improvements which have been going on in the old Grand Alameda of the city, are at length completed; and that a beautiful statute of Her Majesty the Queen ornaments the same—in the which, all classes rejoice.—*N. O. Bulletin.*

Census of the Northern District of New York.—By politeness of Hon. N. Garrow, U. S. Marshal for Northern District of New York, we are enabled to place before our readers the following statement of the population of the several Counties comprising such district:

Albany, 68,546; Allegany, 40,920;—Broome, 22,348; Cattaraugus, 28,833; Cayuga, 50,352; Chautauque, 47,641; Chemung, 20,731; Chenango, 40,779; Clinton, 28,178: Cortland, 24,605; Delaware, 35,363; Erie, 62,153; Essex, 23,611; Franklin, 16,450; Fulton, 18,038; Genesee, 56,640; Herkimer, 37,378; Hamilton, 1,907; Jefferson, 61,064; Lewis, 17,849; Livingston, 35,740; Monroe, 51,912; Madison, 40,007; Montgomery, 35,801; Niagara, 31,114; Oneida, 85,327; Onondaga, 67,914; Ontario, 43,501; Orleans, 25,015; Oswego, 43,820; Otsego, 49,412; Rensselaer, 60,303; Saratoga, 40,540; Schenectady, 17,233; Schoharie, 32,351; Seneca, 24,868; St. Lawrence, 56,693; Steuben, 45,992; Tioga, 20,350; Tompkins, 38,113; Washington, 41,095; Wayne, 42,160; Warren, 13,470; Yates, 20,442; making an aggregate of 1,682,509, of whom 845,119 are free white males, and 815,659 females, 6,394 free colored males, and 6,337 colored females.

There are in Cayuga two persons over 100 years of age.—*Auburn Journal.*

A "Bogus Factory" broken up.—On Saturday evening 21st ult., a gang of counterfeiters were broken up at St. Louis, Missouri, who had been operating extensively in the way of manufacturing the *harder* currency. The Police officers took the concern by surprise, arresting four characters, named Wm. Myers, John Richards, Wm McMillan and Samuel Griffith—and found all implements, ingredients, &c. necessary for the trade, scattered about in admirable disorder, together with a quantity of coin ready for circulation. The coin consisted of 68 pieces, on one side of which was stamped 'Carolina Gold—128g.—22 carats,' and on the other. "C. Betchler—A. Rutherf—5 dollars," and a few counterfeit half dollar pieces, and one Mexican dollar.—Nearly all the "gold" coin was found in a trunk; a few pieces of gold and the silver coin, with a couple of counterfeit $5 notes, on the Tanners' bank, N. Y. and the Commercial Bank of Tolland, Conn. were found on the person of Myers. A tolerable lot of raw material was found on hand, and it was presumed that several were constantly employed in coining. The house was occupied by Myers, whose ostensible business has been that of a gunsmith, or locksmith. There are some forty more of the same gang who are located in the neighboring counties. Among the papers seized by the Police were found receipts for mixing metals—certificates of membership to several churches, and even a license for Samuel Griffith, one of those arrested, to preach, as a methodist preacher, besides numerous other papers, letters, &c.—*N. Y. Express.*

From Chicago.—The Madison, Capt. McFadgen, returned from the upper lakes this morning with 1,500 bbls. of flour and beef, and a considerable number of passengers Capt. McF. left on the 18th, and experienced a heavy gale on the 21st which was followed the two succeding days, by unusually rough weather. By him we are pleased to hear that the fears felt for the Ben Franklin, are premature. She with the schooner Constitution having loaded at Chicago and left for this port about the same time as the Madison.

The brig Erie had gone to St. Joseph for a cargo and the Indiana to Michigan City for a similar purpose. Both would likely have a tedious time of it, as the gale must have overtaken them at that place. The Queen Charlotte was unloading, and would soon leave on her return trip. The schooner Amazon having on board a part of the goods left at Detroit by the Missouri some time since, was passed at Thunder Bay Island on her way to Chicago.

The Madison is the last boat we shall have from the upper lakes this season.—She leaves forthwith for her winter quarters at Erie, where the other six boats of Mr. Reed, are moored. The Chesapeake did not leave last evening in consequence of the gale, but is now "wooding up" for a start. She goes as far as Detroit and returns to Cleveland for the winter.—*Buffalo Com. Adv.*

The Boundary.—The St. John, N. B. Courier has the following paragraph on the movement of the British Commissioners of survey:

We learn that the Boundary Commissioners have finished their labors for the present season, having completed the survey of the due North line from the river St. John to the Beaver stream on the Metis. From thence, the Commissioners proceeded up the St. Lawrence to River Ouelle, with the intention of proceeding up that river and examining the highlands at its sources. They started the last week in October for that purpose, but heavy and continued snow [illegible] and they were [illegible] operations. Snow fell on the [illegible] depth of eight inches, but on the [illegible] the hills it was much deeper. From River Ouelle, the Commissioners proceeded to Quebec: from thence Lieut. Broughton, R. E., one of the Commissioners, proceeded to New York on his way to England. Mr. Featherstonhaugh, the younger, remaining at Quebec for the present, making up the returns and completing the plans. It is said to be his intention during the winter to examine the highlands about the heads of the Chaudiere and the Connecticut, with a view to settling the best mode of commencing a survey of them next year.

In the same paper we find the following respecting the carriage of the mails during the winter season between Halifax and Quebec:

We have a rumor here, however, respecting the steamer Unicorn's future destination which is likely to be correct; namely, that she will be employed the present winter in conveying a mail daily, between Digby and Annapolis and Saint John. The future route of the English mails between Halifax and Canada being through this city, by way of the Nerepis road to Fredericton, and then by the Temiscouata road, (on which a large party have lately been at work;) we think there is every probability that the rumor is correct.

Oneida Lake and River Improvement.—The Oswego County Herald notices the favorable progress this work is making under the auspices of the State. It is expected it will be completed during the coming season. "It opens," says the Herald, "to a new and wild extended region the benefits of steamboat navigation through the Oneida and Onondaga lakes, as low down as the village of Phenix, situate on the Oswego river and canal. By the enlargement or reconstruction of two locks with a lift of six feet each on the Oswego Canal, the steamboat navigation may be brought down to the village of Fulton, ten miles distant from this port. Thereby we can connect by ten miles of railroad from this village to Fulton, and steamboat navigation from thence through the Onondaga lake, with the Syracuse and Auburn railroad within three miles of the village of Syracuse.

To enable us to open this communication with the extended region of country bordering on the Oneida and Onondaga lakes and their outlets, and connect with the Syracuse raiload, the next legislature must authorise the construction on the Oswego canal of two lift locks between the villages of Fulton and Phenix"

Fires.—This morning, between three and four o'clock, a fire broke out in the three story brick house No. 371 Pearl street, which did considerable injury to the building and its contents. The lower part was occupied as stores by A. R. Thompson, watchmaker and W. B. Folger, engraver and printer. The upper stories were occupied by Mrs. Smith as a boarding house.

Mr. Thompson and Mrs. Smith were insured—Mr. Folger was not. The building is owned by Samuel Brown, who is insured sufficiently to cover his loss. The fire was first discovered in the roof, near the chimney, from some defect in which it is supposed to have originated. The Hall bell, we understand, did not strike the alarm for nearly an hour after the fire broke out.

After our paper went to press yesterday, the side wall of the store in Front street which was burned that morning, fell over into the house at the opposite side of Moore street, doing considerable damage to the premises and to the furniture therein.

NOTICES.

DIED,

At Seneca Falls, N. Y., on Sunday evening, Nov. 29th, after a protracted illness, Mrs. ADA PAYNE, wife of Mr. Joseph C. Payne, Æt. 39 years.

The latter part of the life, and the death of the above, exhibits a triumph of the Christian faith over death and the grave, which it is the lot of but few to experience. In the midst of a life of but half the allotted length, surrounded with endearments which too often captivate the heart and cause it to shudder at the thought of dying, she cheerfully surrendered them all, and considered it far better to be with Jesus. Her sickness was borne without a sigh or a murmur. She made arrangements for her funeral, and the disposition of her property, spoke with composure of the bereavement which awaited her family, selected her place of burial—and then, in the full possession of her mental faculties, calmly awaited the summons for her departure. She expired without a struggle or a groan, and sweetly fell asleep on the breast of her Redeemer.

"Let me die the death of the righteous, and let my last end be like his." J. GAGE.

In Alfred, Sept. 1st, after a short illness, TACY, wife of Freeborn Hamilton, aged 50 years. She died—as she had lived—an example of confiding faith. Her funeral was attended by a numerous circle, who were addressed from words which had been a source of much consolation to the deceased. "This is the *victory* that overcometh the world, even your FAITH."

In Wirt, Nov. 24th, ELIZABETH, daughter of John Truman, aged 3 years, and 6 months.

In Wirt, Nov. 29th, WILLIAM, son of John Truman, aged 2 years, 1 month, and 25 days.

LIST OF LETTERS,

Received at this office for the week ending December 15.

James R. Irish, W. K. Greene (done,) W. Alvord, [illegible] H. Sherman, L. Crandall, W. Gaylord, Esq. (thanks for your favor.) Anonymous, several, (we pay no attention to papers, without knowing the proper names of their author.)

LIST OF RECEIPTS,

For the Register for the week ending December 15.

[illegible] Sherman $2

ADVERTISEMENTS.

WANTED, 2 Tailoresses, to whom first rate wages will be given. None but those who [illegible] will be employed.

Apply to J. M. Letts, at his rooms over the Farm[illegible]

De Ruyter, Dec 9, 1840.

Medicines! Medicines!!

[illegible] FAMILIES.

S. D. DELLAY would call the attention of [illegible] the most speedy and efficacious [illegible] that have ever before been offered [illegible] the sale of which he has lately [illegible] agent for this place—among which [illegible]

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now little more than eight years since we [illegible] from the aborigines of our country, the [illegible] from which the Mother's Relief is [illegible] that time, we have contented ourselves [illegible] it as its own advertiser; and we would [illegible] adhere to the resolution first formed, if we were not compelled to believe that there are persons so [illegible] and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases much injury.

As we are informed that there are such compounds now sold at various places, and by different persons, we would caution all who are interested, to be particular to enquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system only by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an untold amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given way to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their [illegible] must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.

For sale by Rochester, N. Y.

S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Harlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m5

POETRY.

[The Rev. John H. Pierpont has recently collected his works into a volume entitled "Airs of Palestine and other Poems," which has been published in Boston. Some of them, (says the N. Y. Eve. Post,) particularly the lyrical pieces, are very grand and striking. Take the following as an example.]

THE EXILE AT REST.

His falchion flashed along the Nile;
His hosts he led through Alpine snows;
O'er Moscow's towers, that shook the while,
His eagle flag unrolled—and froze.

Here sleeps he now alone; not one
Of all the kings whose crowns he gave,
Nor sire, nor brother, wife, nor son,
Hath ever seen or sought his grave.

Here sleeps he now alone; the star
That led him on from crown to crown,
Hath sunk; the nations from afar
Gazed, as it faded and went down.

He sleeps alone; the mountain cloud
That night hangs round him, and the breath
Of morning scatters, is the shroud
That wraps his martial form in death.

High is his couch; the ocean flood,
Far, far below, by storms is curled,
As round him heaved, while high he stood,
A stormy and inconstant world.

Hark! comes there from the Pyramids,
Or from Siberia's wastes of snow,
And Europe's fields, a voice that bids
The world he awed to mourn him! No!—

The only, the perpetual dirge,
That's heard here, is the sea-bird's cry,
The mournful murmur of the surge,
The cloud's deep voice, the wind's low sigh.

MISCELLANEOUS.

From the Home Missionary.

OUR COUNTRY.

"Breathes there a man of soul so dead,
Who never to himself hath said,
'This is my own, my native land!'"

Every man of ingenious mind loves the country of his birth. Men may pride themselves on their being "citizens of the world," and affect an enlargement of soul that knows no preference for the land of their nativity; they probably misrepresent the better feelings of their own hearts. Or, if they indeed feel no peculiar love for the country whose soil has cherished and whose laws have protected them, and for the people whose blood they share and whose intelligence informs and elevates them, it is surely no just ground for boasting. Indeed, such an indifference to the relationships of our own country and kindred, would seem to call in question the moral health of him who professes it. Our *relations*, if not the *source*, are at least the *measure* of our obligations. The reasons which bind us to love men at all, increase in urgency as the subjects are nearer us in position more intimately related to us, and more within the reach of our kind offices.

Why is not patriotism generally numbered among the *christian* virtues? We applaud the love of country exhibited by men of the world, by the soldier and statesman; why not require it also as an element in the character of a saint? Is it incompatible with his dignity as a citizen of a heavenly kingdom, that he recognize his relations in this world and fulfil the claims and duties that arise out of them? The hero who jeopards his life for the hearths and altars of his native land, and the civilian who sinks his own in his country's aggrandizement, are characters to whom we accord the honors of a moral sublimity. And yet, through a strange perverseness, it is by some esteemed almost a virtue, to feel the least interested in the people with whom their relation is the most direct, and to whom it is practicable to do the most good!

The Christian, of all men, has most reason to be a patriot; for he has the truest apprehension of his country's dangers, and knows best what will avail for her salvation. He is taught, from on high, the origin and extent of her maladies, and knows that the truth of the God, that liveth and abideth for ever, is the only panacea. The body whose joints are dislocated, and whose blood is boiling with fever, he knows cannot be soothed into healthful repose by a mere change of position. When he looks upon the political convulsions of the land, and hears the loud promise of improvement, he knows that the evil lies deeper than the multitude imagine, and that a more radical cure is needed than can be effected by mere political reforms.

And yet, notwithstanding this conviction of the christian community, how strange that there should be so general an apathy on the subject of bringing the Gospel to bear upon the heart and conscience of this nation! When we say *apathy*, we do not intimate that efforts to propogate religion in this land are not, to some extent, appreciated and aided. But viewed in connexion with the magnitude of the subject, all that is done is but as the sport of childhood compared with the earnest and unremitting toil of men. The Savior has declared, that "the children of this world are wiser in their generation than the children of light," and our countrymen illustrate this divine assertion. We see the very soul of the nation stirred within it, on the great questions of government now pending.—There may be, indeed, some demagogues, seeking only selfish ends; but the great mass of the people are sincere in the conviction, that the political salvation of the country depends on the success of the measures and the men, whose advocacy they respectively espouse. And they act in character; their efforts are in proportion to their estimate of the interest at stake. They spare no expense; myriads of publications are circulated; committees are appointed; meetings and conventions are held, at which the honorable and the gifted lay themselves out in all the power of argument and the arts of appeal. Men of business forsake their counting-rooms, and statesmen desert the halls of legislation, to arouse and direct the popular feeling. And if we grant that social disorders can be reached by mere political remedies, all this is perfectly consistent and proper. But while every Christian knows that the Gospel alone is the conservative principle of communities, where do we see "the children of light" putting forth such strength and talent, and encountering such pecuniary cost, to bring the whole land under its power? On the contrary, how are our organizations already existing for the spread of religion, crippled in their efforts and stinted in their growth, because they are fed with such a sparing hand. Instead of plans enlarged to correspond with the widening fields and louder calls of Providence, our Home institutions are compelled to study how they may hold the ground already gained; and that with the fact before them, that the agencies of evil are all the while at work with ceaseless and increasing activity.

Does any one inquire, what we would have the christian public do in this matter? We reply, we would have them awake to the magnitude of their danger and duty, and then do all that their quickened conscience, and intellect and enterprise shall suggest. What might be done, were the community in general, alive to a sense of the mighty moral processes that are now going on, forming the character of these millions and their successors! We would have every man of influence, every thinking man, look at the neglected spots in his own vicinity; then extend his observation to remoter districts, to the new and destitute parts of the country: and in view of all the work spread out before them, we would have the entire church arise to the serious attempt of subjecting this whole land to the sway of the Gospel. We would have them, at once, and as the least that can be done, sustain the ministry somewhere above the point of suffering for want of the necessaries of life, and relieve our infant colleges and seminaries from embarrassment and threatened destruction. We would have the missionary treasury so replenished, that multitudes of preachers now held back from the West by the fear that the wants of their families cannot be supplied, might be sent at once into the ripening harvest field. Meanwhile the church should prosecute with renewed energy, all practicable measures to insure a future supply of labors for her increasing wants. We would have the church know the time of her visitation, and the things which belong to her peace, and the more than golden value of the present moment, to gain this land for Christ! We would have her contemplate the alternative to which she must submit if this victory be not achieved—look upon the portentious clouds that gather upon her western horizon, charged with the combined elements of Atheism, licentiousness, Popery, fanaticism, recklessness of law and the lust of power and gain—a storm that threatens one day to burst in desolation, even upon the East. Much has been done by the church within ten years past to save our country; but has not Satan done more and worked faster to destroy it? Has not the increase of population outstripped that of the means of moral culture? And yet, we have a most animating conviction that there is no country on the globe where the improvement of society is a more hopeful work than in ours. Here are the subjects of effort—men free to think, and to act as they think—men on the right level, neither above nor below the natural line of pious endeavor; here too are the elements of character—the leaven of Puritanism, the spiritual views of truth; here are the means—the christian literature, the physical and intellectual resources, the untrammeled churches and favoring laws. And here too, we trust, full proof will be made of these great facilities, and our land become "Immanuel's land, a mountain of holiness, and a habitation of righteousness!"

* * *

YANKEE TRICK.—During the revolutionary war two brothers, from one of the eastern ports, were commanders of privateers; they cruised together, and were eminently successful, doing great damage to the enemy and making money for themselves. One evening being in the latitude of the shoals of Nantucket, but many miles to the eastward of them, they espied a large vessel, having the appearance of a merchantman, and made towards her; but to their astonishment found her to be a frigate in disguise. A very high breeze prevailing, they hauled off in different directions. One only could be pursued, and the frigate gained rapidly upon him. Finding he could not run away, the commanding officer had recourse to stratagem. On a sudden he hauled down every sail, and all hands were employed in setting poles, as if shoving his vessel off a bank! The people on board the frigate amazed at the supposed danger they had run, and to save themselves from being grounded, immediately clawed off and left the more knowing Yankee "to make himself scarce," as soon as night rendered it prudent for him to hoist sail in a sea two hundred fathoms deep.

ROWLAND HILL AND SPIRITUALIZING.—The celebrated Rowland Hill could not bear the habit of spiritualizing every text of scripture, as was the custom with certian preachers in his day. On one occasion, when a flippant minister undertook to spiritualize the history of Esther as follows; —By Ahasuerus is meant God the Father; by Mordecai is meant God the Son; by Esther is meant the church; and by Haman is meant the devil;" he replied, "As to myself, I rather doubt the justice of this interpretation; for, if we abide by it, that the devil was hung, upwards of 2300 years ago, (though he certainly deserved it,) it is impossible to suppose that such a dreadful deal of mischief could have been done by a *dead devil* ever since."

BUSINESS.—Engage yourself in no more business than what you find yourself able to go through with; the want of this caution has made the life of many a man uneasy and unhappy, and involved his family and friends in numberless troubles and perplexities. If very much business unaviodably comes at once upon you, be not discouraged, for that will make you negligent, but consider how to put it in the best order that one thing may be done after another, or without hindering another. Be always a good manager of your time, and lay hold of each opportunity that offers for the doing of what is necessary to be sometimes defeated in a good purpose; but it is your duty to attempt it whenever you find a reasonable probability of success.

From the New Yorker.

THE BENGALI GIRL.

[The Indian tribes on the Eastern shores of Hindostan are called Bengalis, or the Western Malabars.]

"O sweet grows the lime and the orange,
And the apple of the pine;
But a' the charms o' the Indies
Can never equal thine." *Burns.*

So pure thy olive-tinted brow thy soft soul sparkles through,
Like young moon through the virgin palm bedecked with silver dew,
The bird might flutter through the gauze that robes thy bosom fair,
Floating like golden vapor light upon the evening air;
The palm fresh bathed in summer shower, is not more pure than thou;
Thy cool bath is the forest well 'neath the Natchouli bough;
The odor of the sandal-wood, which yields its rare perfume
To the first wind that warbles by, breathes through those lips of bloom;

Oh! who hath seen thy profile fine, thy long-veiled raven eye,
Those glossy locks as richly dark as swallow sporting by,
Which shaken out might fold us both as in a silken net,
Thy spreading smile, thy stolen look—and could thy charms forget!
The yellow Plantain's melting gold, the Cocoa's mellow cream,
The Manguesteen, the fairest fruit that drinks the dewey beam,
Or handful of the snowy rice, might be thy daily food,
Prepared for thee by Nature's hand deep in the Banian wood.

Upon thy mat of Vaquois leaves thou sittest all day long,
Enriching every passing breeze with passion-kindling song;
But why that tear-illumined smile, O stately orient flower?
Dream'st thou of childhood's golden hours spent in thine Indian bower!
These woods are not so richly grand as those that rise afar,
Where Ganges pours its sacred wave beneath the morning star,
Where many a rich pagoda shines, and many a minaret;
But drink of love!—like Deeva's fount, 't will teach thee to forget.

Wert thou the Gloriosa bright that blooms amid the wild,
And I the blue-winged butterfly, the zephyr's wayward child,
Into thy silk-soft folds I'd creep, and there, with burning lip,
Inebr'ating each throbbing sense, thy honeyed dews I'd sip.
Oh, come!—amid yon savage crags we'll seek some peaceful rest,
Where the vine festoons its purple gems upon the warm rock's breast.
For thee a little cot I'll rear where gentlest waters meet,
Fruits, flowers of glorious hues all spring beneath thy feet!

Oh! come afar 'mid whispering boughs and be my green-wood bride,
Far from the cold world's prejudice and its disdainful pride;
There, there our days shall glide in love, till death our souls shall free,
To sport with birds that follow Spring o'er the bright, sparkling sea.
—She listened, seated on her mat—half closed her eyes in pleasure,
Dreaming such joy while throbbed her heart to love's tumultuous measure;
But, stretching wide her canvas sails before the sweeping wind,
Our bold bark left the isle next morn, and Love's warm dreams behind. W. F.

On leaving St. Helena, June 5, 1840.

THE BLESSEDNESS OF OBEDIENCE.

Next to the acknowledgment of God's existence, is the duty of a cordial and unrepining submission to his will.

If it would be our duty to give ready obedience to the arrangements which our earthly sovereign makes, for the security and general happiness of his little state, in some season of peril, though it involve the sacrifice of many of our personal comforts —to quit, perhaps, our peaceful homes, and expose ourselves to the inconveniences and dangers of a protracted warfare; or to send to the same perilous conflict, those whose life of rising virtues is the only earthly thing to which we have been accustomed to look for the happiness of our declining years; if we should feel it guilt and disgrace to withhold the offering, when the happiness of a single State is the object, and when he who requires it is a fallible being like ourselves; how much greater guilt and moral disgrace must it be to hesitate in making those sacrifices, or to repine when they are made, which are demanded by the wisdom which is incapable of error, for the purposes which our own hearts have declared must be proposes of benevolence. Shall the warrior rejoice in dying in battle for his country, or even for his prince, and shall we feel no joy in finishing a life that has been accordant with the divine will, in whatever manner the same divine will may require it of us? "Shall others say, O beloved city of Cecrops," exclaims Marcus Aurelius, "and shall I not rather say, O beloved city of our God!"

These views of the Divinity—the habitual love of his perfections, and ready acquiescence in the dispensations of his holy will, are no more pleasing to God, than productive of purest delight to him who entertains them. They distinguish the Christian from the rest of mankind, in serenity of happiness, as much as in the purity of heart from which that delightful serenity is derived.

"He sees with other eyes than theirs:—where they
Behold a sun, he views a Deity!
What makes them only smile, makes him adore.
Titles and honors, if they prove his fate,
He lays aside, to find his dignity:
Himself too much he prizes to be proud;
And nothing thinks so great in man, as man.
Too dear he holds his interest, to neglect
Another's welfare, or his right invade.

Their interest, like a lion, lives on prey;
They kindle at the shadow of a wrong:
Wrong *he* sustains with temper, looks on heaven,
Nor stoops to think his injurer his foe.
Nought but what wounds his virtue, wounds his peace;
His joys create, their murder future bliss:
To triumph in existence his alone;
And his alone triumphantly to think
His true existence is not yet begun!"

The true existence of man is, indeed, scarcely begun on earth. There is an immortality awaiting him; and all which is most worthy of being prized in the short period of his mortal life, is the relation which it may have to those endless ages that are to follow it.

THE FOUR BOYS.

It is twenty short summers ago this day, that four happy boys were seated upon a bueatiful hill in New-England. The services of the Sabbath were ended, and they had gathered there to gaze upon the setting sun. They looked with pleasure at the golden clouds which lingered in the west, but little did they think those clouds were emblems of themselves. I remember with what fond anticipations each one of them looked into the future. Before their feeble visions, everything was bright and full of promise. One, a dark-haired, noble boy, said he would "be a sailor." He left his home to roam upon the sea; but the voice of the tempest does not disturb him *now*, for his body is beneath the wave. Another said he wished "to be an opulent merchant." He also left his home and friends, and became a man of wealth, in a distant clime, among strangers; but in the prime of manhood he was called to die, and the cypress now sighs above his grave. Another said, he "longed for the applause of men." Ambition urged him onward, and the world did for a time, listen to the magic of his name; but alas! he too is among the forgotten dead. These three, the dearest friends of my boyhood, have gone to the world of spirts, and the fourth, the most unworthy one of all, is still in the land of the living. Strange and mysterious indeed are the workings of Providence! In thinking upon a great city, I have often wondered at the carelessness with which its inhabitants look upon a passing funeral. They are so much occupied with temporal pursuits, so anxious to become great, and rich, and powerful, that they seem to be ignorant that they all must die. It is strange indeed that men should be so heedless of that hour, when the soul leaves the body and wings its flight to Eternity.—*Mentor and Fire-side Review.*

CHILDREN, YOUR TEACHERS LOVE YOU. —'The one I love is sick,' were the words of a sabbath school teacher. And who do you think was sick? His mother? No. His brother? No. But it was his beloved scholar.

Dear children, repay your teachers love by obeying them, and they will have the satisfaction of knowing that they do not labor in vain.

THE PRAYING SCHOLAR.—A sabbath school scholar, aged about seven years, was known for some time after getting up in the morning, to go into a garret at the top of the house. His mother (who was a widow) called him one day to come down to breakfast; her son not answering, she went softly up stairs, and when she got near the door of the garret, she heard her child fervently praying that God would pardon his sins, bless the sabbath school, &c. When he came down, his mother asked him whether he had a book; he burst into tears, and said—'No mother, but I go up and pray every morning.

WAY TO HEAVEN.—A superintendent, in addressing his Sabbath School, said, 'Were I to inquire of you the way to the next town, you would no doubt be able to tell me. But should I inquire of you the way to Heaven, what answer would you give me?' He paused; when a little girl, having climbed upon the bench, said, 'Jesus Christ, sir, is *the way*.

THE MISSONARY LANGUAGE.

The students in the Missionary Seminary at Basle, call the English language the missionary language; and well they may. —The present population of the British empire, including its kingdoms, colonies, and dependencies, 150,000,000, comprising 4,457,000 square miles. The area of the Roman empire, at the summit of its glory, is estimated by Gibbon at only 1,600,000 square miles. What a comparison might this fact suggest, between the field of missionary enterprise now, and that of the world in the time of the apostles? Among the whole of this vast population the English language is sprinkled at intervals; it prevails to a great extent in the British possessions in India, and on the continent of New Holland; the two mightiest Protestant nations of earth speak it as their native tongue—the two nations more prominent than all others for their missionary exertions, which, indeed, is the grand fact pointed at in that destination of the missionary language; in South Africa, and on the western coast of it is found almost without exception, wherever there is a missionary station, in the world. It is like a great wall of intelligence running round the whole circuit of the missionary field, with strong towers rising up at intervals, so that in truth the watchmen see eye to eye: they shall lift up their voice, with the voice together shall they sing, when the Lord shall bring again Zion. Whatever the multitude of different dialects to be encountered, this one missionary language in a manner encircles them all.

We cut the following from the Christian Watchman, published at Boston. By making a few slight alterations so as to render it applicable to this state, we deem the article a very appropriate one for the occasion, and quite as much to our purpose as any thing we could say on that interesting topic. Divine service will be held at the Presbyterian church in this village to commence at 11 o'clock on the 17th, where the different ministers and their congregations, as well as the public generally, are respectfully invited to attend. The above place is mentioned because it is the most spacious and convenient as well as the most central. An indiscriminate invitation is given, because the occasion is one in which it is desirable that as many of our citizens as may be disposed, should unite in rendering thanks to the Giver of all good for the numerous mercies received. On ordinary occasions, the different Christian societies meet in their respective places of worship, and enjoy the instructions of the teachers of their choice. This is well, but we are impressed that a thanksgiving opportunity may be rendered increasingly profitable by the union of the several congregations and the united efforts of ministers.

THANKSGIVING

This annual festival, a standing record of the piety and wisdom of our forefathers, is again at hand, in the state of New York. The Proclamation of our respected Governor has already been read, and many excellent sermons will be preached on the occasion, so we will not attempt either a proclamation or a sermon, but simply offer our congratulations to our friends, with the addition of our cordial good wishes for their happiness and profit during this [illegible] season. May they all surround their [illegible] with plenty, and may health, good [illegible] and smiling friends contribute [illegible] of their value to the occasion, and [illegible] the overflowing of grateful hearts give double value to the blessings.

And while they give thanks to the God who has crowned their boards with plenty, and filled their hearts with food and gladness, may they remember the poor; while they exult in their social, intellectual, and religious elevation, may they not forget the untaught and the outcast; while they gaze on their unbroken family circles, may they sympathize with the bereaved; and when they exult in that liberty wherewith Christ has made them free, may deepest compassion be moved for those who are bound in the cords of sin and grinding in the prison-house of Satan. And may that God whose eye will be on every heart on that day, read more true gratitude, and more holiness of purpose, than on any previous occasion.—We will give way to our poetical friend, "W. A.," who museth thus on the all-inspiring theme, THANKSGIVING:—

In sacred shrine, or homestead dear, with none to make afraid,
A gathering of grateful hearts this festive day [illegible]
And while his hand is recognized who [illegible] gave,
O, let us give a glance to those—our fathers' [illegible] grave.

As Fancy on the past looks back two [illegible] and more,
And with her pliant pencil paints the [illegible]
How into life the picture starts—and [illegible] acted o'er,
And we stand where our fathers stood—[illegible] the Sagamore!

What firm resolve! what purpose true! inspires that pilgrim band,
Who yielding up the sweets of home forsake their father land;
Who in the waste of wilderness for conscience' sake have sought
A place where they might give to God their free, unshackl'd thought.

'Mid trials and perplexities which history's page may tell,
'Mid famine dire and pestilence, the war-whoop cry, and yell,
Our fathers felt they blessings had, e'en where the savage trod,
And in those dark and bitter days sent up their thanks to God.

O, if in times that truly tried the very soul of man,
The grateful voice was heard to rise from that devoted clan,
With ten-fold power their children should their praises swell to-day,
For what they owe unto their God, two centuries rolled away.

No Indian now, with stealthy step, is prowling round our door,
Bent on some scheme of deep revenge he never will give o'er;
No council fire sends up its smoke of dark and lurid hue
To pale the face of firmest men and fondest mothers too!

But, sitting on a thousand hills, Peace lets her mantle fall,
Upon the dear delights of home, dispensing good to all;
She singeth loud the harvest hymn, the garner filleth full,
And tuneth man to look to God—the Good—the Bountiful.

Socrates was a great philosopher.

ADVERTISEMENTS.

Mortgage Sale.

DEFAULT having been made in the payment of a certain sum of money, secured to be made by a mortgage bearing date the 11th day of August, 1838, executed by Alonzo D. Bligh and Mariah R. Bligh, to Lysanius Wood, and recorded in the Clerk's office in Madison County, in Liber O of Mortgages page 285, on which there is claimed to be due on the first publication of this notice, and payable before the date thereof, $133.05. The premises described therein, and bounded as follows, beginning at the [illegible] of the road running south through the village of De Ruyter, at the corner of land owned by Ephraim Arnold, thence east twenty six rods to land owned by said Arnold, thence south ninety-eight feet to land owned by Charles Benjamin, thence west on Benjamin's line twenty six rods to the line of [illegible] the line of said road to the place of beginning, will be sold at public vendue to the highest bidder at the tavern now kept by J. W. [illegible] in De Ruyter, on the 15th day of May next.

Dated Nov. 10, 1840.
LYSANIUS WOOD, Mortgagee.
Z. T. BENTLEY, Attorney. [illegible]

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. [illegible], late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, & east of & adjoining the [illegible] street leading north [illegible] village past the [illegible] of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Shop-house lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the family of the deceased. [illegible] to be bounded on the West by said [illegible] street, and on the North and South [illegible] the several fences that now enclose [illegible] East [illegible] to strike a line [illegible] from the northeast corner [illegible] running parallel with [illegible] street. [illegible] at the time of sale. De Ruyter, Nov. 12, 1840.
[illegible] JOHN MANSON, [illegible]

Tailoring Establishment.

S. M. HOUSE,

W[illegible] S. D. Denny's [illegible]

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY.

[illegible] profession with [illegible] Street, [illegible] Post Office.
De Ruyter, March 10, 1840. 1tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of [illegible] that he has taken a [illegible] Post Office where he will carry on the

TAILORING BUSINESS,

[illegible] respectfully solicits a share of [illegible] work to be done in a manner [illegible] surpassed by none,

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING [illegible] Prices to correspond with the times.
De Ruyter, August 4, 1840. 22tf.

Head Quarters Going for Boots.

THE [illegible] a large assortment of BOOTS AND SHOES, of every description [illegible] where families can [illegible] best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
[illegible] 1840. 29tf

S. G. WALKER

[illegible] best assortment of Broad [illegible] Cassimeres & Satinetts, ever offered in [illegible] at the
FARMERS EXCHANGE.
De Ruyter, [illegible]

FRESH TEAS.

S. G. WALKER [illegible] an assortment of [illegible] Hyson, and Imperial Teas [illegible] now at the
FARMERS EXCHANGE.
De Ruyter, [illegible]

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2, if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

JOB PRINTING
DONE TO ORDER, AS USUAL.

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, DECEMBER 18, 1840. NUMBER 42.

PRESIDENT'S MESSAGE.

Fellow Citizens of the Senate
and House of Representatives:

Our devout gratitude is due to the Supreme Being for having graciously continued to our beloved country, through the vicissitudes of another year, the invaluable blessings of health, plenty and peace. Seldom has this favored land been so generally exempted from the ravages of disease, or the labor of the husbandman more amply rewarded; and never before have our relations with other countries been placed on a more favorable basis than that which they so happily occupy at this critical conjuncture in the affairs of the world. A rigid and persevering abstinence from all interference with the domestic and political relations of other states, alike due to the genius and distinctive character of our government, and to the principles by which it is directed; a faithful observance in the management of our foreign relations, of the practice of speaking plainly, dealing justly, and requiring truth and justice in return, as the best conservative of the peace of nations; a strict impartiality in our manifestation of friendship, in the commercial privileges we concede, and those we require from others; those accompanied by a disposition as prompt to maintain, in every emergency, our own rights, as we are from principle averse to the invasion of those of others, have given to our country and government a standing in the great family of nations, of which we have just cause to be proud, and the advantages of which are experienced by our citizens throughout every portion of the earth to which their enterprising and adventurous spirit may carry them. Few, if any, remain insensible to the value of our friendship, or ignorant of the terms on which it can be acquired, and by which it can alone be preserved.

A series of questions of long standing, difficult in their adjustment, and important in their consequences, in which the rights of our citizens and the honor of the country were deeply involved, have, in the course of a few years, (the most of them during the successful administration of my immediate predecessor,) been brought to a satisfactory conclusion; and the most important of those remaining are, I am happy to believe, in a fair way of being speedily and satisfactorily adjusted.

With all the powers of the world, our relations are those of honorable peace.—Since your adjournment, nothing serious has occurred to interrupt or threaten this desirable harmony. If clouds have lowered about the other hemisphere, they have not cast their portentious shadows upon our happy shores. Bound by no entangling alliances, yet linked by a common nature and interests with the other nations of mankind, our aspirations are for the preservation of peace, in whose solid and civilizing triumphs all may participate with a generous emulation. Yet it behooves us to be prepared for any event, and to be always ready to maintain those just and enlightened principles of national intercourse, for which this government has ever contended. In the shock of contending empires, it is only by assuming a resolute bearing, and clothing themselves with defensive armor, that neutral nations can maintain their independent rights.

The excitement which grew out of the territorial controversy between the United States and Great Britain having in a great measure subsided, it is hoped that a favorable period is approaching for its final settlement. Both governments must now be convinced of the dangers with which the question is fraught; and it must be their desire, as it is their interest, that this perpetual cause of irritation should be removed as speedily as practicable. In my last annual message, you were informed that the proposition for a commission of exploration and survey promised by Great Britain had been received, and that a counter project, including also a provision for the certain and final adjustment of the limits in dispute, was then before the British Government for its consideration. The answer of that government, accompanied by additional propositions of its own, was received thro' the minister here, since your separation. These were promptly considered—such as were deemed correct in principle, and consistent with a due regard to the just rights the United States and of the state of Maine, concurred in; and the reason for dissenting from the residue, with an additional suggestion on our part, communicated by the Secretary of State to Mr. Fox. That minister, not feeling himself sufficiently instructed upon some of the points raised in the discussion, felt it to be his duty to refer the matter to his own government for its further decision. Having now been for some time under its advisement, a speedy answer may be confidently expected. From the character of the points still in difference, and the undoubted disposition of both parties to bring the matter to an early conclusion, I look with entire confidence to a prompt and satisfactory termination of the negotiation. Three commissioners were appointed shortly after the adjournment of Congress, under the act of the last session providing for the exploration and survey of the line which separates the state of Maine and New Hampshire from the British Provinces; they have been actively employed until their progress was interrupted by the inclemency of the season, and will resume their labors as soon as practicable in the ensuing year.

It is understood that their respective examinations will throw new light upon the subject in controversy, and serve to remove any erroneous impressions which may have been made elsewhere prejudicial to the rights of the United States. It was, among other reasons, with a view of preventing the embarrassments which, in our peculiar system of government, impede and complicate negotiations involving the territorial rights of a State, that I thought it my duty as you have been informed on a previous occasion, to propose to the British Government through its Minister at Washington, that early steps should be taken to adjust the points at difference on the line of boundary from the entrance of Lake Superior to the most northwestern point of the Lake of the Woods, by the arbitration of a friendly Power, in conformity with the seventh article of the treaty of Ghent. No answer has yet been returned by the British Government to this proposition.

With Austria, France, Prussia, Russia and the remaining Powers of Europe, I am happy to inform you, our relations continue of the most friendly character. With Belgium, a treaty of commerce and navigation, based upon liberal principles of reciprocity and equality, was concluded in March last, and, having been ratified by the Belgian Government, will be duly laid before the Senate. It is a subject of congratulation that it provides for the satisfactory adjustment of a long standing question of controversy; thus removing the only obstacle which could obstruct the friendly and mutually advantageous intercourse between the two nations.

A messenger has been despatched with the Hanoverian treaty to Berlin, where, according to stipulation, the ratifications are to be exchanged. I am happy to announce to you that, after many delays and difficulties, a treaty of commerce and navigation between the United States and Portugal, was concluded and signed at Lisbon on the 26th of August last, by the plenipotentiaries of the two Governments. Its stipulations are founded upon those principles of mutual liberality and advantage which the United States have always sought to make the basis of their intercourse with foreign Powers, and it is hoped they will tend to foster and strengthen the commercial interests of the two countries.

Under the appropriation of the last session of Congress, an agent has been sent to Germany for the purpose of promoting the interests of the tobacco trade.

The commissioners appointed under the convention for the adjustment of claims of citizens of the United States upon Mexico, having met and organized at Washington in August last, the papers in the possession of the Government, relating to those claims, were communicated to the board. The claims not embraced by that convention are now the subject of negotiation between the two Governments, through the medium of our Minister at Mexico.

Nothing has occurred to disturb the harmony of our relations with the different Governments of South America. I regret, however, to be obliged to inform you that the claims of our citizens upon the late Republic of Columbia have not yet been satisfied by the separate Governments into which it has been resolved.

The charge d'affairs of Brazil having expressed the intention of his Government not to prolong the treaty of 1828, it will cease to be obligatory upon either party on the 12th day of December, 1841, when the extensive commercial intercourse between the United States and that vast empire, will no longer be regulated by express stipulations.

It affords me pleasure to communicate to you, that the Government of Chili has entered into an agreement to indemnify the claimants in the case of the Madisonian, for American property in 1819; and to add, that information has also been received which justifies the hope of an earlier adjustment of the remaining claims upon that Government.

The commissioners appointed in pursuance of the convention between the United States and Texas, for marking the boundary between them, have, according to the last report received from our commissioner, surveyed and established the whole extent of the boundary north along the Western bank of the Sabine river, from its entrance into the Gulf of Mexico, to the thirty-second degree of north latitude. The commission adjourned on the 16th of June last to re-assemble on the 1st of November, for the purpose of establishing accurately the intersection of the thirty-second degree of latitude with the western bank of the Sabine, and the meridian line thence to Red river. It is presumed that the work will be concluded in the present season.

The present sound condition of their finances, and the success with which embarrassments in regard to them at times apparently insurmountable, have been overcome, are matters upon which the people and Government of the United States may well congratulate themselves. An overflowing treasury, however it may be regarded as an evidence of public prosperity, is seldom conducive to the permanent welfare of any people; and experience has demonstrated its incompatibility with the salutary action of political institutions like those of the United States. Our safest reliance for financial efficiency and independence has on the contrary been found to consist in ample resources, unencumbered with debt; and, in this respect the Federal Government occupies a singularly fortunate and enviable position.

When I entered upon the discharg of my official duties in March, 1837, the act for the distribution of the surplus revenue was in a course of rapid execution. Nearly twenty-eight millions of dollars of the public moneys were, in pursuance of its provisons, deposited with the States in the months of January, April and July, of that year. In May there occurred a general suspension of specie payments by the banks, including, with very few exceptions, those in which the public moneys were deposited, and upon whose fidelity the Government had unfortunately made itself dependent for the revenues which had collected from the people, and were indispensable to the public service. This suspension, and the excesses in banking and commerce out of which it arose, and which were greatly aggravated by its occurrence made, to a great extent unavailable the principal part of the public money then on hand; suspended the collection of many millions accruing to merchant's bonds; and greatly reduced the revenue arising from customs and the public lands. These effects have continued to operate, in various degrees, to the present period; and, in addition to the decrease of the revenue thus produced, two and a half millions of dollars have been relinquished by two biennial reductions under the act of 1833, and probably as much more upon the importation of iron for railroads, by special legislation.

Whilst such has been our condition for the last four years in relation to revenue, we have, during the same period, been subjected to an unavoidable continuance of large extraordinary expenses necessarily growing out of past transactions, and which could not be immediately arrested without great prejudice to the public interest. Of these the charge upon the Treasury, in consequence of the Cherokee treaty alone, without adverting to others arising out of Indian treaties, has already exceeded five millions of dollars; that for the prosecution of measures for the removal of the Seminole Indians, which were found in progress, has been nearly fourteen millions; and the public buildings have required the unusual sum of nearly three millions.

It affords me, however, great pleasure to be able to say, that, from the commencement of this period to the present day, every demand upon the Government, at home or abroad, has been promptly met. This has been done, not only without creating a permanent debt or a resort to additional taxation in any form, but in the midst of a steadily progressive reduction of existing burdens upon the people, leaving still a considerable balance of available funds which will remain in the Treasury at the end of the year. The small amount of Treasury notes, not exceeding four and a half millions of dollars, still outstanding, and less by twenty-three millions than the United States have in deposite with the States, is composed of such only as are not yet due, or have not been presented for payment. They may be redeemed out of the accruing revenue, if the expenditures do not exceed and amount within which they may, it is thought, be kept without prejudice to the public interest, and the revenue shall prove to be as large as may justly be anticipated.

Among the reflections arising from the contemplation of these circumstances, one, not the least gratifying, is the consciousness that the Government had the resolution and the ability to adhere, in every emergency, to the sacred obligations of law; to execute all the contracts according to the requirements of the constitution; and thus to present, when most needed, a rallying point by which the business of the whole country might be brought back to a safe and unvarying standard—a result vitally important as well to the interests as to the morals of the people. There can surely now be no difference of opinion in regard to the incalculable evils that would have arisen if the Government, at that critical moment, had suffered itself to be deterred from upholding the only true standard of value, either by the pressure of adverse circumstances or the violence of unremitted denunciation. The manner in which the people sustained the performance of this duty was highly honorable to their fortitude and patriotism. It cannot fail to stimulate their agents to adhere, under all circumstances, to the line of duty; and to satisfy them of the safety which a course really right, and demanded by a financial crisis, may, in a community like ours be pursued, however apparently severe the immediate operation.

The policy of the Federal Government, in extinguishing as rapidly as possible the national debt, and subseqently, in resisting every temptation to create a new one, deserves to be regarded in the same favorable light. Among the many objections to a national debt, the certain tendency of public securities to concentrate ultimately in the coffers of foreign stockholders, is one which is every day gathering strength. Already have the recources of many of the states, and the future industry of their citizens, been indefinitely mortgaged to the subjects of European Governments, to the amount of twelve millions annually, to pay the constantly accruing interest of borrowed money—a sum exceeding half the ordinary revenue of the whole United States. The pretext which this relation affords to foreigners to scrutinize the management of our domestic affairs, if not actually to intermeddle with them, presents a subject for earnest attention, not to say of serious alarm. Fortunately, the Federal Government with the exception of an obligation entered into in behalf of the District of Columbia, which must soon be discharged, is wholly exempt from any such embarrassment. It is also, as is believed, the only Government which, having fully and faithfully paid all its creditors, has also relieved itself entirely from debt. To maintain a distinction so desirable, and so honorable to our national character, should be an object of earnest solicitude. Never should a free people, if it be possible to avoid it, expose themselves to the necessity of having to treat of the peace, the honor, or the safety of the Republic, with the governments of foreign creditors, who, however well disposed they may be to cultivate with us in general friendly relations, are nevertheless, by the law of their own condition, made hostile to the success and permanancy of political institutions like ours.

Most humiliating may be the embarrassments consequent upon such a condition. Another objection, scarcely less formidable to the commencement of a new debt is its inevitable tendency to increase in magnitude and to foster national extravagance. He has been an unprofitable observer of events who needs at this day to be admonished of the difficulties which a government habitually dependent on loans to sustain its ordinary expenditures has to encounter, in resisting the influences constantly exerted in favor of additional loans, by capitalists who enrich themselves by Government securities for amounts much exceeding the money they actually advance—a prolific source of individual aggrandizement in all borrowing countries, by stockholders, who seek their gain by the rise and fall of public stocks and by the selfish opportunities of applicants for appropriations for works avowedly for the accommodation of the public, but the real object of which are, too frequently the advancement of private interests.

The known necessity which so many of the States will be under to impose taxes for the payment of the interest on their debts, furnishes an additional and very cogent reason why the Federal government should refrain from creating a national debt, by which the people would be exposed to a double taxation for a similar object. We possess within ourslves ample resources for every emergency, and we may be quite sure that our citizens in no future exigency, will be unwilling to support the Government with all the means asked for the defence of the country. In time of peace, there can, at all event be no justification for the creation of a permanent debt by the Federal government. Its limited range of constitutional duties may certainly, under such circumstances, be performed without such a resort. It has, it is seen, been avoided during four years of greater fiscal difficulties than have existed in a similar period since the adoption of the Constitution, and one also remarkable for the occurrence of extraordinary causes of expenditures.

But, to accomplish so desirable an object, two things are indispensible: first, that the action of the Federal Government be kept within the boundaries prescribed by its founders; and, secondly, that all appropriations for objects admitted to be constitutional, and the expenditure of them also, be subjected to a standard of rigid, but well-considered and practical economy. The first depends chiefly on the people themselves, the opinion they form of the true construction of the constitution, and the confidene they repose in the political sentiments of those they select as their representatives in the Federal Legislature; the second rests upon fidelity with which their more immediate representatives, and other public functionaries, discharge the trusts committed to them. The duty of economizing the expenses of the public service is admitted on all hands; yet there are few subjects upon which there exists a wider difference of opinion than is constantly manifested in regard to the fidelity with which that duty is discharged. Neither diversity of sentiment, nor even mutual recrimination, upon a point in respect to which the public mind is so justly sensitive, can well be entirely avoided; and least so at a period of great political excitement.

An intelligent people, however seldom fail to arrive, in the end, at correct conclusions in such a matter. Practical economy in the management of public affairs can have no adverse influence to contend with more powerful than a large surplus revenue; and the unusually large appropriations for 1837 may, without doubt, independently of the extraordinary requisitions for the public service growing out of the state of our Indian relations, be, in no inconsiderable degree, traced to this source. The sudden and rapid distribution of the large surplus then in the Treasury, and the equally sudden and unprecedentedly severe revulsions in the commerce and business of the country, pointing with unerring certainty to a great and protracted reduction of the revenue, strengthened the propriety of the earliest practicable reduction of the public expenditures.

But to change a system operating upon so large a surface and applicable to such numerous and diversified interests and objects was more than the work of a day.—The attention of every department of the Government was immediately, and in good faith, directed to that end; and has been so continued to the present moment. The estimates and proportions for the year 1838 (the first over which I had any control) were somewhat distinguished. The expenditures of 1839 were reduced six millions of dollars. Those of 1840, exclusive of disbursement for public debt and trust claims, will probably not exceed twenty-two and a half millions; being two ro three millions less than those of the preceding year, and nine or ten millions less than those of 1837. Nor has it been found necessary, in order to produce this result, to resort to the power conferred by Congress, of postponing certain classes of the public works, except by deferring expenditures for a short period upon a limited portion of them: and which postponement some time since, at the moment the Treasury Department, by further receipts from the indebted banks, became fully assured of its ability to meet them without prejudice to the public service in other respects.

Causes are in operation which will, it is believed, justify a still further reduction, without injury to any important national interest. The expense of sustaining the troops in Florida have been gradually and greatly reduced, through the persevering efforts of the War Department, and a reasonable hope may be entertained that the necessity for military operations in that quarter will soon cease. The removal of the Indians from within our settled borders is nearly completed. The pension list, one of the heaviest charges upon the Treasury, is rapidly diminishing by death. The most costly of our public buildings are either finished, or nearly so: and we may, I think, safely promise ourselves a continued exemption from border difficulties.

The available balance in the Treasury on the first of January next is estimated at one million and a half of dollars. This sum, with the expected receipts from all sources during the next year, will, it is believed, be sufficient to enable the Government to meet every engagement, and leave a suitable balance in the Treasury at the end of the year, if the remedial measures connected with the customs and the public lands, heretofore recommended, shall be adopted, and the new appropriations by Congress shall not carry the expenditures beyond the official estimates.

The new system established by Congress for the safe keeping of the public money, prescribing the kind of currency to be received for the public revenue, and providing additional guards and securities against losses, has now been several months in operation. Although it might be premature, upon an experience of such limited duration, to form a definite opinion in regard to the extent of its influences in correcting many evils under which the Federal Government and the country have hitherto suffered—especially those that have grown out of banking expansions, a depreciated currency, and official defalcations, yet it is but right to say that nothing has occurred in the practical operation of the system to weaken in the slightest degree, but much to strengthen the confident anticipations of its friends. The grounds of these have been heretofore so fully explained as to require no recapitulation.

In respect to the facility and convenience it affords in conducting the public service, and the ability of the government to discharge through its agency every duty attendant on the collection, transfer, and disbursement of the public money with promptitude and success, I can say, with confidence, that the apprehensions of those who felt it to be their duty to oppose its adoption, have proved it to be unfounded.

On the contrary, this branch of the fiscal affairs of the Government has been, and it is believed may always be, thus carried on with every desirable facility and security. A few changes and improvements in the details of the system, without affecting any principles involved in it, will be submitted to you by the Secretary of the Treasury, and will, I am sure, receive at your hands that attention to which they may, on examination, be found to be entitled.

I have deemed this brief summary of our fiscal affairs necessary to the due performance of a duty specially enjoined upon me by the constitution. It will serve, also, to illustrate more fully the principles by which I have been guided in reference to two contested points in our public policy, which were earliest in their development, and have been more important in their consequences, than any that have arisen under our complicated and difficult, yet admirable, system of government. I allude to a national debt, and a national bank.

It was in these that the political contests by which the country has been agitated ever since the adoption of the constitution, in a great measure, originated; and there is much reason to apprehend the conflicting interests and opposing principles thus marshalled, will continue as heretofore, to produce similar, if not aggravated consequences.

Coming into office the declared enemy of both, I have earnestly endeavored to prevent a resort to either.

The consideration that a large public debt affords an apology, and produces, in some degree, a necessity also, for resorting to a system and extent of taxation, which is not only oppressive throughout, but likewise so apt to lead, in the end, to the commission of that most odious of all offences against the principles of republican government—the prostitution of political power, conferred for the general benefit, to the aggrandizement of individual cupidity—is alone sufficient, independently of the weighty objections which have already been urged, to render its creation and existence the sources of bitter and unappeasable discord.

If we add to this, its inevitable tendency to produce and foster extravagant expenditures of the public money, by which a necessity is created for new loans and new burdens on the people; and finally, if we refer to the examples of every government which has existed, for proof, how seldom it is that the system, when once adopted and implanted in the policy of a country has failed to expand itself, until public credit was exhausted, and the people were no longer able to endure its increasing weight, it seems impossible to resist the conclusion, that no benefits resulting from its career, no extent of conquest, no accession of wealth to particular classes, nor any, nor all its combined advantages, can counterbalance its ultimate but certain results—a splendid government, and an impoverished people.

If a national bank was, as is undeniable, repudiated by the framers of the constitution as incompatable with the rights of the States and the liberties of the people; if from the beginning, it has been regarded by large portions of our citizens as coming in direct collision with that great and vital amendment of the constitution, which declares that all powers not conferred by that instrument on the general government are reserved to the States and to the people; if it has been viewed by them as the first great step in the march of latitudinous construction, which, unchecked would render that sacred instrument of as little value as an unwritten constitution, dependant, as it would alone be, for its meaning, on the interested interpretation of a dominant party, and affording no security to the rights of the minority; if such is undeniably the case, what rational grounds could have been conceived for anticipating aught but determined opposition to such an institution at the present day?

Could a different result have been expected, when the consequences which have flowed from its creation, and particularly from its struggles to perpetuate its existence, had confirmed in so striking a manner, the apprehensions of its earliest opponents, when it had been so clearly demonstrated that a concentrated money power, wielding so vast a capital, and combining such incalculable means of influence, may, in those peculiar conjunctures to which this Government is unavoidably exposed, prove an overmatch for the political power of the people themselves; when the true character of its capacity to regulate, according to its will and its interests, and the interests of its favorites, the value and production of the labor and property of every man in this extended country had been so fully and fearfully developed; when it was notorious that all classes of this great community had by means of the power and influence it thus possesses, been infected to madness with a spirit of heedless speculation; when it had been seen that, secure in the support of the combination of influences by which it was surrounded, it could violate its charter, and set the laws at defiance with impunity; and when too, it had become most apparent that to believe that such an accumulation of powers can never be granted without the certainty of being abused, was to indulge in a fatal delusion?

To avoid the necessity of a permanent debt, and its consequences, I have advocated and endeavored to carry into effect, the policy of confining the appropriations for the public service to such objects only as are clearly within the constitutional authority of the Federal Government; of excluding from its expenses those improvident and unauthorized grants of public money for works of internal improvement which were so wisely arrested by the constitutional interposition of my predecessor, and which, if they had not been so checked, would long before this time have involved the finances of the general government in embarrassments far greater then those which are now experienced by any of the States; of limiting all our expenditures to that simple, unostentatious and economical administration of public affairs, which is alone consistent with the character of our institutions; of collecting annually from the customs, and the sales of public lands, a revenue fully adequate to defray all the expenses thus incurred; but, under no pretence whatsoever, to impose taxes upon the people to a greater amount than was actually necessary to the public service, conducted upon the principles I have stated.

In lieu of a national bank, or a dependence upon banks of any description, for the management of our fiscal affairs, I recommend the adoption of the system which is now in successful operation. That system affords every requisite facility for the transaction of the pecuniary concerns of the government, will, it is confidently anticipated, produce in other respects many of the benefits which have from time to time expected from the creation of a national bank, but which have never been realized; avoid the manifold evils inseparable from such an institution; diminish, to a greater extent than could be accomplished by any other measure of reform, the patronage of the Federal Government; a wise policy in all governments, but more especially so in one like ours, which works well only in proportion as it is made to rely for its support upon the unbiased and unadulterated opinions of its constituents: do away forever all dependence on corporate bodies, either in raisng, collecting, safe-keeping, or disbursing the public revenues; and place the government equally above the temptation of fostering a dangerous and unconstitutional institution at home, or the necessity of adapting its policy to the views and interest of a still more formidable money-power abroad.

It is by adopting and carrying out these principles, under circumstances the most arduous and discouraging, that the attempt has been made, thus far successfully, to demonstrate to the people of the United States that a national bank at all times, and a national debt, except it be incurred at a period when the honor and safety of the nation demand the temporary sacrifice of a policy which should only be abandoned in such exigencies, are not merely unnecessary, but in direct and deadly hostility to the principles of their Government, and to their own permanent welfare.

The progress made in the developement of these positions, appears in the preceding sketch of the past history and present state of the financial concerns of the Federal Government. The facts there stated fully authorize the assertion, that all the purposes for which this Government was instituted have been accomplished during four years of great pecuniary embarrassment than were ever before experienced in time of peace, and in the face of opposition as formidable as any that was ever before arrayed against the policy of an administration; that this has been done when the ordinary revenues of the Government were generally decreasing, as well from the operations of the laws, as the condition of the country; without the creation of a permanent public debt, or incurring any liability, other than such as the ordinary resources of the Government will speedily discharge, and without the agency of a national debt.

If this view of the proceedings of the Government, for the period it embraces, be warranted by the facts as they are known to exist; if the army and navy have been sustained to the full extent authorized by law, and which Congress has deemed sufficient for the defence of the country and the protection of its rights and its honor; if its civic and diplomatic service has been equally sustained; if ample provision has been made for the administration of justice and the execution of the laws; if the claims upon public gratitude in behalf of the soldiers of the Revolution have been promptly met and faithfully discharged; if there have been no failures in defraying the very large expenditures growing out of that long continued salutary policy of peacefully removing the Indians to regions of comparative safety and prosperity; if the public faith has at all times and every where, been most scrupulously maintained by a prompt discharge of the numerous, extended and diversified claims of the Treasury; if these great and permanent objects, with many others that might be stated, have, for a series of years, marked by peculiar obstacles and difficulties, been successfully accomplished without a resort to a permanent debt, or the aid of a national bank; have we not a right to expect that a policy, the object of which has been to sustain the public service independently of either of these fruitful sources of discord, will receive the final sanction of a people whose unbiased and fairly elicited judgment upon public affairs is never ultimately wrong?

That embarrassments in the pecuniary concerns of individuals, of unexampled extent and duration, have recently existed in this as in other commercial nations, is undoubtedly true. To suppose it necessary now to trace these reverses to their sources, would be a reflection on the intelligence of my fellow-citizens. Whatever may have been the obscurity in which the subject was involved during the earlier stages of the revulsion, there cannot now be many by whom the whole question is not fully understood.

Not deeming it within the constitutional power of the general government to repair private losses sustained by reverses in business having no connexion with the public service, either by direct appropriations from the treasury or by special legislation designed to secure exclusive privileges and immunities to individuals or classes in preference to, and at the expense of, the great majority necessarily debarred from any participation in them, no attempt to do so has been either made, recommended or encouraged by the present Executive.

It is believed, however, that the great purposes for the attainment of which the Federal Government was instituted have not been lost sight of. Intrusted only with certain limited powers, cautiously enumerated, distinctly specified, and defined with a precision and clearness which would seem to defy misconstruction it has been my constant aim to confine myself within the limits so clearly marked out, and so carefully guarded. Having always been of opinion that the best preservative of the union of the States is to be found in a total abstinence from the exercise of all doubtful powers on the part of the Federal Government, rather than in attempts to assume them by a loose construction of the constitution, or an ingenious perversion of its words, I have endeavored to avoid recommending any measure which I had reason to apprehend would, in the opinion even of a considerable minority of my fellow-citizens, be regarded as trenching on the rights of the States, or the provisons of the hallowed instrument of onr Union. Viewing the aggregate powers of the Federal Government as a voluntary concession of the States, it seemed to me that such only should be exercised as were at the time intended to be given.

I have been strengthened too in the propriety of this course, by the conviction that all efforts to go beyond this tend only to produce dissatisfaction and distrust, to excite jealousies and provoke resistence. Instead of adding strength to the federal government even when successful they must ever prove a source of incurable weakness, by alienating a portion of those whose adhesion is indispensible to the great aggregate of united strength, and whose voluntary attachment is, in my estimation, far more essential to the efficiency of a government, strong in the best of all possible strength—that confidence and attachment of all those who make up its constituent elements.

Thus believing, it has been my purpose to secure to the whole people and to every member of the confederacy, by general, salutary and equal laws alone, the benefit of those republican institutions which it was the end and aim of the constitution to establish, and the impartial influence of which is, in my judgment, indispensible to their preservation.

I cannot bring myself to believe that the lasting happiness of the people, the prosperity of the States, or the permanancy of their union, can be maintained by giving preference or propriety to any class of citizens in the distribution of benefits or privileges, or by the adoption of measures which enrich one portion of the Union at the expense of another; nor can I see in the interference of the federal government with the local legislation and reserved rights of the States, a remedy for present, or a security against future dangers.

The first, and assuredly not the least important step towards relieving the country from the condition into which it had been plunged by excesses in trade, banking, and credits of all kinds, was to place the business transactions of the Government itself on a solid basis; giving and receiving in all cases value for value, and neither countenancing nor encouraging in others that delusive system of credits from which it has been found so difficult to escape, aud which has left nothing behind it but the wrecks that mark its fatal career.

That the financial affairs of the Government are now, and have been during the whole period of these wide-spreading difficulties, conducted with a strict and invariable regard to this great fundamental principle, and that by the assumption and maintenance of the stand thus taken on the very threshhold of the approaching crisis, more than by any other cause or causes whatever, the community at large has been shielded from the incalculable evils of a general and indefinite suspension of specie payments, and a consequent annihilation, for the whole period it might have lasted, of a just and invariable standard of value, will it is believed, scarcely be questioned.

A steady adherence on the part of the Government, to this policy which has produced such salutary results, aided by judicious State legislation, and, what is not less important, by the industry, enterprise, perseverence, and economy of the American people, cannot fail to raise the whole country, at an early period, to a state of solid and enduring prosperity, not subject to be again overthrown by the suspension of banks, or the explosion of a bloated credit system. It is for the people, and their representatives, to decide whether or not the permanent welfare of the country (which all good citizens equally desire, however widely they may differ as to the means of its accomplishment) shall be in this way secured; or whether the management of the pecuniary concerns of the Government, and, by consequences, to a great extent those of individuals also, shall be carried back to a condition of things which fostered those contractions & expansions of the currency, and those reckless abuses of credit, from the baleful effects of which the country has so deeply suffered—a return that can promise, in the end, no better results than to reproduce the embarrassments the government has experienced; and to remove from the shoulders of the present, to those of fresh victims, the bitter fruits of that spirit of speculative enterprise to which your countrymen are so liable, and upon which the lessons of experience are so unavailing. The choice is an important one, and I sincerely hope that it may be wisely made.

A report from the secretary of war, presenting a detailed view of affairs of that department accompanies this communication.

The desultory duties connected with the removal of the Indians, in which the army has been constantly engaged on the northern and western frontiers, and in Florida, have rendered it impracticable to carry into full effect the plan recommended by the Secretary for improving its discipline. In every instance where the regiments have been concentrated, they have made great progress; and the best results may be anticipated from a continuance of this system.—During the last season, a part of the troops have been employed in removing Indians from the interior of the territory assigned them in the west—a duty which they have performed efficiently, and with praiseworthy humanity; and that portion of them which has been stationed in Florida, continued active operations there throughout the heats of summer.

The policy of the United States in regard to the Indians, of which a succinct account is given in my Message of 1838, and of the wisdom and expediency of which I am fully satisfied, has been continued in active operation throughout the whole period of my administration. Since the spring of 1837, more than forty thousand Indians have been removed to their new home west of the Mississippi, and I am happy to add, that all accounts concur in representing the result of this measure as eminently beneficial to that people.

The emigration of the Seminoles alone has been attended with serious dificulty, and occasional blood-shed—hostilities having been commenced by the Indians in Florida, under the apprehension that they would be compelled, by force, to comply with their treaty stipulations.

The execution of the treaty of Payne's Landing, signed in 1832, but not ratified until 1834, was postponed at the solicitation of the Indians, until 1837, when they again renewed their agreement to remove peaceably to their new homes in the West. In the face of this solemn and renewed compact, they broke their faith and commenced hostilities by the massacre of Major Dade's command, the murder of their agent, General Thompson, and other acts of cruel treachery. When this alarming and unexpected intelligence reached the seat of government, every effort appears to have been made to reinforce Gen. Clinch, who commanded the troops then in Florida. Gen Eustis was despatched with reinforcements from Charleston—troops were called out from Alabama, Tennessee and Georgia; and Gen. Scott was sent to take the command, with ample powers and ample means. At the first alarm Gen. Gaines organized a force at New Orleans, and without waiting for orders landed in Florida, where he delivered over the troops he had with him to Gen. Scott.

Governor Call was subsequently appointed to conduct a summer campaign, and at the close of it, was replaced by Gen. Jessup. These events and changes took place under the administration of my predecessor. Notwithstanding the exertions of the experienced officers who had command there for eighteen months, on entering upon the government I fonnd the territory of Florida a prey to the Indian atrocities. A strenuous effort was immediately made to bring those hostilities to a close; and the army, under General Jessup, was reinforced until it amounted to ten thousand men, and furnished with abundant supplies of every description. In this campaign a great number of the enemy were captured and destroyed; but the character of the contest only was changed. The Indians, having been defeated in every engagement, dispersed in small bands throughout the country, and become an enterprising, formidable and ruthless banditti.

General Taylor, who succeeded General Jessup, used his best exertions to subdue them, and was seconded in his efforts by those under his command, but he, too, failed to protect the territory from their depredations. By an act of signal and cruel treachery, they broke the truce made with them by General Macomb, who was sent from Washington for the purpose of carrying into effect the expressed wishes of Congress, and have continued their devastations ever since. Gen. Armistead, who was in Florida when Gen. Taylor left the army, by permission assumed the command, and after active summer operations, was met by propositions for peace; and, from the fortunate coincidence of the arrival in Florida, at the same period, of a delegation from the Seminoles who are happily settled west of the Mississippi, and are now anxious to persuade their countrymen to join them there, hopes were for some time entertained that the Indians might be induced to leave the territory without further difficulty.

These hopes have proved fallacious, and hostilities have again been renewed throughout the whole of the territory. That this conquest has endured so long, is to be attributed to causes beyond the control of the government. Experienced generals have had the command of the troops; officers and soldiers have alike distinguished themselves by their activity, patience, and enduring courage; the army has been constantly furnished with supplies of every description; and we must look for the causes which have so long procrastinated the issue of the contest, in the vast extent of the theatre of hostilities, the almost insurmountable obstacles presented by the nature of the country, the climate, and the wily character of the savages.

The sites for marine hospitals on the rivers and lakes, which I was authorized to select and cause to be purchased, have all been designated; but the appropriation not proving sufficient, conditional arrangements only have been made for their acquisition. It is for Congress to decide whether these conditional purchases shall be sanctioned, and the humane intentions of the law carried into effect.

The navy, as will appear from the accompanying report of the Secretary, has been usefully and honorably employed in the protection of our commerce and citizens in the Mediteranean, the Pacific, on the coast of Brazil, and in the Gulf of Mexico.

A small squadron, consisting of the frigate Constellation and the sloop of war Boston, under Commodore Kearney, is now on its way to China and Indian seas, for the purpose of attending to our interests in that quarter; and commander Aulick, in the sloop of war Yorktown, has been instructed to visit the Sandwich and Society Islands, the coast of New Zealand and Japan, together with other ports and islands frequented by our whale ships, for the purpose of giving them countenance and protection should it be required. Other smaller vessels have been, and still are employed, in prosecuting the surveys of the coast of the United States, directed by various acts of Congress; and those which have been completed will shortly be laid before you.

The exploring expedition, at the latest date, was preparing to leave the Bay of Islands, New Zealand, in further prosecution of objects which have, thus far, been successfully accomplished. The discovery of a new continent, which was first seen in latitude 66 deg. 2 min. south, longitude 154 deg. 27 min. east, and afterwards in latitude 66 deg. 31 min. south, longitude 153 deg. 40 min. east, by Lieutenant Wilkes and Hudson, for extent of eighteen hundred miles, but on which they were prevented from landing by vast bodies of ice which encompassed it, is one of the honorable results of the enterprise. Lieutenant Wilkes bears testimony to the zeal and good conduct of his officers and men; and it is but justice to that officer to state that he appears to have performed the duties assigned him, with an ardor, ability, and perseverance, which gives every assurance of an honorable issue to the undertaking.

The report of the postmaster general, herewith transmitted, will exhibit the service of that department the last year, and its present condition. The transportation has been maintained during the year to the full extent authorized by the existing laws; some improvements have been effected, which the public interest seemed urgently to demand, but not involving any material additional expenditure; the contractors have generally performed their engagements with fidelity; the postmasters, with few exceptions, have rendered their accounts, and paid their quarterly balances with promptitude; and the whole service of the department has maintained the efficiency for which it has for several years been distinguished.

The acts of Congress establishing new mail routes, and requiring more expensive services of others, and the increasing wants of the country, have for three years past carried the expenditures something beyond the accruing revenues; the excess having been met, until the past year, by surplus which had previously accumulated That surplus having been exhausted, and the anticipated increase in the revenne not having been realized, owing to the depression of the commercial business of the country, the finances of the department exhibit a small deficiency at the close of the last fiscal year. Its resources, however, are ample; and the reduced rates of compensation for the transportation service, which may be expected on the future lettings, from the general reduction of prices, with the increase of revenue that may be reasonably anticipated from the revival of commercial activity, must soon place the finances of the department in a prosperous condition.

Considering the unfavorable circumstances which have existed during the past year, it is a gratifying result that the revenue has not declined, as compared with the preceding year, but, on the contrary, exhibits a small increase; the circumstances referred to having had no other effect than to check the expected income.

It will be seen that the postmaster general suggests certain improvements in the establishment, designed to reduce the weight of the mails, cheapen the transportation, ensure greater regularity in the service, and secure a considerable reduction in the rates of letter-postage—an object highly desirable. The object is one of general interest to the community, and is respectfully recommended to your consideraiion.

The suppression of the African slave trade has received the continued attention of the government.—The brig Dolphin and schooner Grampus have been employed during the last season on the coast of Africa, for the purpose of preventing such portions of that trade as was said to be prosecuted under the American flag. After cruising off those parts of the coast most usually resorted to by slavers, until the commencement of the rainy season, these vessels returned to the United States for supplies, and have since been despatched on a similar service.

From the reports of the commanding officers, it appears that the trade is now principally carried on under Portuguese colors; and they express the opinion that the apprehension of their presence on the slave coast has, in a great degree, arrested the prostitution of the American flag to this inhuman purpose.

It is hoped that by continuing to maintain this force in that quarter, and by the exertions of the officers in command, much will be done to put a stop to whatever portion of this trafic may have been carried on under the American flag, and to prevent its use in a trade, which, while it violates the laws, is equally an outrage on the rights of others and the feelings of humanity. The efforts of the several governments who are anxiously seeking to suppress this trafic, must, however, be directed against the facilities afforded by what are recognized as legitimate commercial pursuits, before that object can be fully accomplished.

Supplies of provisions, water-casks, merchandize, and articles connected with the prosecution of the slave trade, are, it is understood, freely carried by vessels of different nations to the slave factories; and the effects of the factors are transported openly from one slave station to another, without interruption or punishment by either of the nations to which they belong, engaged in the commerce of that region. I submit to your judgments whether this government, having been the first to prohibit, by adequate penalties, the slave trade—the first to declare it piracy—should not be the first, also, to forbid its citizens all trade with the slave factories on the coast of Africa, giving an example to all nations in this respect, which, if fairly followed, cannot fail to produce the effective results in breaking up those dens of iniquity.

M. VAN BUREN.

WASHINGTON, December 5, 1840.

THE REGISTER.

De Ruyter, December 18, 1840.

NEW YEAR'S SERMON.

Proper employment for the MERRY, is selected as the theme of a discourse, which, by leave of Providence, will be pronounced in the house of worship belonging to the "De Ruyter Religious Society," (usually called the Presbyterian house,) on the first day of the week, 11 o'clock, A. M., Jan. 3d, 1841.

J. R. JOHNSON.

De Ruyter, Dec. 16, 1840.

THE BAPTISTS AND SLAVERY.

That a great conflict would succeed the diffusion of so much light on the subject of slavery, we have not doubted for a long time; but it is now likely to commence in a quarter that we had not anticipated. The Baptist denomination, wielding an influence second to no other in this country, is divided on this question. Those located at the north, are generally inclined, we believe, not to continue in their fellowship those who are concerned in the traffic of human flesh, or are holding their fellow men in bondage.—There are many who take exceptions to the action of the leading Baptists on the subject of slavery entirely, and others whose opinions coincide with those who have taken ground against slavery, who, notwithstanding, think the time has not arrived when such measures are demanded. Some of the regular Baptists are determined not to co-operate in missionary affairs with those whose offerings to this cause are either the price of men or the avails of their unrequited labor. The Free-will Baptists have adopted the same policy, and are resolved not to connect *their* efforts or funds with those of slave holders. The southern Baptists are indignant at this policy, and demand, as the condition of their continued fellowship and concert of action with their northern brethren, that several leading men should be discarded.—Resolutions have been passed to this effect by numerous associations and other bodies, and, in some cases, the language held by them is too full of menace and defiance. Both parties are thus fully committed; and there appears to be no room for a compromise, unless either the north should agree to fellowship that system which appears to them utterly unscriptural, anti-republican and wrong—sacrifice virtually such men as Galusha, Grosvenor and others, and receive at the hands of their southern brethren the injunctions of everlasting secresy on the subject of slavery—or, the south must wink at the doctrines of the abolitionists, and tacitly admit their correctness, and thus endorse the sin and impolicy of the institution of slavery. We do not expect to see either of the parties make such concessions. The north cannot do it, and the south will not do it. Whatever the final result may be, we are glad that the prominent actors evince, to some extent, a pacific disposition, and employ kind language while they are firm in their purposes. Though the division of so influential a branch of the church militant is to be regretted, yet, a great and good purpose will, doubtless, be answered by it, which is beyond human comprehension.

From the Cincinnati Observer and the Pittsburg Christian Advocate, we see that the Bethel and Sabbath Convention, a notice of the call for which we published in the Register some time since, was numerously attended by Christians of different denominations. The importance of a proper sanctification of the Sabbath, appears to have been the principle topic which occupied the attention of the convention. The speeches are said to have been very fine, and the meeting, on the whole, quite interesting. We may give some further particulars at another time, if convenient. We hope the church of Christ will take right ground on this subject, and maintain it with firmness.

The following is from the New York Evangelist, and reflects honor upon the writer by the ingenuousness and truly Christian spirit it evinces. It is the best description of the views of the denomination to which it relates, that we recollect to have seen for a long time. Frequently this branch of the Christian church fails to receive justice from the hands of their brethren who undertake to publish their views respecting the Sabbath. Attempts have often been made to fix on them the charge of Judaizing, because they contend that the fourth commandment, as well as the other nine, is in full force, and binding on Christians at the present day. We ask for the article a candid perusal.

De Ruyter, Mad. co., Nov. 20, 1840.

THE SEVENTH-DAY BAPTISTS.

There are about fifty churches of this denomination in the United States; more than thirty of this number are included in the State of New-York. They have a respectable congregation located in this village, and its immediate vicinity. Here, also, is a literary institution, under their control; the principal of which is Mr. Solomon Carpenter, A. M. Their press, which issues the "Seventh-Day Baptist Register," (their only periodical) is likewise at De Ruyter.

Having resided in this place for a little more than a year, I have been favored with an opportunity of becoming acquainted with this class of Christians. I esteem them highly, as a part of the family of our Lord and Savior Jesus Christ. On the claims and *perpetuity* of the moral law, their views are clear and strong. They delight to study the Decalogue. As *they* understand the fourth commandment, they feel themselves most sacredly obligated to observe the same day of the week as the Sabbath which is there designated. They find no divine authority for the change of the day; and their conviction is, that any attempt to change the observance of the Sabbath from the seventh to the first day of the week, is, in its legitimate tendency, prejudicial to the stability of the moral law, and consequently hostile to the perpetuity of the Sabbatical institution. Hence, they keep the seventh day, not because they have an inward inkling for judaism, or that they wish to assume singularity by opposing other branches of the Christian church; but because *they love the Sabbath*; and wish to be found walking in strict obedience to the commands of God. Such fixedness to the commands of God, and such ardent attachment to the Sabbath, demand our respect, our love; and this deserved tribute should not be in the least diminished, because we differ from those brethren respecting the specific application of the holy principle which they espouse. On the original institution of the Sabbath, its incorporation with the moral law, the primary designs of the institution, and its perpetuity to the end of time, the Seventh-Day Baptists and the Presbyterians are fully agreed. So far as I have opportunity to compare our views on the Sabbath, we differ on this question,—Which day of the week, the seventh, or the first, does the Lord of the Sabbath now require us to observe as sacred to himself?

It will be readily seen, therefore, that on the Sabbath question, we are much more in union with the seventh-day brethren, than we are with any of those who unite with us in observing the first day of the week; but who do not like ourselves, consider the day as a perpetuation of identically the same Sabbath institution which was established in Eden, and promulgated on Sinai.

STARTLING DEVELOPEMENT.

Monday, P. M., Nov. 23.

The preceding article respecting the Seventh-Day Baptists was penned on Friday last. In writing its concluding paragraph, I had in view the fact which has been pressed on my attention while reading some discussions on the Sabbath, between the seventh and first day Baptists, viz:—that the first day Baptists did not, in their argument, give that prominence to the fourth commandment which I felt that the cause of truth required. But I was not prepared for such an announcement as I find in the Baptist Advocate of the 21st inst. The editor, in commenting upon an editorial which he had noticed in the S. D. B. Register, says: "The editor further asks us, Whether the fourth commandment is still binding on Christians? We express our opinion unequivocally in the *negative*." Can this be the sentiment of the Baptist denomination? I trust it is not. Will our brother Wyckoff please re-examine his opinion? Unless we have now a Sabbath which rests on the fourth commandment as its basis, we have none at all. If we invalidate that part of the moral law, what will become of other parts? Where is moral obligation itself? Were I to enter upon such a path, I should not know how to stop short of "Brownson's doctrines regarding religion."

SUNDAY.

Why do we, who observe the first day of the week as the Sabbath, continue to call it Sunday? By giving it this appellation we diminish the impression of the sacredness of the day. If we think it is *the* Sabbath, let us call it Sabbath, or "Lord's day."—The only exception that I would make is, that when speaking of that day to those who conscientiously observe the seventh day, we might use the common term, first day. When thus situated, were we to say Sabbath, or Lord's day, we might sometimes wound the feelings of our Christian brethren; and to say *Sunday*, would yield too much on our part, leaving the impression on the minds of those with whom we converse, that we feel ourselves destitute of the true Sabbath.

J. R. J.

BAPTIST ADVOCATE.

The Editor of this paper in noticing our last article in reply to his queries, remarks as follows:—

"SEVENTH DAY BAPTIST REGISTER.—The Editor of this paper, in reply to our questions, declares 'that the peculiarities of Brownsonism, to which' we refered 'are most abhorrent' to him; that he disapproves of women calling conventions or being actors in them, even of encouraging them 'to participate in the transaction of ordinary church business.' He merely wished the question concerning the validity of the claims of the first day to sanctification to be brought to a proper test.

He thinks that we have formed a new issue, and that, if the fourth command be not binding, he knows not how we can expect to interpose a barrier to Sabbath profanation. He asks us distinctly in italics to show him, if we can, one instance of a religious meeting being held on the first day of the week in the day-time except in cases where such meetings were held on every day or a number of days in succession.

We had always supposed the narrative, Acts xx: 7, to refer to transactions occuring on the *first day* of the week. Our friend believes them to refer to the evening after the seventh day, which would involve this incongruity. The disciples are said to have *come together* on the first to break bread. If they held their religious worship on the Sabbath, which commenced on Friday evening and closed at the commencement of Saturday evening, did they *afterward* assemble to break bread? Was not this a part of their service appropriate to the day of worship, or do our Seventh Day friends, hold their communion upon a week day?

We have not copied the article from the Register, because of its length, and of there being no request of the kind attached to it. If our friend thinks that injustice is done to him in this respect, we will endeavor to find room for the whole in a future number".

In regard to the 'incongruity' which he thinks our views of Acts xx. 7, involve, if he will give the subject a little more attention, he may possibly find the 'incongruity' is in his own system, and not in ours.—We did not deny the meeting in question to have been held on the first day of the week properly: But as it was an evening meeting, it must have been on the evening following the seventh day to have been on the first *day* of the week. Had it been the evening after the *first* day, then it would have brought the celebration on a "*week day*," according to the present mode of commencing the Sabbath at midnight by first day people, as well as on the ancient and truly scriptural mode of commencing it at sunset. He will observe that the preaching *continued "till midnight*," and the communion service (if that was the breaking of bread alluded to) must have been performed *after midnight*, and consequently not on the same day on which they had worshiped, even if they had observed the evening following the day. It was, therefore, as certainly on a "week day" when Paul broke bread on his scheme as on ours. It was, doubtless, an occasional meeting; and if it commenced immediately after the Sabbath ended, as we doubt not it did, then Paul travel[illegible], as we said before, on the first day of the week in this instance. Of course it was no Sabbath *then*, and consequently NONE NOW? If it was the evening after Sunday that the meeting commenced, then the "breaking of bread" took place certainly on Monday. How [illegible] BROTHER WYCKOFF [illegible] SETTLE THIS POINT?

We will not offer the editor an indignity by supposing [illegible] ancient time the evening after the Sabbath day was a part of the [illegible] of every other day; and [illegible] the Jews, but many Christians [illegible] on the same principle at this [illegible] he knows this already, and he doubtless knows that the Lord's Supper was [illegible] by the church for a long time in the evening, according to its original institution.

He asks us, "[illegible]" &c. "did they [illegible] assemble to break bread?" It would seem [illegible] whether they had done the same [illegible] cases or not, we can easily account for its having been done at this time, when we [illegible] that Paul was to have no other interview with them during his visit there.

We heartily thank the Editor of the Advocate for his very kind offer to insert our article, if we thought injustice was done us. We are not so anxious about "*injustice*" being done us, as we are concerned lest *justice* should not BE DONE TO THE TRUTH.

We respectfully ask, therefore, that the article may be inserted in the next number of the Advocate, if he can do so without serious inconvenience. We expect, of course, he will take up and answer us on the several points embraced in the article. We are not quite satisfied with what he has said, i. e., we do not consider it a reply. Our friend will see that the subject is one of the utmost importance to the cause of religion and morality, and we sincerely hope he will bring such reasons as may convince us of our *error* if we are *wrong*. This point settled either way, Br. Wyckoff, and we are ONE PEOPLE. Let us, in this matter, adopt the sentiment expressed by Balaam, "If Balak would give his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more," and act upon it as *Christians*, and all will be well.

THE CINCINNATI OBSERVER, is hereafter to be published weekly instead of semi-monthly, as formerly. We should think such a paper as the Observer would be liberally supported by the friends of religion and morals in the west. It is a large sheet, ably edited—handsomely printed—and ranks among our most valuable exchanges. It is "devoted to the promotion of experimental religion—the maintainance of essential truth—and the advancement of the benevolent enterprises of the age."

NEW EXCHANGES.—We have recently added to our exchange list, the following:

The Christian Watchman, published at Boston, Mass., an old and ably conducted Baptist paper, which is soon to enter upon its twenty-second volume.—Terms, $2 50, if paid within six weeks from the time of subscribing, and $3 00 if payment is delayed till the end of the year. Subscriptions received at this office.

The Baptist Banner and Western Pioneer, published weekly at Louisville, Ky., a large sheet ably conducted by editors residing in four states and being the principle organ of the Baptist denomination in the south-western states. The Banner is about to be enlarged. Terms, $3 00 per year, $4 00 if payment is delayed longer than twelve months.

The Baptist Chronicle, published monthly, at Columbus Ga., at $1 25 per annum. Edited by Rev. J. S. BAKER. We thank the C
acquisition to the list of Bapti

The South-Western Christia
at Nashville, Tenn., J. B McF
$2 00 per annum, if paid in
months, or $3 00 at the end o

REVIVALS.—In two school
villages of Homer and Summe
ing work of grace in progress
Christians are waking up, and
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creasing in interest and power
something more of the details

GEOLOGICAL CABINETS.—[illegible]

[illegible]

THANKSGIV

[illegible]

Governor's Proclamation.

Come to the festival! ye far
[illegible]

De Ruyter Institute, Dec. 14

☞ THE PHILADELPHIA
published the prospectus
a long time, and expected
with its conditions, so far
change, but, though we
peatedly for the Mirror, it
received. Will the Edit
please send his paper along
SEE IT ☜

☞ Our subscribers w
that in changing our pu
have anticipated the time
per three days, instead o
days longer. This happ
time, we are able to pr
with the President's Mess
lier than we could otherw

UNION.—The CASKET a
MAGAZINE have been unit
Mr. George R. Graham, P
number before us indicate
in the arrangement of th
who wish a work of this k
be pleased with the Maga

☞ In consequence
President's Message entir
we are under the necessit
number of other articles
deficient in our usual vari

TO CORRESPONDENTS.

J. S. Baker. We think the Chronicle an important acquisition to the list of Baptist publications.

The South-Western Christian Advocate, published at Nashville, Tenn., J. B. McFarren, Editor. Terms, $2 00 per annum, if paid in advance, $2 50 in six months, or $3 00 at the end of the year.

Revivals.—In two school districts between the villages of Homer and Summerhill, there is a cheering work of grace in progress. Also at Summerhill Christians are waking up, and wounded sinners are inquiring for the healing balm.

We also learn from Bro. James R. Irish, that a blessed and extensive revival is in progress in Friendship, Allegany county, N. Y. The particulars are not given.

By a letter from Bro. H. H. Baker to a friend of ours, we understand that the revival which commenced in Pinckney, some time since, under the labors of Brother E. S. Bailey, is extending and increasing in interest and power. Shall we not hear something more of the details soon!

Geological Cabinets.—*Josiah Holbrook*, founder of Lyceums in this country, is now engaged in preparing geological cabinets, for the use of families, lyceums and schools. The Cabinet is said to be portable, tastefully got up, and contains twenty-five specimens, intened to serve as an introduction to the study of this interesting science. The Cabinet is a starting point, from which, in leisure moments, with a good text book, any person, so disposed, can make himself acquainted with the geology of his town, county, and state, thus affording food for the mind, while the body rests from the toils of the day. That these cabinets would make a valuable addition to the common-school library, as a mean of diffusing useful knowledge cannot be doubted.

For the Register.

THANKSGIVING.

> "I respectfully recommend to my fellow citizens, to abstain from all secular occupations on that day; to gather themselves in their solemn assemblies; to render to our heavenly Father the homage of hearts softened and warmed by his unbounded goodness, to commit to his tender care the poor, the neglected and the oppressed, and to supplicate a continuance of his favor to the people throughout all generations."—*Governor's Proclamation.*

Come to the festival! ye favor'd ones,
Attune your hearts to this brief jubilee,
And raise one general song; be it the deep,
The thrilling music of a nation's soul—
That harp of many tones. But let its chords
Be struck in unison, while every string
Sends up its own sweet harpings, wasting not
The gently echo of its trembling notes
On individual bliss, but blending all
Into one hymn of universal praise.

Come to the festival! but first put off
Earth's weary thraldom. Bid thy spirits lay
Those sandals by, with which 'tis wont to walk
The dusty avenues of life's poor mart;
Thou comest *now* to tread on holy ground;
See thou mar not its excellence, or lay
Upon *this* altar an unhallowed gift.

Come to the festival! but enter first
Into the secret chambers of thy soul,
And scan its hideous cells, the springs that move
Its vast machinery; then ascend, and look
Abroad upon its labors. Ask thyself,
Of the intent, the deed. Then turn thine eye
From that blest sanctuary, thy peaceful home,
Upon the arena of a changeful world.
Dost thou see aught of wretchedness, and does
The sigh of woe, rouse thee to pitying mood,
And pity prompt to acts of kind relief!

Then come thou to the festival! and share
The blessings which the merciful receive,
While thy heart swells beneath its fervent weight
Of gratitude, that thou art not of those,
The outcast, the down-trodden. Yet while thou bearest
The comeliness of praise for many gifts—
For that strong Refuge, which has shielded thee
From midnight terrors and the noonday scourge—
For harvest treasures, and the rapid swell
Of arts o'erflowing tide—while all demand
The tribute of thy praise (O praise the Lord,)
Let the strong pleadings of thy heart go up,
For blessings on the suffering. Then go forth
In faith's strong armory, and to the work
Of love betake thee. Raise the bowed down,
Let the sick share thy healthful ministry;
The broken-hearted soothe; *the captive free*,
And bid thy erring brother go in peace!
So shall thy grateful offering ascend
With sweet acceptance. L. M. C.

De Ruyter Institute, Dec. 14, 1840.

☞ The Philadelphia Mirror.—We published the prospectus of this paper for a long time, and expected we had complied with its conditions, so far as to obtain an exchange; but, though we have sent on repeatedly for the Mirror, it has never been received. Will the Editor or Publisher please send his paper along? We wish to see it. ☜

☞ Our subscribers will please observe that in changing our publication day, we have anticipated the time of issuing our paper three days, instead of delaying three days longer. This happening just at this time, we are able to present our readers with the President's Message, so much earlier than we could otherwise have done.

Union.—The Casket and Gentleman's Magazine have been united in the hands of Mr. George R. Graham, Philadelphia. The number before us indicates ability and taste in the arrangement of the work. Those who wish a work of this kind will doubtless be pleased with the Magazine.

☞ In consequence of inserting the President's Message entire in this number, we are under the necessity of deferring a number of other articles; besides being deficient in our usual variety.

To Correspondents.—"A friend of Amusements" is informed, that as he proposes to "show the benefits of Cotillon Parties" next week, we thought it best to reserve his article this week, and make this announcement.

The Ladies' Companion, for December, has come to hand. From the cursory examination we have been able to give it, we think the present to be a valuable number. Among its contents are "Our Library," by Mrs E. C. Embury. "The Unsummoned Witness," concluded, by F. W. Thomas. "The Young Destructive," illustrated, by Robert Hamilton. "The Virgin's Vengeance," by Henry W. Herbert. "Sketches in the West," by Professor Ingraham. "The Cross," by F. S. Osgood. "Life of Man," by Rufus Dawes. "The Rescue, an Incident of the Revolution," by R. Hamilton, &c., &c.

A beautiful engraving, designed expressly for the Companion.

For the Register.

To Uncle William:

My Esteemed Friend.—I would like to write you a long letter, but I must content myself with writing a short one for I can seize only upon a leisure moment, and I know you have no time just now to read long epistles; and if I touch upon a single point, I can say what I have to say in a few words.

The following from the pen of "Esq. W.'s Son," must have arrested your attention:—"He may call them Cotillon parties, dancing parties, or whatever name he thinks would be most suitable—he cannot make any thing out of them but *Parties*; and his undertaking to do them away, would be like dissolving all unity in society." As a "word to the *wise* is sufficient," this frank disclosure of the sad effects upon society which your anti-Cotillon epistle is adapted to produce—should your accomplished niece and her associates be influenced by it—doubtless has already led you to nullify, rescind, veto, or expunge that celebrated letter. You notice that I employ words which have long been familiar to your ears; my simple intention is to say, that all your friends presume that you will now make haste to send Amanda a second epistle, in which you will *unsay* every word which you said to her in reply to her honest query.

I know that you love "unity in society" too well to allow yourself to knock the whole foundation out by a single stroke of the pen. I presume my good friend did not dream what direful disasters he was about to bring on society, when, to the surprise of us all, he allowed himself to turn aside from the great subjects of national concerns which usually absorb his attention, to write a letter to his niece on Cotillon dancing!

All "unity in society" based on the perpetuation of parties of pleasure—where dancing shall be the prominent amusement! Uncle William, do consider what you have done! You have made a thrust at the foundation of all our social arrangements! If *these* are destroyed, Where will our civil institutions find refuge? Literary or religious organizations must next go by the board! Uncle William, Retract! Retract!! *Terrible!* Terrible!! as J. Q. Adams once exclaimed in Congress, when a dissolving process was there eloquently portrayed.

Yours, &c. IRONIA.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

IN SENATE.

Thursday, Dec. 10, 1840.

Mr. Mangum presented the credentials of William A. Graham, of North Carolina, who, after being duly qualified took his seat.

Mr. Sevier presented the credentials of William S. Fulton, Senator elect from Arkansas, from and after the 4th of March next.

The following Senators appeared in their seats: Messrs. Webster, Tallmadge, White, Calhoun, and Roane.

On motion of Mr. Buchanan,

The Senate then proceeded to ballot for chairman of the Committee on Commerce, when Mr. King of Alabama, having received 29 out of 32 votes, was declared duly elected.

The Chair then announced the Standing Committees of the body, as follows:

On Foreign Relations.—Messrs. Buchanan, (chairman,) Clay, of Kentucky, Calhoun, Roane, and Allen.

On Finance.—Messrs. Wright, (chairman,) Webster, Nicholas, Benton, and Hubbard.

On Commerce.—Messrs. King, (chairman,) Davis, Norvell, Ruggles and Mouton.

On Manufactures.—Messrs. Lumpkin, (chairman,) Preston, Knight, Buchanan and Allen.

On Agriculture.—Messrs. Mouton, (chairman,) Dixson, Linn, Sturgeon, and Smith of Connecticut.

On Military Affairs.—Messrs. Benton, (chairman,) Preston, Wall, Pierce and Nicholas

On the Militia.—Messrs. Clay of Alabama, (chairman,) Smith of Indiana, Anderson, Fulton and Mangum.

On Naval Affairs.—Messrs. Williams, (chairman,) Southard, Cuthbert, Tallmadge and Tappan.

On Public Lands.—Messrs. Walker, (chairman,) Fulton, Clay of Ala.. Prentiss and Norvell.

On Private Land Claims.—Messrs. Linn, (chairman,) Sevier, Clayton, Mouton and Huntington.

On Indian Affairs.—Messrs. Sevier, (chairman,) Linn, White, Phelps and Lumpkin.

Of Claims.—Messrs. Hubbard, (chairman,) Young, Merrick, Williams and Huntington.

On Revolutionary Claims.—Messrs. Smith of Conn., (chairman,) Sturgeon, Graham, Crittenden and Robinson.

On the Judiciary.—Messrs. Wall (chairman,) Clayton, Anderson, Crittenden, and Smith of Indiana.

On the Post Office and Post Roads.—Messrs. Robinson, (chairman,) Lumpkin, Wright, Fulton and Henderson.

On Roads and Canals.—Messrs. Young, (chairman,) Phelps, Henderson, Mangum, and Smith of Indiana.

On Pensions.—Messrs. Pearce, (chairman,) Prentiss, White, Roane and Huntington.

For the District of Columbia.—Messrs. Merrick, (chairman,) Crittenden, Mangum, Southard and Clayton.

On Patents & the Patent Office.—Messrs. Sturgeon, (chairman,) David, Prentiss, Robinson and Porter.

On Public Buildings.—Messrs. Fulton, (chairman,) Merrick, and Smith of Connecticut.

To Audit and control the Contingent Expenses of the Senate.—Messrs. Knight, (chairman,) Fulton and Pierce.

On Engrossed Bills.—Messrs. Henderson, (chairman,) Porter and Phelps.

Mr. Norvell presented a memorial from sundry inhabitants of Michigan, praying the enactment of a uniform bankrupt law. Referred to the committee on the Judiciary.

M. N. also gave notice of his intention to offer sundry bills.

Mr. Clay, of Ala., gave notice of his intention to offer a bill to graduate and reduce the price of the public lands.

Mr. Benton gave notice that he would, as soon as the Senate was full enough, ask leave to introduce a bill to establish a prospective and permanent pre-emption law.

Mr. Merrick gave notice that he would, on leave of the Senate, introduce a joint resolution to transfer the stock of the U. S. in the Chesapeake and Ohio Canal Company to the State of Delaware.

Mr. Prentiss gave notice of his intention to introduce a bill to establish a board of commissioners, to hear and examine claims against the United States.

Mr. Smith, of Indiana, moved that the Senate now proceed to the election of Chaplain; but the motion was lost.

On motion, the Senate adjourned to Monday next.

SUMMARY.

FROM MEXICO—MASSACRE OF THE TEXIAN VOLUNTEERS.

From Tampico, advices to the 17th of November have been received, and from Vera Cruz to the 4th. They give an account of an act of treachery which ended in the massacre of a large number of volunteers from Texas. The following is the account given:

"On the defeat of the federal army at Morelos in March last, Canales, Molano and Cardenas escaped to Texas where they were hospitally treated. Failing to engage the Texian government in their plans in Mexico, they persuaded a number of the youth of Texas to join them in an invasion of the country, holding out the hope of an easy march to the city of Mexico, then in a state of revolt. On arriving at Rio Grande, it was ascertained that the revolution in the capital had proved a failure. This produced a secret consultation among the federal chiefs, to buy peace with the dominant faction at home by an act of perfidity to their foreign allies.

"They were consequently decoyed into the interior as far as Victoria, and delivered over to Gen. Montego. Here, on the 23d, the Texians were abandoned to the enemy, five times their number. They were slaughtered with arms in their hands, fighting heroically to the last. One hundred and fifty of them were thus butchered. At Matamoras, the inhabitants celebrated this victory with bells and cannon."

A subsequent account says, that the battle between the Texians and their assailants lasted about nine hours. The Texians had chosen a fortunate position and made great slaughter of the enemy; four hundred of whom were killed. It then became dark and they were enabled to make their escape.—*N. Y. Times.*

From the N. O. Bee.

LATER FROM MEXICO.

Slaughter of the Murderers—and Escape of the Texian Patriots.

Since our publication of yesterday, in which the accounts from our correspondent at Matamoras left more than a hundred young Texians at Saltillo, about to be sacrificed at the shrine of cowardice—we have conversed with a passenger from Texas by the New York, Mr. Ed. Dwyer, of San Antonio, who has communicated to us some new and heart cheering facts. Mr. D. was only 6 days from San Antonio to Houston, and on the journey put up at a house where Col. Jordan, (the commander of the 114 Texians whom the Mexicans had planned to murder,) had just before stopped for refreshment.

Mr. Dwyer learned, and has no doubt of the correctness of the information, that when the Texians became convinced of the intentions and treachery of the Mexicans, they retired by themselves to a walled enclosure in the vicinity, determined to face the worst. At this time the citizens of the place, considering the contest at an end, opened their houses and shops and gave the soldiers whatever they wished to eat or drink. The consequence was, that the bulk of them got beastly drunk; and in this situation they were ordered by their commander to attack the outlaws, (as the Texians were termed.) The battle commenced about 2 P. M. and lasted near 9 hours. The Texians were well protected from the fire of the assailants—and were moreover well armed and abundantly supplied with ammunition.

The result was, that the ignorant and intoxicated cowards who assailed them, incapable of inflicting injury, were slaughtered on all hands. At this juncture, the besieged sallied forth and captured three pieces of artillery, which they turned upon the enemy and mowed them down like grass. More than FOUR HUNDRED of the treacherous foes were left lifeless on the ground on that night, by this small branch of the Anglo Saxon race.

The Texians, having cleared the field, supplied themselves with apparel (of which they were much in want,) and other spoils of victory, and commenced their march homeward, and pursued their way without molestation—having lost only four companions killed in the fight, and one who died from disease.

Providential Escape.—The National Intelligencer of yesterday, says that the members of Congress who arrived at Washington on Tuesday from the south, bring information of one of the most extraordinary accidents and hair breadth escapes ever heard of, which occurred to General Waddy Thompson, the distinguished representative in Congress from South Carolina. The scene of it was on the rail road, a few miles south of Petersburgh, in Virginia. General Thompson, with several other members, weary of the tedious progress of the train of steam-cars, which made their way with great effort and difficulty through the snow, had got out of the cars and walked ahead along the track. The motion of the cars becoming freer, they came down more rapidly upon him than he expected, and, the engineer not being able to check them, they struck General Thompson, knocked him down, and the whole train, engine, cars, and all, passed over him! Every one will suppose, of course, on reading this, that the accident was fatal in its consequences. On the contrary, we are happy to say that if bodily injured at all, it was not to such an extent as to leave any alarm as to the consequences on the minds of his friends, one or two of whom staid behind him at Petersburgh.—*Baltimore American December 10th.*

Resumption of Specie Payments.—There seems hardly room to doubt that a very general resumption of Specie Payments, by the Banks South and West of us will take place in the course of the ensuing month. An arrangement has been effected between the Banks of this City and Boston on one hand and those of Philadelphia on the other, by the terms of which the former lend the latter some two or three millions on their post notes at s per cent, to aid and secure the resumption. The Northern banks thereby change a dead balance of so much against Philadelphia into an interest bearing debt to be shortly paid, while they at the same time greatly diminish the existing inequality of Exchanges. It seems to be an advantageous operation for all parties. As an immediate consequence, the rate of exchange on Philadelphia has improved from three to four per cent. to 1 1-4 a 1 1-2. We look for a farther reduction soon, and a corresponding improvement in all Southern Exchanges. The legal limit of the suspension in Pennsylvania is the 15th of January, but we presume the practical resumption will not be so long delayed. The Legislature of Georgia appears to be nearly unanimous in favor of enforcing (if need be) a prompt resumption.—*New Yorker.*

FROM FLORIDA.

The following appears in the 'Globe.' It will be seen that the Commanding General is vigorously pushing his operations against the Indians, though he is at the same time seeking every opportunity of negociating with them for the peaceable termination of the war, and their emigration to the homes of their brethren in the west.

Head Quarters, Army of Florida,
Fort King, Nov. 24.

The whole army is now, and will remain in pursuit of the enemy. Every inducement is, however, held out to them to treat. The bands of Halick Tustenuggee and Tigertail are pursued by a detachment of the 2d Infantry. The 7th is now in the field. The Dragoons, of which six companies are on the upper St. Johns, are actively employed in that section. The 8th regiment leaves this morning for Tampa, scouring the country on the route, embracing the Waboo and the other hiding places on the Withlacoochee. The 6th regiment is in the country between the Hillsborough and Withlacoochee. The 1st regiment is scouting along the Gulf shore below Tampa, with boats, accompanied by a steamer and two schooners.

I have deemed these movements necessary, as the entire bands of the enemy have confined themselves to the swamps and along the coast, whence they make predatory excursions; and it is there, and there alone, that they can be most annoyed.

To the north of Fort King they make occasional inroads, but to bring them to a sense of what they ought to do, their families and strong holds broken up.

The delegations are in utter astonishment at the manner in which Haliek Tustenuggee and his party left them, as they had given me and the party repeated assurances of their determination to emigrate. This want of faith has not deterred me from using exertions to communicate with the Seminoles, and I have dispatched three of the delegation, with their consent, to hold intercourse with their relations and friends.

I am, sir, very respectfully, your obedient servant, W. K. ARMISTAD,
Brig. Gen. Com. Army of Florida.
The Hon. the Secretary of War.

There is in the last "Investigator" a letter from that gray haired apostate of infidelity, Abner Kneeland—in which he still lifts his voice in favor of universal doubt. In conclusion, he thanks the proprietors for a copy of the paper he formerly edited, stating his inability to pay for it. Had he been true to his God, and the religion of his fathers, he would not have been left thus pennyless in his old age. On what will his mind rest for support, as he sinks to the grave, under the weight of years! Certainly not on those hopes which he so forcibly held out to others, when he acted in his younger and better days as a minister of religion. Who can but pity the dying infidel!—To him, as well as us, annihilation must have its horrors; but alas! he must take the dreadful leap in the dark,—and may God have mercy on his soul.—*Olive Branch.*

New Alloy of Metals.—A curious and valuable discovery has just been made in the alloys of metals. A manufacturer of Paris has invented a composition much less oxidable than silver, and which will not melt at less than a heat treple that which silver will bear. The cost of it is less than 4d an ounce.

Another improvement is in steel: an Englishman in Brussels has discovered a mode of casting iron, so that it flows from the furnace pure steel, better than the best cast steel, and almost equal to that which has undergone the process of heating. The cost of this steel is only a farthing per pound greater than that of cast iron.—*U. S. Gazette.*

Charity.—'I fear,' said a country pastor to his flock, 'when I told you in my last charity sermon, that philanthrophy was the love of our species, you must have understood me to say, *specie*, which may account for the smallness of your contributions.'—You will prove, I hope, in your present contribution, that you are no longer laboring under the same mistake.'

Ice in the Delaware.—The steamboat Bolivar, Capt. Whitlin, on her passage down this morning from Burlington, was prevented from landing at that place, owing to the accumulation of ice in the river near the wharf. Some persons walked from the shore in company with a small boat, which they intended as a safe-guard against the accident of falling through, but the ice firmly sustained them until they reached the open channel, where having launched the boat, they safely reaced the steamboat.—*Phil. Gaz.*

An Arrival.—About noon to-day, the steamboat North America, Whitaker, master, with a cargo of flour, entered from Detroit. The North America came in a crippled condition, having her larboard shaft broken off close to the centre.

Following the North America came the schr. Franklin and Constitution, with 1200 barrels of flour to G. Davis & Co. Both the latter draft loaded at Chicago, and have been absent several weeks.

Capt. Dorr of the brig Erie, came passenger and reports his vessel with 1,400 bbls, flour laid up at Detroit. The Indiana is harbored for the winter at St. Josephs, and the Queen Charlotte is in winter quarters at Chicago, Capt. Whitaker, remains with his boat here during the winter.—*Buffalo Com. Adv.*

Census of Michigan.—Returns of the census from every county in the State, with the exception of Saginaw, a very small one, have been received by the Marshal. The entire population of the State is not far from 212,000 inhabitants. If the number necessary for a member of Congress is not fixed at a higher number than 60,000, Michigan will consequently have three Representatives. According to the present regulation she would be entitled to four and to six Electoral votes, so great has been her increase since her admission into the Union.

New Brunswick, Monday, 3 P. M.

Mr. Abraham Suydam, the President of the Farmers' & Mechanics' Bank of this city, has been missing since Thursday last and the greatest apprehensions are entertained for his fate, by his family and friends. He is reported as a gentleman who has never heretofore left his family for a few hours of an evening, without apprising them of the cause of his absence, and where he was going. His fate is a mystery, and excites great speculation.

We have made enquiries in every quarter where we thought information could be obtained, but have been unable to learn any thing reliable in addition to the above

From the Detroit Daily Advertiser.

A WHOLESALE LAND PIRACY IN OAKLAND COUNTY, MICHIGAN.

The most wholesale and daring robbery and outrage which has disgraced our State, took place in the town of Highland, Oakland county, on Sunday week. Phineas L. Davis, Esq., of this city, has a farm in that town. Mr. D. had been at a heavy expense to stock it with the best breeds of cattle, hogs, &c., and had succeeded in securing one of the best stocked farms in the county. But, in a single hour, by the plunderings of a ruthless band of daring scoundrels, the acquisitions of years have been destroyed.

It appears that on Sunday morning of last week, before day-light, *twenty-five* men, armed with knives and other missiles, came to the farm in wagons, and without any ceremony, proceeded to the barns and outhouses, and killed some 20 hogs—drove off some 20 or 30 others—four fine horses—one double wagon and harness—1 bull—23 sheep—600 bushels of oats—300 bushels of corn—besides several harrows, ploughs, and other farming utensils; and worse than all, ripped open several fine breeding sows of the Berkshire breed, by which brutal act between 60 and 80 pigs were destroyed!

Immediate information of this wholesale robbery was brought to Mr. Davis, who at once proceeded to the scene of plunder; and, after several days of persevering effort, succeeded in arresting nineteen of the thieves—all of whom were indicted by the Grand Jury in session at Pontiac. The residue of the gang will probably soon be arrested.

Such a daring robbery as this, is well calculated to excite alarm. It is so glaringly outrageous as to be almost incredible. Indeed, had we not the clearest evidence of the truth of the facts we have given, we should conceive it impossible that they could have occurred in a civilized community.

The Schoolmaster Wanting.—In the county of Rockingham, Virginia, as shown by the late census, there are 1394 white persons, over 20 years of age, who can neither read nor write!

DIED.

On the 26th ult., at Lost Creek, Harrison county, Va., Mrs. ELIZABETH HOFFMAN, at a very advanced age, after a most distressing illness of sixteen hours. The deceased was held in high estimation by her acquaintances, and had been a member of the Seventh-day Baptist church on Lost Creek, between thirty and forty years. In her last moments her mind was stayed on the Redeemer, and she conversed with her friends with great composure, telling them not to mourn her loss, but to prepare to meet her in heaven. May the departure of this mother in Israel, teach others the necessity of being ready, also, for their change. Comm.

LIST OF RECEIPTS,

For the Register for the week ending December 13.

Of Asa H. Hills $2 00, Samuel Clark, $2 25, Josiah Witter $2 25, W. S. Moon $3 00, Thomas Perry $2 25, R. Dorman, $2 00, H. S. Burdick $0 50, E. Stilson $2 00, D. Williams $2 00, T. Williams, $2 00, H. Williams, Jr. $0 50, Calista Grant $1 25, Geo. Gardner $2 25, O. R. Hopkins $1 00 [illegible]

LIST OF LETTERS,

Received at this office for the week ending December 18.

O. R. Hopkins, E. Whitmore. Please return them to this office. Eli Van Horne

ADVERTISEMENTS.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, [illegible]

De Ruyter, Dec. 16, 1840.

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public, for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made. Since that time, we have contented ourselves in letting it be its own advertiser, and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system only by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an untold amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given way to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
Rochester, N. Y.
For sale by S. D. Dellay, *Agent for De Ruyter*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Harlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

MISCELLANEOUS.

A TALE OF THE REVOLUTION.

SUGGESTED BY THE LATE CELEBRATION AT BUNKER HILL.

BY MRS. M. L. GARDINER.

"Oh! is not this a favored spot,
'Tis the high place of Freedom's birth;
God of our fathers, is it not
The holiest spot of all the earth!"

I said, as I gazed on the immense multitude which crowded Boston heights, on the late memorable and glorious celebration. It was a day of uncommon loveliness; a morning without clouds. The sun, as if exulting on the occasion, appeared in his most brilliant attire, and cast a flood of the purest light over the whole heavens. The air was soft and balmy; the atmosphere exhilarating; as if filled with the wild harpings of martyred souls, who hovered around, and chimed their sweet response to the many thousands there congregated. Amid that immense throng, my attention was particularly arrested by an aged man, who supported himself, partly by the fence on which he leaned, and partly by his staff. He gazed around upon the multitude; then raised his eyes to the noble spire, which towered in all the majesty of American glory; and, covering his face with his hands, wept, in the fullness of his soul.

I approached him with caution and deep respect; for there was a sacredness in his tears, which inspired me with awe, as I gazed upon his venerable form, bent with infirmity, while over his sunken temples the silvery locks flowed carelessly in the breeze. After the throng had dispersed, and the noise and shouts of the populace had ceased, although surrounded with loveliness and beauty, (for never were brighter eyes seen, in this land of song, than sparkled that day on that consecrated ground) I tore myself from the fascination of their charms, and followed the aged veteran, determined, if possible, to learn the cause of his emotion. He was among the last who left the enchanted spot, when, casting his eyes upward, he exclaimed, "Stand thou there, thou noble spire, a lasting monument of our nation's glory, and a terror to every foreign foe! Lay your foundations deep, for the soil on which you stand was moistened by the choicest blood of my country." He tottered under the mingled emotions of his heart, and would have fallen had I not caught his arm; for in his enthusiasm he had raised his hand, and the staff on which he leaned had dropped. I picked it up and presented it to him. He received it with gratitude—and as he walked along, I accompanied him.

"This is a proud day for America," I remarked, "and the excitement will be long felt by those who witnessed the interesting scene."

Looking upon me with surprise, he replied, "A proud day, indeed. I can remember well, when a foreign foe paraded through these streets, and brave-hearted colonists met the points of their bayonets."

"You are weary," said I, "and if you will permit me to convey you to your home, I will order a carriage, and take you there."

"You are near my home," said he, pointing to a neat white house, but a little distance from the road, "and if you will enter my humble dwelling, I will tell you a story which will ever be fresh in my mind, and which this day's scene, old as I am, has rendered vivid in my remembrance."

He was received at the door by an intelligent looking woman, who politely invited me to enter, which I did. Seated in his easy chair, surrounded by myself, Mrs. ——, and two fine lads, who, with their cheeks glowing with health and beauty, had just returned from the all-absorbing monument, he related the following narrative:

"My name is Sedney; my forefathers were among those who were treated with rigor and cruelty during the reign of Elizabeth, Queen of England, and in the commencement of the reign of James, the First, fled from the kingdom to Holland. After remaining there a few years, they sailed for America, and in 1620, arrived in Plymouth, where the first permanent settlement was made in New England. The colony then was small; they landed amid all the perils and privations of a barren shore, and labored under various difficulties in erecting habitations for their wives and children. At the time Gov. Winthrop and others came over, they brought the charter of the colony and founded Boston. My grandfather at that time became a resident of this town; he suffered much on account of the hostilities of the Indians, and lived through those days of terror and oppression which tried the patriot spirits of our fathers. He had but one child, Frederick Sidney, who was the father of three sons, James, Henry, myself, and one daughter. He inherited all the energy of his father, and was one of the bravest men of the colony; he was among the first who rose up against the taxation imposed upon the colonies. The stamp act he deprecated; and helped muffle the bells, when the knell of freedom was tolled in this place.

"He was determined with others to resist the enforcement of British laws, and when the bill was repealed in England, by our bold defender, William Pitt, he assisted in firing the cannon, and aided in all the festivities of joy; was one of those fearless ones, who disguised in their Indian costume, poured the tea into the ocean, and came home rejoicing. My eldest brother, (who was married to one of the most lovely of women,) accompanied him. I can remember well, how my father spake to my mother as he entered, 'Come, Isabel, make me some toast, and bring me some pure cold water; I had rather drink it until I die, than submit to British task masters.' And I can remember how she spread that oaken table with a cloth, white as the pure snow of heaven, and with what pleasure she listened to his relation of that daring attempt, as the tears fell from her eyes, on the head of my young sister, who stood by her side. On the 5th of Sept. 1774, my father was among the delegates, who met in Congress, at Philadelphia. Their session continued eight weeks. Many and long were the speeches there made; theirs was burning eloquence, their patriotism was pure, flowing from hearts firm in the cause of freedom. Their sound reasonings and ardent vindication of their rights, caused many of the British parliament to favor their cause, particularly Mr. Pitt, who spake in the highest terms of the Congress. My eldest brother, James, was a captain in the militia, my brother Henry was a bold, intrepid lieutenant, and I was 18 years of age. Great was the excitement among us. We began to train ourselves to the use of the sword and musket, and were among the 12,000 men who stood ready to march at a moment's warning; determined not to submit, but maintain our rights against the most powerful nation in the world.

"At this time, the Colonists had collected a quantity of provisions and military stores at Concord, which Gen. Gage resolved to destroy. This news spread like electricity, and bells and signal guns gave the alarm.—My father and brother were at the battle of Lexington, and heard Maj. Pitcairn exclaim, 'Disperse, you rebels.' Well I remember when Col. Ethan Allen demanded the surrender of Ticonderoga, and took it without resistance. And why? Because he demanded it in the name of the great JEHOVAH! who fought our battles, and gave us the victory! Yes, the victory!"

Here the old gentleman paused, and, raising his eyes, exclaimed, "O, Liberty! Liberty! how dearly thou wert purchased!—For thee, the brightest flowers were withered that ever bloomed in this western Arcadia. For thee, men fell, whose hearts were firm as thine own mountains. For thee, mothers' cheeks became blanched, and the young, and the lovely, wept over their heart's first love, beneath the moon's pale beams, and mingled their soul's deep symphonies with the breeze of evening. Congress again assembled in May, 1775, when John Hancock was chosen President, and voted that an army of 20,000 men should be raised, under the command of the immortal WASHINGTON. Many a night have we sat in close debate, and many and fervent were the prayers offered under my paternal roof. My brother's wife, as I have before mentioned, was truly lovely, and she was ardently attached to her husband. Often have I seen her twine her affectionate arms around his neck, the tears flowing like rain from her beautiful eyes, and exclaim, 'I love you, James, and I love my country; be faithful to its cause, and when Peace spreads her soft banner over us, may we with our sweet little one rest in calm security beneath its flowing banners.' My mother possessed a true Roman spirit, while her heart was filled with the finest sensibilities of woman. How often have I seen her weep as she wiped the dust from our muskets, and smile through her tears as she gave them to us, saying, 'Never for sake your cause; be firm—be faithful!' The evening preceding the eventful battle on Bunker Hill, we sat around our table, for the last time, together. We gazed uqon each other in silence. My mother spoke not, but her countenance was voluminous with feelings too deep for utterance.—My sister, paler than the mountain lily, looked upon her husband with intense affection, as the tears fell fast on her sleeping babe, which lay cradled on her bosom; she rested her head upon her hand, waiting for the usual blessing to be implored. My father attempted to speak, but could not: the solemnity of death reigned in that peaceful dwelling, broken only by sighs from the heart's deep fountain. At length, my aged grandfather, lifting his trembling hands, and raising his trembling eyes to heaven, prayed that 'God would give us the victory over our enemies, bless us together, bless us when separated, and finally, gather us, an unbroken band in heaven.' It was our last meal, and it was a cheerful one; like the Israelites of old, it was eaten with bitter herbs. The hour of separation had come! My father and brothers were to leave immediately, and commence operations on Breed's Hill, at midnight. We separated amid sobs and groans! As the door closed on those beloved ones, my mother sunk beside my aged sire, and buried her face in his knees; he laid his clasped hands upon her head, and bowed his silvered brow in silence, and incense, pure and holy, ascended from their souls' deep orisons! As I received from the arms of my sister her sleeping babe, her blue eyes opened from her tranquil slumbers amid this scene of anguish, as the light of heaven gleams forth amid the darkness of the gathering tempests. Oh! 'twas a night of thrilling interest, one I shall never cease to remember!" exclaimed the old man with excitement.—"The morning was ushered in by the roar of artillery, and every house-top, hill, and street, was crowded with anxious spectators. I need not tell you how nobly they fought, how repeatedly they vanquished the foe; I need not say how they retreated, overcome by numbers. There the brave Warren fell—and with him—my two brothers!"—

But never were my feelings more strongly excited, and my heart more deeply touched, than while listening to the narrative of the descendant of those who fled from the cruel rage of oppression, and found an asylum—

"Where the star-spangled banner in triumph doth wave,
O'er the land of the free, and the home of the brave!"

SAG HARBOR, L. I., Oct. 24, 1840.

RUNAWAY POND.

This is a name given to a place in the town of Glover, Orleans county, Vt.; not where there is now a pond, but from which, as the name intimates, a pond once ran away. The facts in regard to this spot were published in 1810, but may by many be forgotten. There was a pond of water about three miles in length, and half a mile in breadth, from which issued a small stream running to the south, and mingling in its course with the waters that flow into the Connecticut river. There was another small stream taking its rise a little to the north and west of this pond, the waters of which were discharged to the north, falling into Barton river, and finally finding their way through lake Memphremagog into the St. Lawrence. On this stream there was a mill; and the owner having viewed the make of the ground to the north end or head of the pond, and finding its elevation so small as to oppose but a trifling obstacle to its running in that direction, conceived the idea of turning its course to the north, so as to aid in the operations of his mill. Accordingly on the 4th of July, himself and a number of others, went with spades and shovels and commenced digging. They very soon found that a few inches from the surface there was nothing but quicksand, and the moment the water began to run in that direction, this gave way very rapidly, cutting a channel, and the whole water of the pond soon appeared to run to that point—the banks of the new stream, caving in, were swept on by the flood, so that the party were only able to escape with their lives. The owner of the mill seeing at once that there might be more water than he desired, and that his mill might be in danger, very judiciously made a rapid movement in advance of the water, and arrived just in time to apprise his wife of her danger, and enabled her to escape from the mill which she was attending in her husband's absence. As the flood moved onward, it bore down every thing that opposed its progress, taking along trees, earth, and rocks, and in narrow places in the valley, the moving mass would rise often to the height of fifty or sixty feet and again reaching a broader place would spread out and leave immense masses of timber, stones, and earth, which, after a lapse of 28 years, are still visible.

The beholder, who was not apprised of what had been done, was struck with absolute amazement, as the water, the moving cause, was wholly invisible. He saw trees, of all sizes, and every other substance, which could be accumulated, rolling onward; roaring and crashing and shaking the hills, and leaving perfect desolation in its course—the forest and the morass were both obliterated, the hills were laid low and the valleys were exalted. It swept in this way some 20 miles, the whole distance to lake Memphremagog, where, finding nothing to resist its course, it gradually mingled its placid waters, having erected at every step the most enduring monuments of its resistless power.

The width of the track of this flood was from six or eight rods to near half a mile. When the mighty torrent, rolling onward, stuck the mill, for whose benefit this "letting out of waters" was crushed into atoms, and so completely obliterated that not a vestige has ever been found. There was only here and there a solitary tree left to show that a forest had been there. In one of them a fish was found 20 feet from the ground.

Among the extraordinary and almost incredible exhibitions of the power of this flood, is the fact that a rock was moved about half a mile, the estimated weight of which was fifty tons!

The pond lay between the mountains, occupying the whole space, and on being drained it was found to have been seventy feet in depth. Through the bed of "Runaway Pond," the whole three miles, there is now a road leading to Montpelier. The town of Glover has been greatly benefitted by the opening of this road. A delightful little village now occupies ground that was made by the flood. It may be asked what was the fate of the inhabitants below?—The answer is, that 29 years ago there was not a house and no building except the mill, in the track over which the flood passed. Runaway Pond will long continue an object of much curiosity, and the history of its unceremonious exit will continue to be told in generations yet to come.—*Boston Weekly Magazine.*

A THRILLING STORY.—A thrilling story is going the rounds of the papers, taken from the "Naval and Military Magazine," which, stripped of all embelishment, is to the following purport: On the day of the ever-memorable battle of Waterloo, Captain Walter Leslie's young bride, Helen, with feelings more easily to be imagined than described, took her seat at a window overlooking the field of that dreadful conflict; but being within reach of random shot, she, with the other inmates, retired to a barn as a place of more safety, and there remained in anxious suspense during the whole day. Some time in the night Capt. Bryan was brought to the barn, badly wounded. Helen, with the necessaries which her forebodings had suggested, tenderly dressed young Bryan's wounds, and after his revival, ventured to enquire after her Walter. Bryan's evasive answer but too fatally portended the worst. She begged him to tell her the circumstances, for she knew her husband was dead. Bryan then stated that just before going into action, Capt. Leslie thrust a small Bible into his bosom, charging him that if he fell in action, faithfully to deliver the sacred relic to his beloved Helen. But few moments elapsed before he did fall. After learning from Bryan the spot at which Walter fell, she went alone in the night, lantern in hand, into the field of the dead and dying, amidst the plunging of wounded horses and other frightful sights, in search of the remains of her beloved. On the point of returning, in despair of finding the object of her anxious search among such a mass of carnage, her attention was drawn to an outstreched hand, on which was found the well known ring of her husband, who was partly buried beneath a pile of other bodies. Whilst alone engaged in the release of the object of her affection, two soldiers, sent by Capt. Bryan, came to her assistance, and bore "Acastor's dear remains" to the same room with the wounded Captan. The Surgeon, applying a glass to the lips of Leslie, declared that he yet lived. The shock of joy was too great for the delicate system of Helen; one vacant stare, and she fell lifeless on the floor, several hours being spent in restoring her to sensibility, and the embrace of her fond Walter. The small Bible was presented to Leslie by Helen on their wedding day; neither of them dreaming that the Holy Book was to be the salvation of the Captain's temporal life. The ball aimed at his bosom spent its force in the folds of the Bible, which is now religiously preserved in the family, as a perpetual memorial of that extraordinary Providence.—*Raleigh Register.*

RELIGIOUS.

MARTIN LUTHER'S LAST PRAYER.

Among the impressive memorials of the great German Reformer, Martin Luther, the prayer inserted in his last will and testimony, is equally characteristic and edifying. It is found in Melchior Adam's history, and the translation of it which I now send will be acceptable to all true Protestants.

LUTHER'S DYING PETITION AND TRUST.—"O Lord God, I thank thee that thou wouldst have me to be poor and a beggar upon the earth. *I have no house, land, possession, or money to leave.* Thou hast given me a wife and children. To thee I return them. O! nourish, teach, and save them, as hitherto thou hast me, O Father of the fatherless, and Judge of the widow! O my Heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I thank thee that thou hast revealed thy Son Jesus Christ to me, in whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; and whom the Pope of Rome and all the wicked do persecute and reproach. I pray thee, O Lord Jesus Christ, now receive my soul! My Heavenly Father, although I am taken out of this life, though I must now lay down this body; yet I certainly know that I shall dwell with thee forever, neither can I by any power be plucked out of thine hands. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16; x. 28. The time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me.—II Tim. iv. 6–8. Even so; come Lord Jesus. Amen."

It may not be known to some of your readers that a lineal descendant of the great Reformer Luther is now a citizen of New York; and that his phisiognomy is very much like the family portrait of that dauntless Boanerges, who defied the "*Devil, Pope, and Pagan,*" with his immortal declaration—"Ich stehe hier! Ich kann nicht anders! Gott hif mir!—"*Here I stand! I cannot otherwise act! God help me!* Amen."—This prayer was answered in shouts of victory.—*Religious Intelligencer.*

OUR BEST PRAYERS.—It is possible that those very prayers of ours of which we are most ashamed, are the most pleasing to the Lord, and for that reason, because we *are* ashamed of them. When we are favored with what we call enlargement, we come away tolerably satisfied with ourselves, and think we have done well. A thought of that sort, so contrary to the brokenness and abasement of spirit which becomes a pardoned dependent sinner, may be more justly offensive to the Lord, than all that darkness, confusion, and wandering, which we bewail, but cannot remedy. What is the proper attainment of an advanced and veteran believer, which distinguishes him from a young convert? Is it that he has a greater command of his own thoughts,—that he has at length acquired some kind of sufficiency to maintain a spiritual frame of mind, and to stand proof against surrounding temptations? Or is it not rather that, from what he has seen and felt in the course of his experience, he has acquired a quicker and more abiding sense of his own nothingness, and the desperate deceitfulness and wickedness of his heart, than he could possibly be possessed of at his first setting out; and therefore has made a nearer approach to the character of a broken and contrite spirit, which the Lord speaks of as his peculiar delight?—It seems to me that they are the greatest Christians who are most sensible of their own weakness—are brought most into the spirit of a little child, and to whom, of course, Jesus, in all his characters and offices, is more immediately necessary and precious. When we are thus weak, we are strong. In this way we die to self; and instead of being impatient and uneasy (as we once were,) that we have neither wisdom, strength, nor righteousness of our own, we are glad to be nothing, that Christ may be more illustriously manifested to be All in All. Surely, had I only needed him now and then to help me (as we say) at a dead lift, I could not have felt myself so much indebted to him, as by having found myself unable to take one step, or to think one thought aright, without him from first to last.—*Rev. John Newton's Twenty-five Letters.*

A LEARNED MINISTRY.—The late Rev. John Griffin of England said,

"There cannot be a greater mistake, than to suppose that Christianity has any thing to fear from learning. Thirty years ago, I was afraid that the increase of knowledge would lead to an increase of scepticism; but I have learnt, by more extensive reading and reflection, that all the knowledge we have obtained from astronomy, geography, the manners and customs of the East, languages, and history, has only contributed to establish the truth of the Scriptures.

I feel four times a week preaching to be hard work. I write more, and study my sermons more than I ever did. I feel I must. The people are now, in a measure, instructed. The young people as it were, are now in the prime of life, of fancy, memory, and judgment; and it requires fagging to keep ahead of them.

The ministry of an uneducated preacher is generally partial. He is in danger of being governed by his feelings, more than by an enlightened and comprehensive judgment; and of so admiring one class of doctrines and truths, as, if not to obliterate, yet very much to obscure others equally important. He is in danger of making of undue weight and importance some favorite themes, and he will be liable to despise other ministers and authors who do not take and give the same partial views of subjects. A partial ministry is generally defective."

He complained, in his late years, that "the compression of so much matter into each discourse, as his close previous study and his comprehensiveness of thinking had induced, and then the taxing of the memory to produce its stores in the pulpit, tended to impede the free exercise of the other faculties, and to obstruct that spontaneousness of feeling and address, which is the very life and soul of preaching; that in adding so much to the weight of instruction, he lessened his power of impression. The mass of thought with which the mind was filled, interfered too much with the agility of its movements. The quantity provided was too great for use. "Keep a channel open," he would say to young ministers, "for the current of your feelings, and do not be afraid to let them flow out."

To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply: "The life of a CONSCIENTIOUS clergyman is not easy. I have always considered a clergyman as the Father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

FOR THE FARMER.

THE CORN CROP.

For a great number of years there has not been a finer season for Corn than the past. Every where the eye is greeted with the cheering sight of golden ears, a prospect than which there is none more grateful to the heart of the husbandman, or speaking more conclusively of abundance for man and beast. Some apprehensions were entertained, in a few places, that the corn would suffer from drouth; but we are convinced such instances will be rare. The proportion in which corn suffers from wet and cold, compared with injury from heat and drouth, is as ninety-nine to one hundred. Corn is a plant that without great heat never arrives at maturity, and clouds and rains are invariably productive of low temperature and soft corn. The third week in August, averaged a greater degree of heat than any week since we commenced our tables, and corn ripened with a rapidity that demonstrated how congenial such a temperature was found. Nearly all kinds of corn have ripened here at the north, and the earlier kinds gave ears for roasting and boiling by the time in which they have been generally received from Delaware or Long Island. Unless we are much mistaken, very great yields of this fine grain will be this year reported. The seasons for two or three years have been rather unpropitious to the large eared corns, such as the Dutton and large white; but never have we witnessed finer specimens of corn than the former now exhibits in many fields of this section of the United States. Of all the crops cultivated by the American farmer, there is not a richer looking one than the well cultivated corn-field presents, when during the dry and balmy air of the Indian summer, the husks fall from the ear, and thick standing corn gives the semblance of fields of waiving gold.

Last spring we procured from Gov. HILL, of New-Hampshire, a bushel of the celebrated Brown corn, which is such a deserved favorite in that region, and of which such large crops have been there frequently, within a few years, grown. This corn we divided with two of our farming friends, and we are gratified to state that with all it has fully sustained its high reputation. It is a capital corn and no mistake. Owing to some delay in the transmission, the corn did not reach us until so late a period that many fields planted with the common varieties of corn were fit for the first hoeing. Under these circumstances, the corn had the best chance that could be given at a period too late for any extra preparation. In forty days from planting, some had showed its tassels; in fifty it had silked, and it came forward to maturity with such rapidity, that notwithstanding the lateness of the planting, the corn will be of excellent quality. Our experience the present year has convinced us, had additional proof been required, that there is little use in planting corn on ground not thoroughly manured, or that is not in a good state of dryness and pulverization. Much is depending on the start which corn gets at its first germination. If the ground is rich, dry, and warm, the corn springs quick and vigorous, the roots strike quickly, and it escapes many dangers to which it is exposed, when it germinates slowly, comes up weak and sickly, and appears as if hesitating between life and death.

We have again seen the value of manure from the hog-pen tested in comparison with others, and its superiority is as apparent as heretofore. The man who wastes the manure of his hog-pen, or who does not, by giving them weeds, stable grass, or fresh earth, furnish the means of increaing it as much as possible, is sadly neglectful of his own interest. Attention to this point will materially add to the gains of fattening pigs.

Considered in reference to the whole United States, it will be found that the corn crop is very little, if any, inferior in importance and value, to the wheat crop. It furnishes to New-England a large part of its bread, and the south relies upon it almost wholly. In the former, the culture of wheat is considered too uncertain to be profitable; and in the south the weevil destroys the berry after harvest, or the heat sours flour so quickly, that corn alone can be depended upon for bread. As food for animals, it is unrivalled; and though good pork can be made without corn, every farmer knows that with it, it can be made much quicker, and of a superior quality, than without it. Such a crop, then, of Indian corn as we are favored with the present season, furnishes abundant cause for gratulation in many respects.—*Cultivator.*

ECONOMY.—There is now a rich man in the county of Monroe, N. Y., who was once a poor apprentice-boy at the blacksmith trade. Though he has spent very much time in preaching the gospel freely, and given much for benevolent purposes, he has always succeeded well in his temporal concerns. He once remarked to the writer, "I will tell you how I have succeeded. I never pay a sixpence for any thing which I do not absolutely need, nor purchase that which I can make or provide for myself in a leisure hour. Nor do I ever allow a sixpence to be lost which I can save. For example," said he, "twenty-five years ago I saw a man nail up a small piece of upper leather and rub the flesh side of it smartly with a pewter spoon, and then use it for a razor strop. Ever since, I have found it the best strop for putting an edge upon a razor or a knife, and thus I have saved some one or two dollars. In this or a similar way I save much, which is always on interest."

Now, if all Christians would always study to use strict economy in all things, how much they might save annually to advance the Kingdom of Christ. "Gather up the fragments that nothing be lost," was the direction of the Savior.—*Morning Star.*

ADVERTISEMENTS.

Mortgage Sale.

D[illegible] the payment of [illegible] to be made [illegible] day of August, [illegible] and Mercy R. [illegible] recorded in the [illegible] County in Liber O. of [illegible] is claimed to be [illegible] The premises [illegible] of land owned [illegible] east twenty-six rods to [illegible] twenty-six rods to the [illegible] of said road to [illegible] at public vendue [illegible] 15th day of May [illegible] 1840.

[illegible] Mortgagee.

[illegible] 36m6

Administrator's Sale.

I[illegible] of the Surrogate, I will [illegible] Wednesday, the 23d [illegible] P. M. all [illegible] belonging to the estate of [illegible] De Ruyter, deceased, known [illegible] several lots of [illegible] of De Ruyter, & east of & [illegible] the first [illegible] the second is the [illegible] the West by [illegible] North and South of [illegible] northeast corner of the [illegible] parallel with said [illegible] at the time of [illegible] Nov. 13, 1840.

JOHN MANSON, *Administrator.*

Tailoring Establishment.

S. M. HOUSE,

WOULD respectfully announce to the citizens of De Ruyter, and the surrounding country, that he continues to execute all orders in the line of his profession with the greatest possible despatch, and on the most reasonable terms. Gentlemen wishing a suit of clothes made in a neat and durable manner will find it for their interest to call at the shop in the second story of the building east of S. D. Delley's Store, Albany street, where they can be accommodated on the shortest notice.

☞Cutting done to order.

De Ruyter, June 16, 1840. 15m6

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y

BY

GREENE, BAILEY, & BURDICK.

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Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

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☞Advertisements inserted on the most reasonable terms.

☞All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, DECEMBER 25, 1840. NUMBER 43.

RELIGIOUS.

From the New York Observer.

THE DYING THIEF.

PARAPHRASED FROM THE GERMAN OF THOLUCK.

Is it possible, you may ask—can the last gasping breath of the profligate who is but just able to cry out for mercy—can this ward off the punishment of transgression, and silence the loud cry of guilt to heaven for vengeance? Is it then so, that there are no sins—spots so dark that they cannot be washed away by the solitary tear that falls from the eye of the dying transgressor? Happy then am I in the ways of self-indulgence! Deep will I drink of the cup of pleasure at the brim, of which I have hitherto only moistened my lips. Ardently will I grasp after gold and greatness of which I have sometimes been afraid, lest they should eat my soul as with fire. Blessed thought! that I may have my portion in both worlds—the joys of sin here, and salvation hereafter! Eagerly then will I first grasp this world!—Eagerly will I first pluck the sweet poison-flowers of time, and then, when I have done with these, it will be time enough for the spotless lillies—the unfading flowers of eternity! But stop presuming mortal! you are too fast in thus changing the brightness of heaven which gathers round the dying and penitent thief, into what would make it, to yourself, the lurid reflection of the flames of hell! It is true, indeed, that the gospel teaches that in the very interval of death—between, as it were, its lightning's flash and stroke, there is time to secure salvation. It is true that the Savior declares, *Whosoever* cometh unto me, I will in no wise cast out." And all this, so far from being a wonder, is the very essence and glory of the gospel. It is but the divine teaching of that faith, no matter when exercised, is the sure means of salvation—that it opens the heart to the Redeemer that justifies, and to the Spirit that sanctifies, so that eternal life is sure. And yet in the wide history of the Bible, there is but one recorded case like this—but one death-escape from sin and wrath. There is one that none may despair, and but one, that none may presume. Dare not, then, to build upon it! Like the lottery-chance, it may feed your hopes for a little while, but in the end it will blight them, and ruin you.

"The blind man, who, as he rushes towards the precipice, is suddenly restored to sight, and who with lifted arms and joyful heart springs back with untold thankfulness from the abyss," seizes and overwhelms with tears of rapture the good hand that opened his eyes, and will never let it go. But will you make no distinction between this blind man, and one that knows the precipice is before him, though he may not see precisely where, and who will not receive the kind hand that would open his eyes, but thrust it away in neglect; perhaps in contempt till a more convenient season? And how do you know; blind man that hand will ever come again to you? Do you dream that it will come just when you want it—whenever you may resolve to become penitent—to shed a few tears of sorrow—to try to exercise faith? Ah! blind man! that hand is not in mortal keeping. Its comings and goings are not at human control. Those tears of penitence, the sweetest and holiest of all tears, they do not flow whenever your will may. Have you not heard that God's spirit may be grieved, and that then the heart may be glazed to feeling, and the eyes to tears? Have you not heard of those that abuse the grace of God, that they are given over to hardness of heart, and to a reprobate mind? Believe it, and tremble as you do; believe it, "in the inward life of the sinner to whom God would have given the sighing of repentance and the blessed trust of faith, and he would not receive the gift, to him there will come hours of heedless slumbering," when the breast shall no more sigh, and the eye shall no more weep, and "the hands though they may fold themselves convulsively, shall not be able to extort a prayer." Agonies of conviction, deep as those of crucifixion, may be upon him, but like the thief on the left, he shall not be brought by them to repentence. Wishes may grope through the universe, and find nothing on which to fasten. The anchor of longing desire shall be thrown out, but it shall find no ground beneath the waves on which to fix, even when hope is shipwrecked and the soul is lost! Be not, O! be not deceived. God is not mocked! The Holy Spirit moving you to repentance is a tender spirit. Once driven away, it comes reluctantly, rarely, perhaps never again! Remember it is written of those who do evil that good may come, that even their damnation is just. Beware, then, of delay in the matter of your soul's salvation.—Chase not the fleeting shadows of time, when you know not where you may spend your eternity! Beware of putting off repentance, lest yours be the end and the doom, not of the thief on the right, but of the one on the left.

MASSILON.—Louis XIV. said one day to Massilon, after hearing him preach at Versailles: "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, when ever I hear you, I go away displeased with myself; for I see more of my own character." This has been considered the finest encomium ever bestowed upon a preacher.

Knowledge, you must remember, is the fruit of patient observation and study, not of spontaneous growth.—*Litchfield.*

From the Cincinnati Observer.

REV. MR. WALKER:—At your request I send you an extended account of the Bethel and Sabbath Convention. To prevent wrong impressions, I wish the reader to take special notice of the following particulars:—

1. What I give, is not a *report* of the speeches, but only the leading *opinions* of the speakers expressed in their own words so far as I could recollect them. I am no stenographer, and some of the speakers, Dr. Beecher, for instance, can no more be *reported* than Whitefield's thunder-storm could be *published*.

2. There would often happen a little moving, etc., in the house which prevented my following a speaker through. This was the case with Mr. Mills, who spoke briefly but with much justness and weight.

3. I have taken small pains to write out the observations of those who read reports to the Convention, which reports will be published. This was the case with Dr. Stowe, Powell and Stillman.

4. I have written out the remarks of Mr. Sawyer, Mr. Rankin, and myself, nearly as they were delivered. Because the sentiments uttered in them seemed to me specially important, merely, I suppose, because they corresponded with my own views.

This information was necessary lest the reader should do injustice to the speakers in this Convention, which Dr. Beecher said he regarded as the most important ever held in Cincinnati; and Rev. Mr. Brooke thought it contained more religious influence concentrated, than any he had ever attended in the West. Yours in Christ,

J. BLANCHARD.

BETHEL AND SABBATH CONVENTION.

This Convention met as called in the 1st Presbyterian church in this city, Nov. 19, 1840. A larger number of delegates attended than was anticipated by its friends, from Virginia, Kentucky, Illinois, Indiana, Ohio, Pennsylvania and New York. For particulars as the roll and appointments of officers, committee, etc., see the official report.

While the committee were out, a discussion was had on the general question of Sabbath observance, under a resolution proposed by W. Slocum of Marietta, in favor of establishing a line of Sabbath-keeping boats on the Ohio.

Rev. Mr. Grundy, of Maysville, Ky., observed that the great obstacle in the way of the reform contemplated, was the traveling on that day by professed Christians. He felt deeply on the subject—hoped there would be a free and full expression of views by delegates, and that something efficient would be done.

Rev. Mr. Chamberlin, of Decatur co., Ia., said that the Sabbath was a fundamental institution; that all other valuable institutions must stand or fall with it. That it was not to be concealed that church-members—that even ministers sustaining their standing in presbyteries broke that holy day by traveling when abroad, and were received, and never questioned by their respective churches for the violation, when they arrive at home. A change of public sentiment was imperiously demanded, and must be had if Sabbath desecration ever ceased. Its violators must be *put out of the pale of the church*, or nothing would be done to purpose. For no sin could ever be removed from the community which was tolerated in the church. (Mr. Chamberlin spoke at some length with much warmth.)

Rev. S. Holmes, Agt. Bible Society,—Had understood and doubted not that the hands of the Western clergy had been weakened, by ministers and members of churches traveling on the Sabbath on coming West. He would say, however, that there were many difficult practical questions arose in aiming to keep the Sabbath. That he had himself traveled by steam-boat upon the Sabbath, in passing from Cincinnati to Maysville. The boat being stranded upon a bar, was got off after dark Saturday night—a wilderness was on either bank—that he might have "sat down under a juniper tree if he had gone ashore—but though painfully agitated as to his duty, he kept the boat, and was landed at Maysville on the Sabbath. He made these observations to take off the edge of some observations which might seem a little harsh as they fell from Rev. Mr. Chamberlain.

Rev. S. W. Lynde, Pastor of 9th st. Baptist church,—Was glad to hear the proposition to address ministers. But he thought we ought to be careful *how* we approach them. The minds of many people were not fully instructed on the subject of the Sabbath; and we should be careful not to close their minds against the truth by hasty or intemperate measures. He was struck with an anecdote told him by Judge Holman of Indiana, of a Baptist member with whose use of strong drink the church bore near three years, and at the first church meeting after his reformation, he introduced a resolution to expel all who continued in the use of strong drink! He had reflected much on this anecdote, and thought we might all learn wisdom from it.

Rev. Dyer Burgess, West Union, O.,—Thought that society needed a thorough reformation on the subject of the Sabbath, and it should begin with clergymen. He thought that men with black coats ought, by church discipline to be *compelled* to keep the Sabbath; and that the men with black skins ought to be *permitted* to keep it.

——— Armstrong, Esq., of Ky.,—Hoped they were not to be taunted with negroes in that Convention. Did any one suppose there was a Christian in all the land who compelled his black people to labor on the Sabbath?

Rev. Mr. Sehon, M. E. church, Cincinnati,—Concurred in the sentiments last expressed. He, for one, could not consent to be considered a member of a convention where such subjects were to be lugged in.

Rev. Mr. Johns, Episcopal church, Cincinnati,—Should feel himself constrained to withdraw from the convention if these subjects were forced upon their consideration.

Rev. T. A. Mills, Presbyterian church, Cincinnati,—Said that the law of the Sabbath was not explained and urged on the minds of the people as it ought to be. We had presented it too much as a matter of expediency, and men had neglected to observe it when they thought it *expedient* to do so. We could never accomplish the desired reform till men came to regard the subject as a divinely appointed institution.

Dr. C. E. Stowe, Lane Seminary,—Wondered that those employed on our lines of public conveyance, retained as much intelligence and correct principle as they did; shut out, as by their calling they were, from the means of moral and religious instruction. And what shall become of this land, when there existed no force to compel men to social order, filled, as in process of time it must be, with men who had no chance of enjoying that culture which restrains the selfish and corrupt passions of men. It was a circumstance greatly aggravating, that our public men, by their example and official station gave sanction to the ruinous practice of Sabbath-labor. The stage, running by his house, rested one day in the week, but that day was not the first. The drivers and grooms had no Sabbath.—Petitions, signed by hundreds along the route, and by some of the postmasters, had been sent up to the head of the Department imploring a change in favor of the Sabbath, but they were unnoticed—entirely disregarded.

W. Slocum, Esq., Marietta,—Referring to the observations of Rev. M. Holmes, said, I also have in my life traveled on the Sabbath, but I mention it to my shame. I ought to have stopped and so had that brother. He suffered the same excuse to prevail, (difficulty of going ashore,) and was landed at the place of destination on the Sabbath; but he entered the town feeling very much as he should suppose a man would, if he had a stolen sheep on his back. It seemed as if every inhabitant of the place were gazing on him. No one who ever suffered as he did would do the like again. On the contrary, he had kept the Sabbath at the apparent hazard of being delayed on his journey three weeks, but always found and fully believed that the Lord would so order in his providence, that none should suffer by resting on that holy day.

Mr. Greene, Esq., Cincinnati,—Thought the Convention had misapprehended the true point of the Sabbath question—they had overlooked the main question, and were discussing unimportant details. He did not think it important whether a steam-boat traveled on that day. He could keep the Sabbath as well while the steam was on the boat as when off, and the boat was lying still. The boats in his opinion never could or would be stopped. He would recommend that Sabbath worship should be set up on every boat—that the engineers and firemen should ply their tasks, turn about, and each of them get a little of the preaching. That this class of persons were generally so corrupt, that it was useless for the boat to lie by to give them a Sabbath, as they would likely spend it at cards, &c.—But the attempt was impracticable. It was of no manner of use to think of stopping a boat on the Ohio.

Dr. Beecher replied,—No wonder the gentleman said he felt like a stranger. He *was* a stranger to the sentiments and feelings of members of that Convention, or he never could have uttered such opinions in their hearing. He was amazed that the gentleman should talk of the impracticability of stopping these Sabbath-desecrating conveyances, and yet propose to set up preaching on every steam-boat all over the West and the world. How would the multitudes upon multitudes which the future increase of our country's products and manufactories would turn into the carrying trade—how would the thousands upon thousands on the water, and on the shore, dragging their goods to and from the boat; how were all these to be taught the word of life, or instructed in the civil duties of law-abiding men? We had no power, nor did we desire it, to compel a steam-boat to stop. But the power of principle must do it, or we might as well employ a million of grave diggers to bury our nation's hopes, as the army of laborers on our lines of public conveyance, exiled from the conservative influence of the Sabbath, and the knowledge of the Word of God.

Evening Session.

Rev. J. Blanchard,—Thought there were but two questions presented by the subject in debate. 1. Does God require the keeping of a Sabbath? 2. What acts and practices are consistent, and what inconsistent with Sabbath-keeping?

There is no question of expediency and inexpediency, convenience and inconvenience to be settled, nor even of practicability and impracticability. The committee ought to use special care to keep these points in view. If they recommend the Sabbath chiefly because of its promised advantages or threatened disadvantages, every man will judge of his own convenience and profit. What if Sabbath-breaking *will* destroy this country?—What cares the bankrupt speculator for *country* if he must be a pauper in it? No. He wishes to replace the ten thousand dollars he has lost, and nothing will keep him from violating the Sabbath in his business, but the fear of offending God. Let us, then, receive those principles of truth by which God will compel human interests to revolve in their orbits where he designs they shall move. Let us take those doctrines which will shape human society after the model approved by God, and cry, "O earth, earth, earth! Hear ye the word of the Lord!" And men will hear, and the cap-stone of our temporal and eternal salvation from all sin shall speedily be brought forth with shouting.

Rev. Mr. Gillett here addressed the Convention to a resolution which he offered.—He was followed by Rev. Mr. Howell, Chamberlin, Wood, but the reporter was necessarily absent. When I returned, there was some discussion upon the propriety of a minister of the Gospel continuing upon a Sabbath-breaking boat, for the purpose of preaching to those on board, in which Messrs. Gillett, Powell, Beecher and Shipman took part; when,

Rev. C. Cook, Editor of the Pittsburgh Christian Advocate, said he thought it important that in relation to this subject just principles should be established. We should ascertain the right ground, and then maintain our position, kindly, yet firmly.—For himself, he believed that the silent influence of a minister of Christ leaving the boat on the Sabbath, in obedience to the command of God, would have a better influence upon the minds of the crew and passengers, than any sermon he might preach, should he remain on board.

Rev. Mr. Powell introduced a resolution, purporting that the success of Western Bethel effort was encouraging as to further and enlarged efforts; which he sustained by many important and interesting facts.

Our efforts, he observed, are only incipient. The boatman leaves, perhaps in early life, his home. He may travel *twenty thousand miles* on the Western waters and find but one Bethel inviting him to Sabbath rest and Sabbath worship. That station was here at Cincinnati.

(Mr. Powell continued for some time advancing the most important and convincing facts and arguments which will doubtless appear in the printed reports adopted by the Convention.) Adjourned.

WORLD WITHOUT END.

"World without end!" Children, did you ever consider the meaning of these words? Many of you hear them, over and over again, every Sunday; but there are few, perhaps, who try to understand them, or give to them a moment's serious thought.

"World without end!" Not the world in which we are living now, for the Bible tells us that it shall be destroyed in the great and terrible day of judgment: it is the world to come, the life that is after death, which shall last for ever and ever.

To the young, it seems a very long period when they look forward to ten or twenty years; while the old, who have experienced the rapid flight of time, will say that twenty years have passed over them like a dream. But neither young nor old can calculate the duration of eternity. The mind is lost in thinking of the thousands and thousands of years that will roll on, and yet when they are gone, eternity will be only just beginning; and tens of thousands and tens of millions will follow, but still eternity will be the same. It is from everlasting to everlasting, world without end!

Reader, through all those long, long years, and through ages after them, which you cannot count, your souls must live, either in a state of perfect bliss, or of hopeless, endless woe. For which are you now preparing? Have you been to Christ for the pardon of your sins? Do you pray for his Holy Spirit to change your heart, and make you a child of God? If not, your soul is in exceeding danger, for there is no other way by which you can be saved. Then seek the Savior without delay: for this life will soon be over, and unless you join God's people here, you will not hereafter be admitted into the happy number who shall surround his throne in heaven, there to unite in the song of praise and glory to the Lamb, world without end, for ever and ever.—*London Child's Companion.*

LOVE TO MOTHERS.

CHRIST LOVED HIS MOTHER.—The last thing I have to say about the character of Jesus Christ is, he loved his mother. The Savior was nailed to the cross; the whole weight of his body was suspended from his lacerated limbs; and here he had to hang, hour after hour, till life actually sunk under the power of suffering; but even here he did not forget his mother. He gave, in the most touching manner possible, his dearest friend a charge to be kind to her, to protect her, to take care of her as long as she should live. He did this, however, almost by a word; for under such circumstances it was torture to speak. "BEHOLD THY MOTHER." That was all; but it was enough. Now let me ask each one of my readers, whether young or old, who has a mother still in life, as you shut this book at the close of this paper, to go and devise some act of kindness and affection for her in imitation of the dying example which the Savior set us. Do something to cheer and comfort her; even if it is no very substantial act of kindness, it will bring gladness to her heart, as a memorial of your kindness and affection.—*Abbott.*

THE LOVE OF GOD.

History tells us, that Augustus, having twice witnessed the ingratitude of one of his subjects, softened him when a captive rebel, and changed him into a friend by a third time bestowing peculiar favors on him. Thus the emperor's treacherous friend was soon won to him; but man is not so soon won to God. The father has manifested forbearance; has uttered in his word entreaties and invitations; has borne with provocations, ingratitude, and insult; and yet is forgiving. To complete all, he gave his best beloved, the "brightness of his glory, and the express image of his person." He sent his Son; and thus, as it were, by one gift exhausted the treasurers of infinite benevolence: for further displaying love how could even God advance! The strange and matchless love thus manifested, he manifested also in the design he contemplated. He gave his only-begotten Son, that *whosoever believeth in him should not perish but have eternal life.* He would have manifested love, if he had consigned a world of rebels to non-existence; if when indignation and wrath had been merited, he had permitted the sinner to forget his guilt and its punishments in everlasting nothingness, and rendered death, what infidels would like it to be, an eternal sleep. But such was the father's love, he would, through the death of his Beloved, give life. And not a life like Adam's, lengthened to almost ten centuries, or ten thousand times as long, but eternal life: and delighting in the happiness of the pardoned rebels that becomes partakers of his salvation, he calls them to his eternal glory by Christ Jesus, and will bless them with eternal freedom from sorrows and from sins. O wonderful love of God! and wonderful wickedness of infatuated man, that slights and disregards such patient and unbounded love!

SURRENDER OF THE SOUL TO GOD.

Faith rolls the soul over on God, ventures into his hand, and rests satisfied concerning it, being there. And there is no way but this to be quiet within, to be impregnable and immoveable in all assaults, and fixed in all changes believing in his free love. Therefore, be persuaded to resolve on this, not doubting whether I shall believe or not. Shall I think He will suffer me to lay my soul upon him to keep so unworthy, so guilty a soul? Were it not presumption? Oh, what sayest thou? Why dost thou dishonor him, and disquiet thyself? If thou hast a purpose to walk in any way of wickedness, indeed thou art not for him; yea, thou comest not near him to give him thy soul. But wouldst thou have it delivered from sin rather than from trouble? yea, rather than from hell? Is that the chief safety thou seekest, to be kept from iniquity, from thine own iniquity, thy beloved sins? Dost thou desire to dwell in him, and walk with him? Then whatsoever be thy guiltiness and unworthiness, come forward and give him thy soul to keep. If he should seem to refuse it, press it on him. If he stretch not forth his hand, lay it down at his feet, and leave it there, and resolve not to take it back. Say, Lord, thou hast made these souls: thou callest for them again to be committed to thee: here is one. It is unworthy, but what soul is not so? It is most unworthy, but therein will the riches of thy graces appear most in receiving it. And thus leave it with him, and know he will make thee a good account of it. So should you lose goods, or credit, or friends, or life itself, it imports not; the main concern is surer if so be thy soul is out of hazard. "I suffer these things for the Gospel," says the apostle; "nevertheless I am not ashamed"—Why?—"for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—*Leighton.*

PLEASING GOD IN THE CLOSET.—Whenever we feel a want of secret prayer, or a reluctance to engage in it, we ought to ask ourselves at once, How should we like God to become reluctant to hear our prayers, or the Intercessor to grow weary of presenting them before the throne? And if this question do not bring us to our senses at once, and thus send us willingly to our closet, we ought to follow it up by asking, What should we think—feel—do—were the Father to shut his ears on our prayers, the Son to exclude them from the golden censer of his incense, and the Spirit to withhold all his help in future? The bare idea is horrible! And were such a dread reality possible in our own case, how should we pray to be allowed to resume and continue the habit and spirit of secret prayer! How should we agonize in terror and suspense, until we felt again the Holy Spirit helping our infirmities, and pouring out on us the grace of supplication.—*Christian Library.*

"BE YE WARMED AND FILLED."—A missionary writes: "I shall venture to make a draft for the first six months in a few days. I am greatly in need of some funds. My *whole receipts* this year, up to the present time, of every kind, have not amounted to fifty dollars. The consequence is, I am getting very much in debt, after planning every way I can think of to avoid it. The regular meetings of our Presbytery and Synod, take place now in a few days, but I shall be compelled to remain at home, because I have not decent clothes. I have not a coat in the world, but is either patched or in need of it. I have nothing to buy new clothes with. I could go in debt for them, but whether I ever should be able to pay for them is uncertain. It is with painful emotions I make this statement; but I must make it to you privately, as a friend. If your society cannot aid me I must go elsewhere, or do something by which to get a living. I have no charge to make against my congregation; were they able to support me they would willingly do it; but they are not."—*Home Miss.*

GOD PROVIDES FOR CHILDREN.—A friend once said to the Rev. Moses Brown, "Sir, you have as many children as the patriarch Jacob." "True," answered the good old divine, "and I have also Jacob's God to provide for them."

FOR THE MINISTER.

From the Cincinnati Observer.

"Thy watchmen—shall see eye to eye."—Isa. lii. 8.

Gospel ministers are watchmen placed on the walls of Zion, and the time will come when they will be so numerous as to be able to see eye to eye; that is, they will be placed so closely together, that they will see from station to station. They will be able to watch over the territory committed to their care, so entirely, that no enemy will be able to enter in to disturb the peace of Zion. All the violent and wicked classes of men, of which ravenous beasts of prey are fit emblems, shall be tamed and rendered harmless by the word and spirit of God. Isa. xi. 6, 9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Such will be the result of multiplying faithful ministers until they become so numerous as to be able to attend to every soul, and instruct every human being in the knowledge of God. The spirit will be poured out for the conversion of the whole world, and then shall the kingdoms of this world become the kingdoms of our Lord and of his Christ."

This happy state of things is not to be accomplished by miraculous interposition; but by ordinary effort. Pious young men of sufficient talent must resign all worldly prospects, & devote themselves to the work of the ministry. They must cease to waste their time in useless studies, and apply themselves with diligence to those branches necessary to qualify them for preaching the Gospel. None should enter the work but those who are willing to forsake [illegible] for Christ's sake. They [illegible] honor, wealth or ease, are not [illegible] ministers of Christ. [illegible] Lord of glory became poor for our sakes, [illegible] the cross and despised the shame, and surely, we ought to be willing to be poor and despised for his sake. Let pious young men imitate his holy and lowly example, and enter the ministry expecting to endure incessant labor and poverty in preaching the Gospel to the poor. A poverty-enduring ministry is indispensable to the conversion of the world. All pious young men of competent talents should feel it their duty to consecrate themselves to the work of the ministry. The pressing need of ministers is a call of Providence upon all who are capable to enter into the sacred office, and labor to build up the Savior's kingdom. Let this call be obeyed and every land shall be so closely planted with faithful ministers, that every human being shall be taught the way of life, and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him.

THE DEFENSE OF TRUTH.—On every conflict of principle, it is at the line of demarkation that the battle must be fought, and that the battle is terminated. Should the charm and the sacredness be broken, by which the margin of an else inviolable territory is guarded, the whole length and breadth of the sanctuary lie open to spoliation; and unless the assault be repelled at the breach, all the goodliness within may at once be trodden under foot of the invaders. What is true of nations in the gladiatorship of arms, is true of principles in the gladiatorship of argument. Should a hostile army plant one footstep within the landmarks of a kingdom, this is enough to arouse a sensitive and high-minded people in vengeance on the aggressors; and that, though no part of the country is seized upon, but the boundary is passed. And so in the controversy before us. It is the part of Christians to rise like a wall of fire around the integrity and inspiration of Scripture; and to hold them as intact and inviolable, as if a rampart were thrown around them, whose foundations are on earth, and whose battlements are in heaven. It is this tampering with limits that destroys and defaces every thing; and therefore it is precisely when the limit is broken, that the alarm should be sounded. If the battle-cry is to be lifted at all, it should be lifted at the outset; and so on the first mingling, by however so slight an infusion, of things human with things divine, all the friends of the Bible should join heart and hand against so foul and fearful a desecration.

The seraphim need no law to guide their fervor, and attune their songs; but we require "line upon line, precept upon precept." And our Lord and Master has defined and established the method of secret prayer.—*Rev. W. Hamilton.*

HUMILITY.—Lowliness of mind is a flower that grows not in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus. Matt. xi. 29.—*Boston.*

Quick believers need broad shoulders.

THE REGISTER.

De Ruyter, December 23, 1840.

NEW YEAR'S SERMON.

Proper employment for the MERRY, is selected as the theme of a discourse, which, by leave of Providence, will be pronounced in the house of worship belonging to the "De Ruyter Religious Society," (usually called the Presbyterian house,) on the first day of the week, 11 o'clock, A. M., Jan. 3d, 1841.

J. R. JOHNSON.

De Ruyter, Dec. 16, 1840.

CHRISTMAS SERMON.

There will by divine permission be a discourse delivered by Rev. J. R. Johnson, on Christmas eve, 24th inst., in the Seventh-day Baptist Meeting House. Service to commence at half past 6 o'clock. A general invitation is given to the community to attend.

ORDINATION.

The Baptist church of Christ in De Ruyter, have unanimously resolved to call Bro. J. B. Pixley to ordination as Pastor of said church, and have named Wednesday, the sixth day of January, 1841, as the day on which to have him examined publicly, and set apart, if thought proper, to the work of the gospel ministry, at their meeting house in this village.

By order of the church,

Dec. 19, 1840.

James C. Fuller, late a delegate to the World's Convention, London, (Eng.,) is expected to be in this village on the evening of the 30th inst., and proposes to lay before this community a succint statement of the doings of that body.

The following is from the Baptist Advocate, and alludes to an article copied into the Register last week from the New York Evangelist. As we published the article from that paper, we insert this as a matter of justice. There are a number of points in the article which we think exceptionable, but as we expect an answer to our article from the editor of the Advocate next week, we forbear making any comment on this at present. Should he fail to adduce satisfactory proof of the correctness of his views on those points when he shall notice our article, we may, in a future number, take some further notice of this.

THE LORD'S DAY.—The question proposed to us upon the present obligation of the fourth commandment, and our prompt reply, have, as we anticipated, given rise to various remarks. A correspondent of the Evangelist, alluding to our words, even ventures to assert, "Were I to enter upon such a path, I should not know how to stop short of Brownson's doctrines regarding religion."

We had supposed that the numerous instances, in which we incidentally expressed our views on this subject, in the review of books, would preclude the necessity of a specific article. But those, who seek occasion to censure, will find it, and will not always find the answer or refutation of their censure. It is sometimes necessary, as upon the present occasion, to place it directly in their way. We, therefore, here repeat, without the accompanying arguments, the sentiments on this subject, which have been scattered over different pages of the Advocate. The obligation to keep most religiously and reverently one day in seven, we not only admit, but most cordially cherish, and have frequently sustained in argument both by tongue and pen. The command to keep the seventh day, which we understand to be the fourth commandment, we do not think obligatory, because the apostles observed the first, and we are bound to imitate their example. We see, as we have elsewhere observed, in our Lord's resurrection on the first day, and his entering into rest, and in other associations connected with it, numerous and most delightful reasons, why that day should be sacredly observed by his followers.

The arguments, by which some identify the Jewish Sabbath, and the Lord's day or Christian Sabbath, never produced conviction in our mind; nor have we ever been urgent, as some reasoners upon the subject, to identify the latter with the day set apart at the creation. Yet we never troubled ourself to dispute with those who entertained either opinion, because almost all of them came to the same result with us, though by different roads, namely: that the first day of the week is to be exclusively devoted to religious purposes; that on that day, we are not at liberty to engage in any merely secular employment whatsoever.—Moreover, we have frequently remarked, that, when this day is not so kept, religion languishes or entirely dies. As to the *weight* of obligation, we suppose that the Christian requires only to know what is his duty, and that his neglect of this, is sin. We see no reason why the man who thinks himself bound to observe the first day of the week, should not feel as deep compunctions in violating it, as the Jew could possibly feel in violating his Sabbath. It is not said in the ten commandments, that a man shall not have two wives, nor is the reasoning which deduces the prohibition from Scripture, so clear to our mind by half as the obligation to keep the first day of the week; yet we can never hesitate to denounce bigamy, nor do we regard it as a less sin, than if it had been particularized on the tables of stone.

But these views do not, in our estimation, relax or diminish the obligation to observe the first day of the week: they rather enhance it. Although we dissent from the identity of the original Sabbath and the Jewish Sabbath with the Lord's day, still by citing the examples of the Old Testament dispensations, we can and do prove the importance attached by our Maker to the observance of *one day in seven.* Nay we go farther, and employ the argument of Paul to the Hebrews, and comparing the laws given by Moses with the gospel dispensation of Christ, show the increased iniquity of those who despise or neglect any part of the latter.

Winter has come upon us in earnest. The snow is about fifteen inches deep, and sleighing fine.

THE SECRET DISCLOSED—AWFUL MURDER.—The public mind is at length relieved of anxiety and doubt respecting the disappearance of Mr. Suydam, President of the Farmers' and Mechanics' Bank, New Brunswick, mentioned in our last. Circumstances transpired which fixed suspicion on a Mr. Peter Robinson, a house carpenter in that city; a search was instituted, and the body of Mr. Suydam was found buried in the cellar of said Robinson's house, bearing marks of inhuman violence. The deceased is supposed to have been drawn to the house of Robinson for the purpose of receiving a payment on a mortgage held against the prisoner, and it is thought he received the fatal blow which broke his skull, while computing the interest on the obligation. Robinson, previous to his arrest, had stated that he had paid the mortgage and that he did not present it to the Clerk, for fear of being suspected of the murder of Suydam. He was observed to have an unusual amount of money in possession; had left the watch of the deceased in pledge at Newark, and had been to New York since the murder was committed, and purchased lumber. No doubt exists of his guilt. He was fully committed, as was also his wife and brother, under suspicion that they were participators in the awful deed. Great excitement prevailed in New Brunswick respecting the murder. The N. Y. Spector mentions, as an extraordinary coincidence, that Mr. Suydam was married to his first wife on a thanksgiving day—that he buried her on a thanksgiving day—and was murdered on a thanksgiving day. The sum for which he appears to have been murdered, was only sixty dollars.

A request has been made for a council to inquire into the expediency of the organization of a Seventh-day Baptist church in Watson, Lewis county, N. Y. One of the ministers to whom that request has been sent, will be there, by divine permission, in the former part of the month of January.

CHRISTIAN INDEX.—The senior editor and proprietor of this paper Mr. Mercer, has generously given the Baptist Convention of the State of Georgia, the office of the Index, with all the furniture and a new set of types never yet used. It is hereafter to be published at Penfield, Ga., and will be edited by Rev. W. H. Stokes, under the supervision of a Publishing Committee. The first number of the next volume will be issued on the 31st of the present month.

THE FRIEND OF MAN.—The publication of this paper has been temporarily suspended.

THE AMERICAN CITIZEN, published at Perry, Genesee co., N. Y., and devoted to the cause of Temperance, Human Rights, the Interests of Agriculture, Commerce, and the News of the day, is to be enlarged to the size of the Albany Argus, and published simultaneously in the city of Rochester and Perry, on entire new type, and superior paper. The "Citizen" has been a very valuable paper heretofore, and always welcome to our table; but, with its present facilities and prospects, we anticipate that its sphere of usefulness will be greatly enlarged. We wish the publishers all that success which their intelligence, industry, and enterprise so richly deserve. We regret that we have not room for the insertion of their Prospectus. Terms, $2 a year, in advance. The "Citizen" can be examined at this office by those wishing to subscribe.

THE REVIVAL IN PINCKNEY, Lewis co., still continues. Br. William Greene baptized fourteen there about two weeks since. He writes that a number have lately commenced keeping the Sabbath of the fourth commandment there, and he thinks more will soon unite with the church.

REVIVAL IN SCOTT.—Br. Bailey who has spent the last few days at Scott, informs us that a very good state of religious feeling exists in the Seventh-day Baptist church in the above place, and that at a meeting recently held there a large number manifested a deep anxiety for the salvation of their souls. The instrumentality of Bro. Alexander Campbell has been blest in producing the above result.

The following is an outline of a discourse delivered on Thanksgiving-day, in this village, by the Rev. J. R. Johnson. We are aware that it would have been more interesting, could the extemporaneous remarks which were interspersed through the whole been inserted. As it is, we think it worth preserving, and having been permitted, at our request, to give it to our readers, we do so in the hope that it may be profitable to those who may read it, as it certainly was to those who heard it.—[EDS. REG.

PS. cxxxvi: 26. O give thanks unto the God of Heaven: for his mercy endureth forever.

The Psalms abound with praises to God. It was David's delight to offer songs of thanksgiving. In such employment his heart grew warm, and the strongest emotions of his soul were kindled into an ecstacy of holy joy. The text calls upon us to give thanks unto the God of Heaven, because his mercy endureth forever. In this Psalm the command is expressed or implied by numerous repetitions, and it is urged upon our attention by the same cogent and affecting reason, twenty-six times repeated—"*His mercy endureth forever.*"

By the ever-during mercies of Jehovah, we are required to raise to him this day our tribute of gratitude. If we perform this duty in accordance with the spirit of the sweet Pslamist of Israel, we shall manifest a holy veneration for the character of God, and with a deep sense of our dependance upon him, and obligations to him, we shall feel that he is the "God of Heaven."

In this fallen world, filled with iniquity, transgression, and rebellion, and sending forth in complaining sighs and impatient murmurs, its base ingratitude to God—it is cheering to behold even *one* of the human family rejoicing to pay a thank-offering to Him from whom cometh down every good and perfect gift.

This satisfaction is greatly augmented, when we behold as on the present occasion, a *congregation* devoutly performing this duty. The remarks which I shall offer on this occasion, will be arranged under the three following divisions:—

I. Publicly to render thanks unto God is *proper*.

II. It is an indispensable *duty*.

III. It is USEFUL to observe designated days of public thanksgiving.

I. Publicly to render thanks unto God is PROPER.

We know that there is propriety in making public confession before God, in view of our sinfulness as a class of beings who are the subjects of his holy government. Reason teaches that there is equal propriety in rendering public thanks unto Him who causeth his sun to rise on the evil and on the good, and who sendeth rain on the just and on the unjust. If, as communities, we participate in common blessings, is it not *proper* that in the capacity of communities we should unite in giving thanks?

II. Publicly to render thanks unto God is our *indispensable duty*.

The Bible settles this question. Look at some of its testimony:—And let them sacrifice the sacrifices of thanksgiving, and declare his works with praise. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. In Neh. xi. 17, we are informed that "the son of Asalph, was the principal to begin the thanksgiving in prayer." When the Ark was returned to the camp of Israel; a day of thanksgiving was observed. And David appointed certain Levites to minister before the Ark of the Lord, and to record, and to *thank* and praise the Lord God of Israel.

(See 2 Chron. xvi. ch.) Then on that day David delivered first this psalm, to thank the Lord, into the hands of Asalph and his brethren. This psalm is composed of extracts from several psalms. How powerfully its energetic appeals move us to join in *public* thanksgiving:—Give thanks unto the Lord, call upon his name, *make known his deeds among the people.* Sing unto him, sing psalms unto him, talk ye to all of his wonderous works. Glory ye in his holy name. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name. In the 34th verse of this psalm as it stands recorded in the 16th of 2 Chron. we find the sentiments of the text, expressed in almost its identical words. O give thanks unto the Lord, for he is good: for his mercy endureth forever.

III. It is USEFUL to observe designated days of public thanksgiving.

If to render thanks unto God publicly is proper, if it is our indispensable duty, we may expect that it will be useful to observe such days as are specifically designated for this purpose.

To illustrate the utility of such observance, permit me to suggest,

1. It cherishes the memory of our ancestors, and enhances the value of our national character. It is impossible to observe such a designated day without remembering the Pilgrim fathers. The mind naturally reverts to those days of thanksgiving and praise, in which they participated.

When thus employed, how can we avoid reflecting, what a debt of gratitude we owe those ancestors for their example, and for the foundations which they laid for our civil and religious liberty? Blessings on the memory of such men! That the value of our national character will be enhanced by cherishing the memory of such valued men, no patriot or christian can doubt. National observances exert a powerful influence in forming and perpetuating national character. The public celebrations of heathen nations rivet and perpetuate their superstitious dogmas and practices. Ask our missionaries, and they will furnish us with abundant and powerful evidence of this fact. The appropriate and public commemoration-days of christian nations, exert their happy influence on national character. We cannot too highly estimate the amount of right influence, which the annual observance of a day of public thanksgiving by the American people, will bestow upon American character to the latest generation. [On this idea the speaker freely enlarged by extemporaneous remarks.—Ed.

2. Assembling on occasions like this will refine the sensibilities of our nature, and strengthen the bonds of friendship.

Our bonds of union are cemented while we come as children of our common Father, to thank him for paternal gifts. We are liable to become entrameled by narrow, selfish feelings; uniting in public thanksgiving is adapted to banish those feelings. In such exercises the heart glows with benevolence toward all our fellow creatures. If neighbors and fellow-townsmen meet for public thanksgiving with a right spirit, sectional jealousies, party animosities, local prejudices, and evil surmising, will sink, where they ought to sink, into oblivion.

3. Such occasions give proper expression to our sympathetic emotions. The emotions of sympathetic gratitude are of great price.

4. Occasions like this remind us of our dependence on God, and increase our gratitude to him.

5. They prepare us the more highly to appreciate our blessings.

6. They aid to increase our interest in behalf of the destitute, and the afflicted.—As, in the midst of the congregation assembled for that very purpose, we thank the Lord for food, raiment, shelter, reason, education, LIBERTY and the GOSPEL, our hearts go out after those who enjoy not these favors. When the chief magistrate of the State of New York, in his late excellent Proclamation for thanksgiving, recommended to the people of this favored state—"To gather themselves together in their solemn assemblies, to render to our Heavenly Father the homage of hearts softened and warmed by his unbounded goodness"—his Excellency most happily added, "To commit to his tender care the poor, the neglected, AND THE OPPRESSED."

This is truly a suitable occasion on which we may commit to the tender care of our Heavenly Father, the more than two millions of oppressed—*enslaved Americans*, who now groan under cruel bondage, while we rejoice in the blessings of liberty. To *thy* "tender care," Father in Heaven: *do we commit them!*

7. If we rightly observe designated days of public thanksgiving, we may through Christ, procure the continuance of favors, and the supply of others which we need.

"In every thing by prayer and supplication with *thanksgiving*, let your requests be made known unto God"—do thus as individuals, as families, and as congregations, and your daily bread shall be granted you, with the daily benediction of the Giver.

I cannot allow myself to close this discourse, without annexing a few thoughts which the subject and the occasion suggest to us.

1. It is a matter of joyful congratulation, that the practice of annually observing a day of public thanksgiving is gaining favor among the people of the United States. One source of this extended feeling may be, New-England emigration. But whatever are its causes the knowledge of that fact cheers us.

2. Let us inquire—Do not many affecting reminiscences crowd upon our mind at this hour? To those of us who came from the New-England states, the remembrance of the thanksgiving days of our childhood and youth, is overpowering.

Where are those beloved ancestors of ours around whose generous tables we gathered to partake of the 'thanksgiving supper,' after we had been instructed by our venerable pastor's thanksgiving sermon? Ah! that endeared circle of relatives hath been thinned by the shafts of death! Some of those loved ones have gone to join thanksgiving anthems in Heaven.

3. A word to the students may naturally be expected.*

We are happy to meet *you* here to-day. Be thankful unto God for the blessings of education which you enjoy. * * * *

4. Numerous and rich are the blessings for which we ought to render thanks to-day. [Many blessings were here familiarly noticed.-Ed.] Especially—that as a village we were saved from the continued ravages of that distressing sickness among our juvenile population which, for a season, afflicted us last spring. Amid the judgments of God, his mercies appeared the more conspicuous. As we look back upon that scene of distress, let our songs of praise ascend unto the Lord, for the blessings of health that now pervade this community.

In view of this and manifold mercies, let our inquiry be—"What shall I render unto the Lord for *all* his benefits toward me?" Let our response be—"I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." "I will offer the sacrifices of *thanksgiving*, and will call upon the name of the Lord. *I will pay my vows unto the Lord now in the presence of all his people.*" * * * *

Well—we must separate.

"Let past ingratitude
Provoke our weeping eyes,
And hourly, as new mercies fall,
Let hourly *thanks* arise."

"Giving *thanks always* for all things, unto God and the Father, in the name of our Lord Jesus Christ."

In our thanksgiving songs let our chorus be—"*Thanks be unto God for his unspeakable gift.*"

"O that men *would* praise the Lord for his goodness, and for his wonderful works to the children of men!

"O give thanks unto the Lord: for he is good: for his mercy endureth forever. O give thanks unto the God of gods: for his mercy endureth forever.

"O give thanks unto the Lord of lords: for his mercy endureth forever.

"To him who alone doeth great wonders, who by his wisdom made the heavens, and stretched out the earth above the waters: to him that made great lights, the sun to rule by day, and the moon and stars to rule by night—

"Who smote Egypt in their first born, and brought out Israel from among them, with a strong hand, and with a stretched out arm—

"To him who divided the Red Sea into parts, and made Israel to pass through the midst of it, but overthrew Pharaoh and his hosts—

"To him who led his people through the wilderness—smote great kings—slew famous kings—Sihon, king of the Amonites, Og, king of Bashan—and gave their land for an heritage, even an heritage unto Israel his servant: for his mercy endureth forever—

"Who remembered us in our low state, and hath redeemed us from all our enemies: for his mercy endureth forever.

"Who giveth food to all flesh: for his mercy endureth forever.

"O give thanks unto the God of Heaven: *for his mercy endureth forever.*" *Amen.*

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*This alludes to the students of the De Ruyter Institute who were in attendance, the [illegible] adjourned for the purpose of [illegible] and attending Divine Service.

For the Register.

My dear Uncle.—You have doubtless read the correspondence which my note to you respecting the Cotillon parties and your answer have elicited. I did not think at the time that so much would grow out of that affair, but since it is so, I wish to give you a short history of the exercise of my mind on that subject and the influence of your letter in making my decision respecting the course I am to pursue in regard to the parties in our village. Before writing my first note, I had not consulted any of my friends on the subject, though it was my intention to have asked uncle Perry's advice while on my last visit there, and I had arranged it in my mind so that I thought I could converse with him (the oldest of my uncles) without embarrassment; but the delicacy of the subject, the immense political excitement and the great interest of the whole family to hear cousin Palemon's account of southern affairs who has spent a number of years in G——, as a teacher, and had then just returned (I am happy to say that his views respecting slavery have undergone no change during his residence at the south, except that his detestation of the system has increased) together with my own fears that it would be wrong and the firm yet benign expression of uncle Perry's countenance, which seemed to convey as effectual reproof as though he had wholly anticipated me. These considerations prevented me from fulfilling my design. I thought of the influence my decision might have on my future prospects, but I confess while among such kind friends who felt so intensely for my welfare, and when the prayers of my deceased parents for my salvation from sin and wo were brought afresh to my mind, I formed what I then thought an unalterable resolution to return to the gentleman who had solicited my company at the parties a negative answer. But how unstable are the purposes which mortals form in their own strength! A few evenings afterwards, while at a social party at Gen. H.'s, the conversation turning on Cotillon Parties, several expressed their approbation of such amusements, and Mr. B., and the accomplished Miss D., from W——, observed that the soirees and balls in their city were attended by members of churches of several denominations, and no notice was taken of it. Knowing that I had been invited to attend the parties in our village, and observing that I said nothing, they rallied me for what they were pleased to call my religious air. My resolution was severely shaken, and I thought, if professed Christians do so, what harm can there be in MY attending, who have never made any pretentions that way? Thinking, however, it would be rudeness in me to take such a step without consulting my friends, I sent the note to you, asking your advice. I found the whole of the family rather favorable to your views, which made my conflict between inclination and duty more severe. I then reviewed the whole subject. There was on one hand my naturally volatile disposition and love of amusement, together with the solicitation of my former associates to attend the parties—on the other hand the decided wishes of my best friends—the thoughts of my responsibility to my Maker—the necessity of a proper improvement of time, &c. When I thought there is a time to DANCE, it would immediately occur to me, there is also a time to DIE—and are you PREPARED? When I thought youth is the time for merriment, it came forcibly to my mind, it is also the time to "Remember the Creator." When I thought religion might be deferred for the present, at least, I was rebuked with "But seek ye first the kingdom of God and his righteousness." But when I said, others attend them, it would come forcibly to mind, "What is that to thee, follow thou me."

On the whole, I found if I attended the cotillon parties, I must have continual war with conscience—I must be guilty of a criminal waste of time—I must forego the privilege of attending many interesting lectures on scientific subjects, and neglect, to a considerable extent, the improvement of my mind—I must be guilty of ingratitude to my friends, and to God; I should be guilty of exposing my health, needlessly, by going to the parties and returning in inclement weather and at unseasonable hours; I should also evince too much disregard for the religion of Christ and the salvation of my immortal soul; and I might thereby encourage others to procrastinate repentance to their own undoing! My duty was plain—the conclusion is made—I SHALL NOT ATTEND SUCH PARTIES ANY MORE!

Since I have concluded to remain at home this winter, and have been thinking how I can most advantageously employ my time, I have thought best to review my former studies, astronomy, natural philosophy, Italian, French, and music. This proves an agreeable recreation. I am attending the singing school, where the young people are making commendable proficiency in that [illegible] and beautiful science. Cousins Laura and H[illegible] who have resolved on attending [illegible] much rather [illegible] a part of [illegible] the violin. [illegible] has just opened the R[illegible] the article from Esq. W——'s S[illegible] says he thinks I shall be [illegible] much [illegible] the [illegible] my present [illegible] I should have done by attending the [illegible].

Th[illegible] piano which uncle Albert [illegible] presented me when my mind was so depressed at the loss of my dear parents is certainly more useful to me than ever before, except at that particular time. I have taken several lessons of Miss ——, who says I improve very fast. I wish you could know how much pleasure I take in singing and playing

Home, sweet home.

I have read during a leisure evening, the "M[illegible] in a Flower Garden." Truly they afford an intellectual feast. We have had no good sleighing here yet; but uncle Melvin and aunt Jane say we shall probably have good sleighing about the time uncle William is expected home, which will be the latter part of January, and then myself and as many of my cousins as can leave home have permission to visit you.

I think of you more frequently than ever. The entreaty to 'give my heart to the Redeemer,' occupies my thoughts very much. I now renew my request that you would pray for me.

I see Esq. W——'s Son is interested in the parties, and I now feel that "I'll never envy them again" who engage in such amusements; and it is my desire that none of my young friends in our village may continue the pursuit of shadows till it is too late to repent! Your unworthy,

AMANDA.

To Uncle William,
W——.

For the Register.

MESSRS. EDITORS.—I have noticed in some of the late numbers of your paper several communications on the subject of Cotillon Parties, and, as a friend of social amusement, I avail myself of the kind offer you have made of a free discussion of the merits and demerits of such parties. I am pleased to see the friends of Cotillon Parties in this place manifest so ready a disposition to enter into the discussion.—Heretofore, such discussions have been carried on almost exclusively by their opponents. Cotillon Parties have been frequently denounced from the pulpit and through the columns of religious papers, while on the other hand, little or nothing has been said in their vindication. I perfectly concur in the remarks made and the positions taken in the communication of "A Young Man," and, like him, I was at a loss to understand some portions of Uncle William's letter, as the tenor of his letter was such that I think a person might reasonably conclude that he intended to throw out some "dark insinuations"; however, I am perfectly willing to accept the explanation of Aunt Mary. I am not disposed to question the correctness of "Uncle William's" and "Aunt Mary's" assertion, that "if virtuous young ladies would unanimously decide against Cotillon Parties, they would be abolished; but it seems to me that this is an abstract proposition, without the least reference to the merits or demerits of the question. Had they, in the first place, endeavored to show that the tendency of these Parties is injurious and demoralizing, or had they, at least, given some reasons why virtuous young ladies should abandon them, their exhortation, in my opinion, would have come with a much better grace; but Aunt Mary, in her last letter, at length has shown in what she considers the danger of attendance at Cotillons to consist. I regret that business at present prevents me from answering her communication. I will attend to it, however, in a short time.

With all due respect to "Uncle Perry," I must say, that he exhibits a superabundance of kindness in bestowing such high praise upon "Uncle William's" letter. I shall pass no encomiums upon that of "A Young Man," for I consider that those productions which have merit of their own to recommend them to the public need no encomiums. The story related by him concerning a theatre-going lady and Mr. Hervey, is very good; but I think it has very little to do with the subject. It reminds me of a story concerning a very singular old Deacon in Connecticut, who, for fear that his children would not keep death constantly before their eyes, sent for an artist and had his likeness painted upon the wall in every room in his house, and if any one of his children during their innocent sports happened to laugh, he would point them to the grim monster, and exclaim, "There, children, you will not be apt to laught when death comes!"

I cannot agree with "Esq. W.'s Son" that the conduct of the young, who start at the note of the life-stirring violin should be excused because, forsooth, our ancestors have engaged in similar amusements, for I hold that it is our duty to correct all errors which have been pointed out to us by the finger of experience. If we find that Cotillon Parties exert a bad influence on society, let us do them away; if not, let us uphold them.

In my next communication I will show some of the benefits to be derived from an attendance on Cotillon Parties.

A FRIEND OF SOCIAL AMUSEMENTS.

For the Register.

MESSRS. EDITORS.—The close application to my studies, and the great amount of business on hand, ought to have excused me from the necessity of writing another letter on this subject. Inadequate as I am to the task, I hope I may have a hearing in explaining my views more clearly in favor of "Cotillon Parties."

You, who have taken the responsible station in placing before the public, a series of letters on this important subject which so much interests this community, will have the goodness to indulge one, who acts a conscientious part, and believes if these parties are properly conducted, they are conducive of that enjoyment which ought to be one of the most essential principles of our life.

I shall not attempt to show that there is only one source of amusement that would be beneficial; neither shall I confine myself closely to Cotillon Parties; but of all parties, that give ease, polish of manners, and splendid appearances of the objects around us, Cotillon Parties stand conspicuous. It is ever to be remembered, that it is not necessary to our existence, nor what we commonly intend for usefulness; but it is to be regarded as a source of pleasure and happiness that our nature seeks after, and that, gratuitously obtained.

Place a person in any occupation—let his mind be borne down with fatigue by close application to business, which is generally the case if carried on a succession of years, and the prolonged indulgence of these habits has a tendency to destroy some of the most important functions of the body—ill health must be the consequence; when, if a recourse to parties, where exercise, familiarity, change of ideas, and a union of feelings were manifested, a different result would have been produced.

Perseverance ought to be practised by every one. It is a task of little strife for one to act a part that is honorable in any profession; and dealing honorably with his fellow creatures, he is sure to gain the confidence of all. But an obstinate person, who regards his moral reputation of little importance, and conducts himself as if he were the heir of such pleasures only as can be enjoyed by such a tenement of clay, most certainly, in my opinion, leads a life that cannot be respected by friends, and the sooner society rids herself of such an individual the better. We can either associate with cheerful or melancholy companions, enjoy SOCIETY ASSEMBLIES, visit with the gay, attend the most lively amusements, and do it in a manner that is justifiable, and sustain our moral reputation. These, and many other things, are advantages which we ought to look upon as conducive to our earthly comfort, and are certainly within our power.

Nature abounds with variety; and the mind, unless chained down by habit, delights in the contemplation of new objects, and like the Poet,

> "In vain we seek for solid bliss—
> The mind wants something new."

The rising generation call into action that youthful vigor which presses them forward in a channel which nothing but Time will obliterate; and years of *discretion* may guide the youthful mind along the flowery and ever-varying stream of life until it arrives at the very summit of happiness and contentment.

Your correspondent "Ironia," in the last No. of the Register, appears to manifest quite a comfortable talent in epistolary correspondence, and speaks of national terms with familiarity; but, to say the least, I am of the opinion that the subject of "Cotillon Parties" is treated with too much of an air of disdain and irony.

Yours, as ever,

ESQ. W——'S SON.

CORRESPONDENCE.

For the Register.

Dear Bro. Greene:—I have intended, for a number of days past, to write you in reference to the state of religious matters with us. But hitherto no opportunity has seemed to offer itself; but, a few moments of comparative leisure being enjoyed, I would improve them by saying that it has pleased the blessed God to visit his people on one portion of my circuit the fall past, by reviving his work. Of this, however, you have had previous intimations, but in this communication I designed to be somewhat particular. This precious work was in Bennington, Genesee county, and embraced a section of country somewhat noted for irreligion, the prevailing faith of which was *Universalism.* Sometime last spring or summer, Br. James Cochran and myself commenced preaching the word to the people, and soon it was apparent that an uncommon degree of interest was felt. This state of things continued through the summer, and finally, it was thought best by the friends of religion, that a *special effort* should be made, which was accordingly done.—The effort was crowned with the blessing of God, and it was thought that some fifty were converted or reclaimed. There was now a very difficult duty to perform, and that was to produce proper obedience to the ordinances of God's house. There was no Christian church in *travel* in the place.—There were professors of various religious opinions, however, to some extent. They were *all* exhorted to take the Bible and the Bible *only* for their guide in matters of faith and practice, and I have reason to believe that, in many instances, this course has been pursued. The portion of our church formerly convening in Darien for worship, have removed their place of worship to the village of Cowlesville, three miles south, it being more central than the former.

Two weeks ago was our communion season, at which time six were added to the church. At our last communion in Clarence, four were received into the church, in all, ten, eight of whom are recent converts to the Sabbath of the Lord. Others are preparing to follow in the good way.

You will observe that our growth in *numbers* is not very *rapid.* But, when it is observed that by far the greater part of those who unite with us are persons who were educated in the observance of the first day of the week as the Sabbath, and the self-denial required to abandon a popular error and embrace an unpopular and discarded truth, I think we have great reason to be encouraged. About two-thirds of the present members of this church were a little time past in the observance of the first day of the week as holy time. May the Lord continue to shed abroad his light among the people! Amen. Your unworthy brother,

NATHAN V. HULL.

Clarence, Erie co., Dec. 15, 1840.

INTELLIGENCE.

FOREIGN.

FROM ENGLAND.

The packet ship Columbus, Capt. Cropper, arrived on Sunday last from Liverpool. She sailed, Nov. 8th, and of course brings news only two days later than that which was received by the Great Western. While off Sable Island, Dec. 6th, she lost overboard one of her crew. She reports having seen on the 21st of Nov., a ship with a signal of distress flying, which proved to be the Leonidas, Capt. Arnold, from Quebec, bound to Dublin. Capt. Cropper succeeded in taking off the crew, which consisted of the Captain and 18 men. They had been 18 days in the ship's top, and 11 without water, except what little rain water they caught. They had been living all the while on raw meat and a short allowance of bread. At the time they were taken off, they had only provisions sufficient to sustain life for a single day. The gale was blowing so freshly that, had they been a few hours later, they could not have boarded her.

The news brought by the Columbus is comparatively unimportant. Extracts from the London papers show that there is little doubt in England of the preservation of peace; the speech of the French King at the opening of the Chambers gives universal satisfaction, although there is no little anxiety to read the debates in the Chambers upon it. Many are inclined to think, from the note of preparation, and the hurry and bustle which prevail in all the English arsenals, that ministers are by no means sanguine, however anxious they may be for the maintenance of peace, that they will be able to secure that blessing to the country.—*New Yorker.*

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

Correspondence of the N. Y. Evangelist.

HALL OF U. S. H. OF REPRESENTATIVES, *Washington D. C. Dec.* 14, 1840.

Here I am, amid the blaze of splendor, and a galaxy of intellect, such as are not to be seen in this country, if in the whole world besides. A member from Kentucky is even now, while I am writing, delivering an eloqent eulogium on a departed colleague. Ere I closed the last sentence, said member having finished his remarks, Mr. Leet, of Pennsylvania, rose, and commenced a eulogy on his deceased colleague, Mr. Ramsay, who recently committed suicide: and even before I have written thus far, he has finished, and the house adjourned till to-morrow at 12 o'clock, having been in session less than an hour and a half to-day.

This early adjournment has given me an opportunity to visit the Senate Chamber, which I have improved, and from which I have just returned. I entered that Chamber just in season to witness their balloting for a chaplain. There were but three candidates voted for at all, and those three were all Methodists! A circumstance constituting quite a phenomenon in the religious world. There were thirty-nine votes given, as follows: Mr. Cookman, 25; Mr. Thornton, 10; Mr. Shaw, 4; consequently, Rev. Mr. Cookman, of the Methodist Episcopal Church, is elected chaplain to the Senate of the United States for the present session. He was their chaplain the last session, and is said to be a very eloquent man. Immediately after his re-election to-day, the Senate adjourned.

I have just been in the refractory connected with the capitol, to take a lunch. This, to be sure, is not a very important circumstance; but I mention it for the purpose of introducing another of more importance. The sale of spirituous liquors stronger than wine, is prohibited in this refractory; and yet, I am credibly informed, that brandy, &c., are sold under the name of wine! So, you see, they are playing "Striped Pig" in the very capitol of the nation, under the nose of Congress itself!—As there is a Congressional Temperance Society, I mistake if there is not an overhauling of this matter ere the close of the present session.

The house has not yet chosen a chaplain. It is rumored that there are many aspirants to that post now in the city. If so, I have only to say, they are unworthy of it. It is a disgrace to the sacred calling, a disgrace to Christianity, for its ministers to aspire, like politicians, to stations of honor like this. It looks like almost any thing rather than Christian humility, and ought to be severely rebuked. If a minister, on account of peculiar fitness, be selected as chaplain to Congress, so be it; but to aspire to it, and electioneer for it, is quite another affair. The chaplain of the *House,* whoever, he may be, will not, however, be a Methodist, inasmuch as a joint resolution has been passed, that the chaplain of the two Houses shall be of differnt denominations.

Mr. Clay has offered a resolution in the Senate to-day, for the repeal of the Sub-Treasury law! Thus is the political ball already set in motion; and the Demostheneses and the Ciceros may soon be expected to shake the capitol with the thunders of their eloquence. In the House, Mr. Adams last week set the Abolition ball in motion, by introducing a resolution, to rescind the resolution of the last session, which prohibited the introduction of Abolition petitions. The ball was, however, arrested in its course by a two-thirds vote; but the next day, he gave it new impulse, by the introduction of a resolution, to inquire into the matter of the mis-translation and interpretation of the papers in case of the Armistad captives. This resolution was adopted, and thus the Abolition ball was set in motion anew, notwithstanding some opposing votes were cast in its way. It rolled majestically over them, like so many straws; just as it is destined ultimately to roll over every opposing obstacle, and to crush slavery to the earth.

Now that I am on this subject, I will communicate an item of Anti-slavery information, of a most interesting and unexpected character.

In March 1828, about eleven hundred inhabitants of this District, including two-hundred slave-holders, petitioned Congress that all children of slaves, born after July 4th of that year, be free at twenty-five years of age; that the laws to sell supposed runaway slaves for their prison fees or maintenance, be repealed; and that slaves be not removed into the District, or brought in for sale, hire, or transportation. Thus, you perceive, the inhabitants of the District of Columbia recognise the right of Congress to abolish slavery here, by asking them to do it. Nay, in this same petition, they say they ask Congress to do it for them on this very ground. More than this; they go into a discussion of the merits of slavery. They denominate it an evil of serious magnitude. They say it impairs the prosperity and happiness of the community, and casts the reproach of inconsistency upon our free institutions; that the domestic slave-trade is scarcely less disgraceful than the foreign, (which is denounced as piracy,) and even more demoralizing; that slaves are torn from their homes, their husbands, and their wives, parents and children separated; that some entitled to freedom, and many who have a limited time to serve, and sold into unconditional slavery, and *that these scenes are continually realized.* They mention the case of a colored man, who, on suspicion of his being a runaway slave, was the very year before thrown into prison, but, no one appearing to claim him, he was sold as a slave for life, to pay his jail fees, and was shipped for a Southern state. They proceed in their petition as follows; "Slavery tends to corrupt the morals of the people, and to damp the spirit of enterprise, by accustoming the rising generation to look with contempt upon honest labor, and to depend for support too much upon the labor of others. It prevents a useful and industrious class of people from settling among us, by rendering the means of subsistence more precarious to the laboring class of whites. It diminishes the resources of the community, by throwing the earnings of the poor into the coffers of the rich, thus rendering the former dependent, servile, and improvident, while the latter are tempted to become, in the same proportion, luxurious and prodigal."

There's an Anti-Slavery document for you, and that from slave-holders and their neighbors! What will the northern apologists of slavery say to this? But even this is not all! In February, 1835, this self-same Anti-Slavery document was called up, and printed by Congress; and I myself saw the printed document, together with the names, last week! Now make the most of this circumstance. Let it fly abroad on the pinions of the wind, showing to the whole world what slavery is, according to the testimony of slave-holders themselves; thus putting to the reddest blush, its apologists of every kind. I ought to add, that since others *out of* the District have begun to petition for the abolition of slavery *within* it, the inhabitants of the District have dropped the subject; and it is understood they will not resume it till others let it alone.

JUSTITIA.

On Monday, 14th inst., the following Committees were announced by the Speaker of the House of Representatives. The Committees in the Senate were given in our last.

Committee of Elections.—Messrs. Rives, Fillmore, Medill, Brown of Tenn., Smith of Conn., Botts, Randall, P. F. Thomas of Md., Rariden.

Ways and Means.—Messrs. Jones of Va., Evans, Vanderpoel, Conner, Mason of Ohio, Saltonstall, Hubbard.

Claims.—Messrs. Russell, Dawson, Giddings, Banks, Williams of N. H., Gentry, Hill of N. C., Galbraith, Mallory.

Commerce.—Messrs. Curtis, Hillen, Burke, Toland, Habersham, Paris, Botts, Miller, Winthrop.

Public Lands.—Messrs. Morrow, Lincoln, Crary, White of Ky., Fisher, Garland, Thompson of Miss., Casey, Chapman.

Post Offices and Post Roads.—Messrs. McKay, Hopkins, Briggs, Marvin, Leadbetter, Jos. L. Williams, A. G. Brown, Reynolds, Thompson of Ky.

For the District of Columbia.—Messrs. Wm. Cost Johnson, C. H. Williams, Beirne, Clark, Davee, Graham, Cranston, Hawkins, McCarty.

The Judiciary.—Messrs. Sergeant, Hoffman, Turney, Samuels, Barnard, Stanly, S. H. Butler, Trumbull, Starkweather.

Revolutionary Claims.—Messrs. Hall, Randolph, Taliaferro, Parmenter, Montgomery, Ely, Swearingen, James, Nathaniel Jones.

Public Expenditures.—Messrs. Duncan, Bond, Crockett, Watterson, McCulloch, Greene, McClure, Baker, Breckenridge.

Private Land Claims.—Messrs. Calhoun, Dellett, Wick, Wm. S. Hastings, Jameson, Cross, Warren, Vroom, Boardman.

Manufactures.—Messrs. Adams, Nisbet, Slade, Tillinghast, Worthington, Dromgoole, Mitchell, Eastman, John Davis of Penn.

Agriculture.—Messrs. Deberry, McClellan, Smith of Vt., Hammond, Shaw, Doig, Hook, Ridgeway.

Indian Affairs.—Messrs. Bell, Lewis Williams, Alford, Chinn, Lucas, Hunt, J. W. Davis of Ia., Parrish, Ryall.

Military Affairs.—Messrs. W. Thompson, Jr., Miller, Goles, Kemble, J. W. Allen, Monroe, Sumpter, Goggin, W. O. Butler.

The Militia.—Messrs. Keim, Carter, Griffin, Wagner of Pa., Goode, Rogers of N. Y., Triplett, Wagner of N. Y., Jackson.

Naval Affairs.—Messrs. Francis Thomas, Reed, Grinnell, Anderson, Proffit, Sheppard, Naylor, Dickinson, Montanya.

Foreign Affairs.—Messrs. Pickens, Cushing, Dromgoole, Granger, Hawes, Everett, Clifford, Leet, Fine.

The Territories.—Messrs. Pope, Jenifer, Campbell of Tenn., Stuart, Brewster, Garret Davis of Ky., Cooper of Pa., Morgan, Dana.

Revolutionary Pensions.—Messrs. Taliaferro, Carr, Andrews, Steenrod, Edw. Davies of Pa., Brockway, Taylor, Hand, Peck.

Invalid Pensions.—Messrs. S. Williams of Ky., Morris of Ohio, Chittenden, Doan, Strong, S. W. Morris of Pa., Sweney, Edwards.

Roads and Canals.—Messrs. Ogle, Carroll, Hill of Va., Smith of Va., Rayner, Blackwell, Underwood, Smith of Me., Crabb.

Patents.—Messrs. Fletcher, Beatty, Prentiss, Newhard, Paynter.

Public Buildings and Grounds.—Messrs. Petrikin, Leonard, Keim, Hastings of Ohio, Osborne.

Revisal & Unfinished Business.—Messrs. Peck, Parrish, James, Kille, Cooper of N. J.

Accounts.—Messrs. J. Johnson, of Va., C. Johnson of N. Y., Marchand, Floyd, Andrews.

Mileage.—Messrs. Williams of Ct., Williams of Mass., J. Allen of N. Y., Henry, Kempshall.

Expenditures in the Department of State.—Messrs. Underwood, Bynum, Crabb, Lowell, Trumbull.

Expenditures in the Treasury Department.—Messrs. Evans, Atherton, Osborne, Warren, Jones of N. Y.

Expenditures in the War Department.—Messrs. Doe, Chapman, Wagner of N. Y., Holmes, Cooper of Pa.

Expenditures in the Navy Department.—Messrs. Saltonstall, Vanderpoel, Simonton, Green, Gerry.

Expenditures in the Post Office Department.—Messrs. Marvin, Floyd, Lowell, Davis of Ky., Lane.

Expenditures on the Public Buildings.—Messrs. Stanly, Fornance, Gates, Henry, Earle.

The Speaker also announced the following Select Committee, under a resolution adopted on Thursday last:

On the Tobacco Trade.—Messrs. Jenifer, Coles, Sergeant, Dawson, Carroll, Grinnell, Triplett, Parrish, Miller.

An Unpleasant Situation.—The Wilmington (Del.) Journal, states that the obstructions, occasioned by the late fall of snow to the Philadelphia, Wilmington and Baltimore rail road, have been entirely removed, and awards great praise to those who have the management of the road. The magnitude of the difficulties to be overcome, may be imagined from the following extract of a letter from a Washington correspondent of the Inquirer, who left this city for Baltimore on Saturday morning last:—"About 7 o'clock the same evening, when between Bush and Gunpowder river, and 23 miles from Baltimore, our engine came to a full stop. After working away for an half hour, in an effort to extricate us, the engine, getting out of wood and water, suddenly left us for the watering station, about three or four miles distant. The storm was raging terribly, and the snow fell so fast as entirely to obstruct the return of the engine to us. Thus we were left in the cars, without any thing to eat or drink, all Saturday night, all Sunday and all Sunday night, until near noon on Monday, when some engines from Baltimore came to our relief.—We arrived in Baltimore on Monday evening, after being three days in the cars."

A Blodless Duel.—The Boston Mercantile Journal gives the particulars of a bloodless duel which recently came off at Lancaster, Mass. The challenger was a young gentleman belonging to New York, a student at the Literary Institution in Lancaster. The challenged was a resident of the village. As the party having a right to the choice of weapons, the villager selected cow-hides, to which the challenger demurred. Pistols were at lenth fixed upon, and at the first fire the villager fell. The challenger bade him a long good night, and with all proper and usual marks of contrition, started for New York. The dead man got up and went to breakfast, having made previous arrangements with the seconds, that the expense of bullets should be saved in charging the pistols.

Extraordinary History.—It will be remembered that a party of Mexicans called the Federalists, some time since proclaimed themselves independent, and got up a sort of nation day, which they called the Republic of Rio Grande. By liberal offers they induced some hundreds of young men in Texas to join their ranks. At a late attempt at revolution in Mexico, the party with which these Federalists were connected were defeated; to extricate themselves from the consequences of which, they basely surrendered the Texans as the price of their own safety and pardon, and about [illegible] of these young men were devoted to death. Upon learning of this treachery, they withdrew to a walled inclosure, determined to face the worst. The Mexicans at their arrival in the place, gave themselves up to drunkenness and debauch; in which state they were ordered to commence the attack on the Texans. The battle commenced at 2 P. M. and lasted nearly 9 hours, and resulted in the total overthrow of the large Mexican force, by which more than four hundred of the treacherous foes were left lifeless on the ground, with comparatively no injury to the Texans.—*Com. Adv.*

From Mexico.—This country is very poor and loaded with taxes. The Mexicans are much more acquainted with foreigners than formerly, and don't trouble them so much. Robbers are plenty in the road and they rob the stage from Vera Cruz to Mexico every now and then. The Federalists have not succeeded for want of energy. The fact is that in this country you can scarcely find a man to take any interest in his country except to rob it.—*Jour. of Com.*

The Remains of Napoleon.—The Boston Daily Advertiser of yesterday says,—The ship Calumet, Captain Shreve, which arrived at this port yesterday from Canton, left St. Helena Oct. 12. On the 18th the ceremony of exhumation of the remains of Napoleon took place with great parade.—The body, which on his death was embalmed by French chemists, was found in a state of complete preservation, the features being preserved. It will be remembered that Napoleon died May 5, 1821. The body was conveyed on board the Belle Poule, which with the Favorite, sailed for France on the 19th. These ships sailed from France July 7, and arrived at St. Helena Oct. 8th.

Marine Disasters.—The telegraph reported a brig ashore near the highlands—inside the Hook—and a schooner ashore on the Hook.

A whale barque, which was anchored in the North River, dragged her anchor, and grounded on the Flats, near Bedlow's Island.

LIST OF RECEIPTS,

For the Register for the week ending December 25.

Of Francis Willcox $2 00, credit O. Johnson, W. D. Wells $2 00, P. L. Berry $2 00.

LIST OF LETTERS,

Received at this office for the week ending December 25.

W. B. Gillett, Wm Greene, Jos. Goodrich, A. Babcock, E. Maxson, S. S. Streeter, — Vars, Eld. N. V. Hull.

MARRIED,

In Verona, on the 22d day of November, by Ralph Bingham, Esq., Mr. EDWIN CHURCH, to Miss EUNICE ALLEN, all of Verona.

DIED,

In Berlin, on the 11th inst., after an illness of nearly two years, Mrs. ELIZABETH GREENMAN, daughter of Lodowick Saunders, and wife of George N Greenman, in the thirty-first year of her age.—She united with the Seventh-day Baptist church, in 1823, and continued a worthy member until her death. She exhibited throughout her life those beautiful traits of character worthy the Christian, and her death affording a triumphant proof of the excellence of the religion she maintained. The last of her sickness was attended with much pain, but she endured it without a murmur, and calmly waited for her approaching dissolution, when she expected to go home, and be with Christ. Communicated.

Berlin, Dec 15, 1840.

In C[illegible]ville, on the 13th inst., MARY JANE, daughter of Ephraim and Clarissa Maxson, aged five years, eight months, and twenty-two days.

Com.

In P[illegible], N. J., on the 7th inst., RACHEL ANN, wife of Barzilla F. Randolph, aged twenty-[illegible] years and three months. She was a member [illegible] of the Seventh-day Baptist church [illegible] N. Y. and is the first one it has lost by [illegible] was constituted, in 1837. She has [illegible] to deplore the loss occasioned by [illegible]

Com.

[illegible] S. COON, formerly of Alfred, Allegany [illegible] N. Y. is no more! He died at his residence [illegible] vicinity, Milton, Rock co., Wisconsin, [illegible] 24th, in the 17th year of his age, of the [illegible]. He was a worthy member of [illegible] S. D. B. Church, and has left a numerous family to mourn their loss. As a Christian he was highly esteemed by all who knew him. As an in[illegible] his loss will be sensibly felt by the [illegible] of this new settlement. J. C.

In Brookfield, on the 17th inst., SAMUEL H. COON, Esq., [illegible] years. The deceased was a member of the Third Seventh-day Baptist church in Brookfield. He bore his last sickness with patience and Christian fortitude, and died in hope of a happy resurrection.

E. M.

ADVERTISEMENTS.

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article [illegible] if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec 21, 1840. 43m2

Medicines! Medicines!!

TO FAMILIES.

S. D. DILLAY, would call the attention of [illegible] to some of the most speedy and efficacious [illegible] have ever before been offered to the public, for the sale of which he has lately [illegible] agent of this place—among which may be found

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now [illegible] more than eight years since we [illegible] of our country, the [illegible] the Mother's Relief is [illegible] we have contented ourselves [illegible] its own advertiser; and we would [illegible] if we were [illegible] that there are persons so [illegible] of the health and lives [illegible] to endeavor to [illegible] if not beneficial com[illegible] the just ex[illegible] but we fear, doing in [illegible]

[illegible] there are such compounds [illegible] by different persons, [illegible] interested, to be par[illegible] BARTHOLICK'S MOTHER'S RELIEF [illegible] of no person except [illegible] of agency, signed by G. A. BARTHOLICK & CO.

[illegible] with propriety, be enlarged [illegible] newspaper advertisement, per[illegible] have the genuine article [illegible] with a pamphlet for gra[illegible] the subject is more fully [illegible] "modus operandi" is demon[illegible] true physiological data, operating [illegible] restoring the deranged func[illegible] allaying the febrile [illegible] symptoms, thus aiding and assisting na[illegible] prepare the system for the im[illegible] to take place. This pamphlet [illegible] all who desire it.

As we [illegible] to come before the public [illegible] readers supposition, we will [illegible] that if the increase of the [illegible] for the Mother's Relief, [illegible] ever known, be any [illegible] to be formed of the esti[illegible] held, we have the satisfaction [illegible] that it has been the means of alleviating [illegible] of suffering and of saving many [illegible]. Wherever it has been used during [illegible] prejudices have given [illegible] and thankful expressions of gratitude, [illegible] their parts, as far as possible [illegible]. Medical men of high standing, have [illegible] to acknowledge, for once, that their [illegible] must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,

For sale by Rochester, N. Y.

S. D. DILLAY, *Agent for De Ruyter.*

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, and east of and adjoining the road or street leading north from said village past the Inn of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Short-house lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the family of the deceased. Said lots are to be bounded on the West by said road or street, and on the North and South of each by the several fences that now enclose them, and to extend East far enough to strike a line to be continued north from the north-east corner of the home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale.—De Ruyter, Nov. 12, 1840.

[37w6] JOHN MAXSON, *Administrator.*

POSTPONEMENT.

The above sale is postponed to Wednesday, Dec. 30th at one o'clock P. M.—Dec. 23d.

NOVA SCOTIA GRIND-STONES.

THE "REAL GENUINE" article this day received at the STONE STORE.

POETRY.

From the N. Y. Catholic Register.

Quid prodest Homini, etc.

"What shall it profit a man if he gain the whole world, and lose his own soul?"

BY CHARLES CONSTANTINE PISE, D. D.

What doth it profit, Warrior, to have led
Thy matchless armies, in the battle hour?
Strewn the ensanguined plain with heaps of dead,
And stalked through blood to victory and power?

What doth it profit, Tyrant, to have kept
A prostrate people groaning in their chains?
Laughing triumphantly while nations wept,
And heartlessly exulting in their pains.

What, man of pleasure, doth it profit thee,
The flowers of passion to have gathered, now!—
Feasting upon the luscious fragrancy,
And weaving chaplets round thy scented brow.

Say, man of wealth, whose anxious days were past
In hoarding treasures which must perish all;
What doth it profit!—thou must quit, at last,
The golden idols which around thee fall!

O Child of Genius! tell me, what avail
The glorious halo shining round thy name—
The applause with which remotest nations hail
Thy works enshrined among the gems of Fame?

And oh! what loss—though in his lonely cell
The humble hermit, from the world removed,
Unknown and knowing no one, chose to dwell,
Seen by his God alone—and by him loved!

Ah! on that fatal day, when every tomb
Shall open at the Archangel's trumpet sound,
In the deep solitary desert's womb
Full many a glorious body shall be found,

While, from the sculptured mausoleum proud
Full many a wretched and inglorious one
Shall lie confounded with the cursed crowd,
Whom the bright grace of heav'n ne'er shone upon.

Yea, 'mid the tumult and confusion dread,
Amid the crumbling of the earth and sky,
Methinks a clamor from among the dead
Rends the infernal vaults with horrid cry;

What doth it profit, in death's darksome hour,
O'er men and treasures to have held control!
Though the whole world were subject to thy power,
What doth it profit—*if thou lose thy* SOUL?

New York, August 1st, 1840.

MISCELLANEOUS.

THE AUTHORIZED ENGLISH TRANSLATION OF THE BIBLE.

See Fuller's Church History, Hartwell Horne's Introduction, vol. ii., Todd's Vindication of our Authorised Translation and Translators, and Quarterly Review, vol. xxiii.

It is an invaluable privilege for men to read in their own tongues "the wonderful works of God." While the Bible is wrapped in a foreign language, superstition is sure to prevail; but when it is laid open freely and fully, then the people must become, in some measure, imbued with the knowledge of divine truth. Accordingly, the Church of Eng. "a witness (as she describes herself) and a keeper of holy writ," has, ever since she threw off the usurping yoke of Rome, taken care to minister to her children the sincere milk of the word. At various times she has officially executed and authorized versions of the Bible into English; the last of which, made above 200 years ago, may challenge any version in the world for purity and faithfulness. We have abundant cause for thankfulness to God, that our church has been successful in providing us with such a translation. Her claims for this on the affectionate reverence for men extend far beyond the limits of her communion.

I purpose giving, in this paper, a succinct account of the last translation of the Scriptures into English. I shall mention the occasion of its being undertaken, the rules prescribed for its execution, and especially the names of some of the principal translators. These are names worthy to be had in everlasting remembrance; but by an ingratitude surely little to be palliated, few of them are known to the bulk of our population. Perhaps more particular memoirs of several of these venerable men may not, at some future time, be unacceptable.

Prior to the accession of King James I., the "Bishops' Bible" was used in our Church. This translation, completed in 1568, had been undertaken by royal command, under the superintendence of the Achbishop of Canterbury, Matthew Parker. Objections, however, were made to it, and were formally stated in the conference held at Hampton Court on Church matters, in 1604. The king in consequence, consented to a new version and issued letters to the archbishops and bishops, commanding them to inform themselves of the learned men in their several dioceses, who by their attainments in Hebrew and Greek, and by the direction of their studies to the Scriptures, were best fitted to be engaged in such a work. Fifty-four persons were thus selected; but some of these died before the translation was commenced, and the number actually employed was forty-seven. They were all pre-eminently distinguished for their piety and profound learning in the original language of the sacred writings. Among them were—

LANCELOT ANDREWS, the very celebrated bishop of Winchester. He was regarded as one of the first scholars of his age, and is said to have understood fifteen languages.

JOHN OVERAL, bishop of Norwich, a man of great attainments in theological learning.

MILES SMITH, bishop of Gloucester, who is reported to have been perfect master of the Hebrew, Chaldee, Syriac, and Arabic tongues.

THOMAS BILSON, a bishop of Winchester. He was a profound divine, a consummate linguist, well read in the fathers, and most judicious in the application of his learning.

ROBERT TEIGH, archdeacon of Middlesex, an admirable scholar.

WILLIAM BEDWELL, esteemed the first Arabic scholar of his time.

EDWARD LIVELY, Regius professor of Hebrew at Cambridge, exceeded by none of that age in oriental learning. He died during the progress of the work.

LAWRENCE CHADERTON, afterwards master of Emanuel College, Cambridge. He was well acquainted with the Greek and Hebrew languages, and a diligent student of the Rabbinical writings.

JOHN REINOLDS, president of the Corpus Christi College, Oxford. We are told that he "was most prodigiously keen in all kinds of learning, most excellent in all tongues, a living library, and a third university;" and that "the memory, the reading, of that man, were near to a miracle." He, like Professor Lively, did not live till the translation was completed.

HENRY SAVIL, afterwards Sir Henry Savil, provost of Eton, a most learned man, the editor of St. Chrysostom.

JOHN BOIS, one of the first Greek scholars of that age.

ADRIAN SARAVIA, who had been the bosom friend of Whitgift nnd Hooker.

These were some of the persons to whom this important trust was committed. If our children have been taught to honor those great captains who have led our armies to victory over foreign foes, much more should they learn properly to esteem these venerable men, warriors in a more holy cause, chosen champions beneath the banner of the cross, who not merely themselves wielded the sword of the Spirit, but have put into our hand, a weapon prepared and fitted for our use, with which WE may, after their example, in the strength of the Highest, overcome the powers of darkness. We thank God for them.

The translators when selected, were divided into six classes. At Westminister, a body of ten had assigned to them the portion of the Bible from Genesis to the Second Book of Kings, inclusive. Eight were to assemble at Cambridge, and finish the rest of the historical books, and to the end of the Song of Solomon. At Oxford, seven were to undertake the Prophets, being the remainder of the Old Testament. The Gospels, the Acts of the Apostles, and the Book of Revelation, were apportioned to another body of eight, who also met at Oxford. The rest of the New Testament was assigned to a fifth company of seven, at Westminister. And, lastly, seven at Cambridge were to translate the books called Apocrypha. The rules laid down by the king, to these different companies, were as follow:—

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old eclesiastical words to be kept, as the word "church," not to be translated "congregation."

4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down as shall serve for the fit references of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and, having translated or amended them severally by himself where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of, seriously and judiciously; for his majesty is very careful on this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment on such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilled in tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge or Oxford, according as it was directed before in the king's letters to the archbishop.

13. The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz: Tindale's, Coverdale's, Mathewe's, Whitchurch's, Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observanee of the fourth rule above specified.

It will seem that these rules were well adapted to procure the fullest consideration for every passage from all the translators; and also to draw to the work the advantage of the opinions of every other well qualified person in the kingdom, not specially engaged in the labor of translating.

All the preliminaries having been settled, the translation was commenced in the spring of 1607. In the first place, each individual rendered separately into English every one of the books which were assigned to his company. Then the company assembled, and, by a careful comparison of the version of every member, determined what expression shall stand. When any book was so far completed, it was sent to each of the other companies for their revision, in the course of which, it was examined by several other versions; for, as Selden informs us, "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c.: if they found any fault, they spoke; if no, he read on." Thus all the assistance which could be afforded by former laborers in the same field was carefully collected; and if any particular difficulty occurred, special application was made to those learned persons who were most likely to render help. Nearly three years were so occupied; and then three copies of the entire Bible having been completed were sent to London, where a committee of six,—two from Westminster, two from Cambridge, and two from Oxford,—met to review the whole work. Even this, however, was not tho't sufficient; Bishop Bilson, therefore, and Dr. Smith (who wrote the preface,) were employed to make a final revision of it; and at length, in 1611, a folio edition printed. Thus by God's blessings, was this great undertaking brought to a happy close; thus were those "wells of salvation" set fully open, from which our fathers and ourselves have drawn water with spiritual joy.

Doubtless our translation has its imperfections, and learned men have at different times objected to the rendering of particular passages; but these objections are comparatively unimportant, and effect not the value of the whole. I could produce a multitude of testimonies to this effect, from persons well competent to judge; but I shall select only one; and it shall be, for various reasons, that of the late eminent orientalist, Dr. Adam Clarke. "Those (says he) who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James I., is the most accurate and faithful of the whole. Nor is this its only praise; the translators have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy. Besides, our translators have not only made a STANDARD TRANSLATION, but they have made their translation the STANDARD OF OUR LANGUAGE. The English tongue in their day was not equal to such a work; but God enabled them to stand, as upon Mount Sinai, and CRANE UP their country's language to the dignity of the originals; so that, after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The ORIGINAL, from which it was taken, is alone superior to the Bible translated by the authority of King James."

The precious treasure thus put into our hands ought to be duly prized. Let us "read, mark, and diligently learn" it. Especially let us ask, in pursuing it, for that enlightening Spirit who "moved" the "holy men of old" to write, and who is the best interpreter. Under his guidance we shall be led into all truth.

THE CHIEFTAIN'S DAUGHTER.

BY G. P. MORRIS.

Every part of the brief but glorious life of Pocahontas is calculated to produce a thrill of admiration, and to reflect the highest honor on her name. The most memorable event of her life is thus recorded:—After a long consultation among the Indians, the fate of Capt. Smith, who was the leader of the first colony in Virginia, was decided. The conclave resumed their silent gravity—two huge stones were placed near the water's edge—Smith was lashed to them, and his head was laid down, as a preparation for beating out his brains with war-clubs. Powhattan raised the fatal instrument, and the savage multitude, with their blood-stained weapons, stood near their king, silently waiting the prisoner's last moment. But Smith was not destined thus to perish. Pocahontas, the beloved daughter of the king, rushed forward, fell upon her knees, and with tears and entreaties prayed that the victim might be spared.—The royal savage rejected her suit, and commanded her to leave Smith to his fate. Grown frantic at the failure of her supplications, Pocahontas threw her arms about Smith, and laid her head upon his, her raven hair falling around his neck and shoulders, declaring she would perish with or save him. The Indians gasped for breath, fearing that Powhattan would slay his child for taking such a deep interest in the fate of one he considered his deadliest foe. But human nature is the same every where; the war-club dropped from the monarch's hand—his brow relaxed—his heart softened—and, as he raised his brave daughter to his bosom, and kissed her forehead, he reversed his decree, and directed Smith to be set at liberty! Whether the regard of this glorious girl for Smith ever reached the feeling of love, is not known. No favor was ever expected in return. "I ask nothing of Capt. Smith," said she, in an interview she afterwards had with him in England; "in recompense for whatever I have done, but the boon of living in his memory."—*Sketches of Virginia.*

Upon the barren sand
A single captive stood,
Around him came, with bow and brand
The red men of the wood.
Like him of old, his doom he hears,
Rock-bound on ocean's rim;
The chieftain's daughter knelt in tears,
And breathed a prayer for him.

Above his head in air,
The savage war-club swung;
The frantic girl, in wild despair,
Her arms about him flung.
Then shook the warriors of the shade,
Like leaves on aspen-limb,
Subdued by that heroic maid
Who breathed a prayer for him.

"Unbind him," gasped the chief,
"It is your king's decree!"
He kissed away her tears of grief,
And set the captive free.
'Tis ever thus, when, in life's storm,
Hope's star to man grows dim,
An angel kneels in woman's form,
And breathes a prayer for him.

GEOLOGY.—A paper by M. Murchisonon, says the geology of Russia contains much that is interesting to the geologist.—Beginning at the N. N. W., the oldest sedimentary deposit of Russia, is the Silurian, forming the lower shale or clay on which St. Petersburgh stands, and containing no organic remains. The sandstone formation succeeds, with fossils, and this is overlaid with limestone containing ammonites, trilobites, belemites and other types of the Silurian system. The sandstone is considered the same as the old red sandstone of the British isles. It consists of flaggy limestones, marles, and fossils, which occur in Belgium and Devonshire—fishes and fish-scales—among them the Holopticuus,) such as are discovered in Nairnshire, Morayshire, Branshire, &c. Next in the ascending order is the carboniferous system, the lower beds consisting of yellow sand mixed with bituminous shale and coal plants. The megalycthis and the producta were found here so characteristic of the fossils of the carboniferous limestone of Arran, in Scotland. White limestone and oolite succeed with 30 or 40 varieties of shells similar to those described by writers on fossil geology. This range has alabaster cliffs of immense extent. In the tertiary strata 500 miles in the interior and 300 feet above the ocean, he discovered shells similar to those in the existing seas. Russia, then, at no distant geological period, must have been covered by the ocean.

The discovery of a separate series of the old red sandstone in a distant place combining the fossils of Scotland, Devonshire, and other regions, is well calculated to establish the fact that their different strata are of the same age—the vast series of mineral depositions, accompanied by corresponding organic remains in the several places where they occur, are immediately in favor of the successive formations which geologists suppose.—*Balt. Sat. Visitor.*

EXHUMATION OF ANDRE.

The remains of the hapless Andre were taken up in 1833, under the auspices of the late Duke of York, with a view to their repose in Westminster Abbey. We proceeded, says Mr. Buchanan, up a narrow lane or broken road, with trees at each side, which obscured the place where he suffered, until we came to the opening in the field, which at once led to an elevated spot on the hill. On reaching the mount, we found that it commanded a view of the surrounding country for miles. Gen. Washington's head quarters, and the house in which he resides, were distant about a mile and a half or two miles, but fully in view. The army lay encamped chiefly also in view of the place, and must necessarily have witnessed the catastrophe. The field, as well as I could judge, contained from eight to ten acres, and was cultivated; but around the grave, the plough had not approached nearer than three or four yards, that space being covered with loose stones thrown upon and around the grave, which was only indicated by two cedar-trees about ten feet high. A small peach tree had also been planted at the head of the grave, by the kindly feeling of a lady in the neighborhood.

With great care the broken lid was removed, and there to our view lay the bones of the brave Andre, in perfect order. I, among others, for the first time discovered that he had been a small man; this observation I made from the skeleton, which was confirmed by some then present. The roots of the small peach tree had completely surrounded the skull like a net.

At this scene a new and painful question arose. The order at Andre's execution was, that he should be buried in his regimentals; but rumors were not wanting that he had been stripped before he was consigned to his wild grave. After a minute examination of the dust of the coffin, there was no metal to be found, although the string of leather that had tied the unfortunate soldier's hair was perfect. How far these facts accord with the rumors adverted to, others may judge, but it is useful that all these facts should be brought to light, as it may reasonably be inferred that if stripped, those who permitted this outrage, or knew of it, had no idea that the unfeeling act they then performed, would be blazoned to the world near half a century after the event.

Having placed the remains in a sarcophagus, it was borne amidst the silent and unbought regret of the numerous assemblage, and deposited in the worthy pastor's house, with the intention of removing it to his Majesty's packet on the Tuesday following.

A HINT TO THE GIRLS.—We have always considered it an unerring sign of innate vulgarity, when we have heard ladies take particular pains to impress us with an idea of their ignorance of all domestic matters, save sewing lace, or weaving a net to encase their delicate hands. Ladies, by some curious kind of hocus pocus, have got it into their heads that the best way to catch a husband is to show him how profoundly capable they are of doing nothing for his comfort. Frightening a piano into fits, or murdering the king's French, may be good bait for certain kinds of fish, but they must be of that very small kind usually found in *very shallow* waters. The surest way to secure a good husband, is to cultivate those accomplishments which make a good wife.—*Farmer's Fam. Visitor.*

SHOW-BILL ON A GRAVESTONE.—Coming by the Brick Church, in Beekman street, this morning, where they are substituting a neat railing for the old board fence—during which alteration the burying-ground is fully exposed to public view—I was startled at seeing a SHOW-BILL FOR A BALL, affixed to a *gravestone!*—"Parker's First Ball." Many reflections occurred to me, as they doubtless will to those who read this announcement.—There is often but a step from the ball to the grave. It would be well if a gravestone could be erected in every ball-room. "Momento mori" should be written over the portals. "There is a time to dance." Aye, and a time to die. May the thoughtless living lay it to heart. For one, I shall not soon forget the gravestone, with the record of the death of some one on one side, and a gaudy show-bill advertisement for a ball on the other.—*N. Y. Evangelist.*

WASHINGTON once called upon an elderly lady, whose little grand-daughter, at the close of his call waited on him to the door, and opened it to let him out. The general, with his customary urbanity, thanked her, and laying his hand upon her head, said: "My dear, I wish you a higher office." "*Yes, Sir—to let you in!*" was the prompt and beautiful reply.

ADVERTISEMENTS.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the citizens of this town and the surrounding country, that he still continues to carry on the [illegible] Business in all its various branches, at his shop [illegible] De Ruyter Institute. He is prepared to execute all kinds of work [illegible] Bureaus, [illegible] Stands, [illegible] CASH [illegible]

De Ruyter, July 28, 1840. 2tf

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, [illegible] for the Fall trade, [illegible] at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 2tf

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the FARMER'S EXCHANGE.

De Ruyter, Oct. 26.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal
GILES M. LANGWORTHY, Teacher of Math.
A. L. SAUNDERS, M. D., Lecturer on Chemistry
S. NILES SWEET, Esq. Professor of Elocution

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress
Miss CAROLINE E. WILLCOX, Teacher
Miss L. A. ROLLO, Teacher of Music.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description: all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on B. G. STILLMAN.

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz.—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 35tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS & AYER, are now receiving [illegible] Fall Stock of GOODS, comprising [illegible] ever offered in this County. [illegible] principally for [illegible] which will enable [illegible] as the cheapest—and per[illegible] respectfully invited [illegible] Salesmen are always in attendance [illegible] Goods, and Customers are [illegible] 25tf

Agents for the Register.

NEW-YORK.

[illegible]—[illegible] Henry C. Hubbard, [illegible]
Preston—Dea. Clark Rogers
Brookfield—Rev. Eli S. Bailey, Adin Burdick, [illegible] Maxson, Isaac Brown. —*Leonardsville.* [illegible]
Verona—Oscar Williams, Dea. Joseph Potter.
Newport—Daniel Train.
[illegible]—Calvin Greene, Rev. William Greene, Halsey H. Baker.
Berlin—S. S. Streeter, P. M.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
Persia—Dea. Hosea Whitford
Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
Friendship—Samuel E. Lamphear.
Bolivar—Lewis [illegible] Baldwin, Nathan Truman.
Genesee—Asa A. Langworthy, H. Willson, P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—Dea. Lewis Dunham.
Merrittstown—Jonathan Bond.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Lev. H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—Joseph Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton.—Joseph Spicer, jun.
Westerly.—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock

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SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, JANUARY 1, 1841. NUMBER 44.

RELIGIOUS.

From the Cincinnati Observer.

SABBATH AND BETHEL CONVENTION.

Morning Session, Nov. 20 1840.

——— Atkinson, Esq., of Wheeling, in the Chair.

Dr. C. E. Stowe, reported for the Committee, a clear, Christian and convincing address to professed Christians, on the subject of 'Sabbath desecration,' which will be published.

Rev. Mr. Powell suggested that two ideas might with advantage be added to the report. To wit: That the Sabbath-traveling by church members was felt to be the grand obstacle to a Sabbath upon the inland waters, by intelligent waterman and boat owners—and that, especially, Christian emigrants leaving their homes for the West, most of whom never saw a canal-boat till they come for the passage; and never think of the temptation to violate the Sabbath till Saturday night finds them with their goods aboard,—that these Christian emigrants should be cautioned before leaving home, that they brace their hearts against the temptation when it comes.

Rev. J. Blanchard—Said he liked the report with Mr. Powell's suggestion. He thought it decidedly the best presentation of our views yet given to the Convention. Sir, said he, we are called of God, as his ministers for the propagation of his truth, to *give names to Sabbath-breaking practices*; and this report, so far as it goes, does it. This is what the tempted man needs, and this is what God wishes us to do.

If you assert the proposition, the general proposition that man needs a Sabbath—that the good of Society demands it; that it is a fundamental institution, without which nothing else that is valuable in Society can stand: all admit this. The gentleman on my left admitted it yesterday, yet he could not see why a man could not keep the Sabbath as well while the steam is on the boat as he can when it is off—traveling as lying still. Thus you see, sir, the great question after all is, what practices break the Sabbath and what do not? These, these are the points which God has called us to clear up: to apply the remedy right where begins the disease. The difficulty is, that the man is blinded by this apparent interest. He is on board the boat—12 o'clock on Saturday night comes—every stroke of the engine brings him nearer the port of his destination; his interest draws him onward—conscience struggles, but the man yields and the Sabbath is broken.

The blinding power of interest is almost beyond conception in such cases. When a man goes on an errand of gain, the prospect of losing a few dollars, or of *making a few dollars less* than he had hoped, makes him feel, for the time, almost as bad as the prospect of bankruptcy and becoming a pauper: and what will not a man do to avoid the condition of a mendicant!

Now the object of this Convention is, to set on foot a system of measures which will hold back the heart from sin at the point where sorest pressed by temptation; to hang a weight of motive on the uphill side of the soul to keep it from falling into the gulf of avarice. And there is no way to do this but to chalk every practice which the law of the Sabbath requires to be abandoned, as contraband and forbidden. This, and nothing short of this is the office which the people require and God demands at our hands.

There is one suggestion in addition to those made by the brother, (Mr. Powell.) I should be glad to have a few paragraphs added at the beginning of the report stating more at large "the law of the Sabbath," as set forth in his remarks of yesterday by the brother at your side, (Mr. Mills.) The report *assumes* that God requires a Sabbath; but it *argues* that man needs one.

Now I would prefer that the report should reverse the case and make that consideration most prominent which is really most important. I wish to see a paper addressed to Christians adapted to make this grand impression on their minds, that God requires a Sabbath—that the fourth commandment is binding on all men, now and ever, in all times and in all time. Yes, and in eternity too. For I, for one, believe that there will be a Sabbath in Heaven. For it was on "*the Lord's day*," that John of Patmos was in the spirit, and saw the four and twenty elders, the representatives of the entire body of the triumphant church, standing before God, and "casting their crowns before the throne." And such is the nature of the mind, though pure, that it needs this periodical return, to gaze reverently up to its infinite Author. It demands a frequent pause from its holy industry; where the ministers of fire go on the rapid wing of flame to fulfil the errands of mercy, and obey the high behests of Jehovah, and come back to look up to its source. Not to get rid of the defilements of sin; for there is no sin in heaven; but to model its growth and shape its faculties in ascending towards God. Hence, there is a day when the sons of God come to present themselves before the Lord, as the mariner brings back his voyage-worn vessel, or rather as the stars come back to their sun;

> "Thither, as to a fountain, other stars
> Repairing, in their golden urns draw light."

They come back, not to repose from weariness, but to draw warmth and sweetness from the bosom of God, and to perpetuate through eternity, that Sabbath which so sweetly begun in time.

I do not object to encouraging men to duty by pointing to the "recompense of reward." It is fair and legitimate to show that "the willing and obedient *shall* eat the good of the land." But convincing men that virtue is profitable will never dissuade them from vice. When the old prophets would reform men, they cried in their guilty ears, "Thus saith the Lord God,"—"I am the Lord and there is none else."—"Break off your sins by righteousness."—And when they were sore pressed by the violence of temptation to do evil, God was their motive to deter them from guilt.—"How can I," was their cry, "How can I do this great thing and not sin against God." This is the mighty motive which brings men right, *and holds them so.* And I wish this motive to take prominence in all that we prepare for the public mind. I wish to let in upon the mind and heart of the nation, the warm influence of the Blessed Jesus. O what a heaven upon earth will it make, when all shall thus bow their necks to his easy yoke and light burden! Then indeed shall there be one Lord, one faith, one baptism, one Sabbath, one salvation, and one wide millenium, over-spreading and blessing the earth.

[Rev. Mr. Stillman, Bethel Agent and Secretary in Western New York, here presented a most interesting and convincing series of facts and arguments, respecting Bethel operations in New York and on the Lakes; triumphantly answering objections and showing the practicability of restoring the Sabbath on all inland waters. His facts respecting boatmen, drivers on the canals, etc., were deeply affecting. They will doubtless speedily appear in printed reports.]

Dr. Latta of the Methodist Episcopal church, Cincinnati, here made some remarks which were somewhat interrupted and finally broken off by a call to attend a sick child.

He said that there were difficulties in the way of establishing a line of Sabbath-keeping boats, which he believed insurmountable. We could never persuade the owners to meet the loss involved in stopping a boat on the Sabbath. Would to God all boats were Sabbath-keeping boats. But he believed it unwise and useless to interfere for establishing such a line. He thought the wisest and only course to restore the Sabbath was, to keep to preaching the gospel, and trust to its power to reform men, without our interfering with their business arrangements.

Rev. J. Rankin, of Repley, replied—

The Gospel, said he, is without doubt, the cure for all moral diseases that infect mankind. But the general diffusion of the Gospel does not remove particular evils till it is applied to them. If you wish to remove sin from any one point in Society, you must bring the Gospel to bear on that point. If you do not, nothing is done. The gospel did not expel intemperance till it was brought to bear on that specific sin. So if you will destroy licentiousness, Sabbath-breaking, or any other moral evil, you must faithfully and openly bring the gospel to bear upon it.

And the gospel thus applied, will do it.—For truth is more powerful than arms. It can bring men to do what all the arms of all the conquerors never did, and never can compel them to.

Now overlooking or neglecting this, is all the difficulty we have respecting the Sabbath. The authority of God has not been enforced upon the consciences of the people as it ought to have been, and we are now reaping the bitter fruits.

The truth is, we have got a christianity of expedience. Men want no more of it than will just take them to Heaven. They do not receive it as binding them to live for the building up of Christ's kingdom. They resort to it as an expedient by which they may get to heaven.

Now what we want is, first, to have it impressed on the minds of the people that they must keep the Sabbath because God commands it, cost what it will. "In earing time and harvest shalt thou rest." It costs the boat owner no more to keep the Sabbath than it does the farmer in harvest. But this people need to be taught that there is to be no calculation of loss and gain about it. That they must keep the Sabbath at the risk of their souls; and if they die in breaking the Sabbath, they die violating the plain commands of Almighty God.

The second thing we need is, to have the people taught to patronize those boats that do well, and withhold patronage from them that do ill. This is a universal principle of practical morals. It commends itself to the reason, and conscience, and common sense of all mankind. This we have a right to do, and nobody has any right to complain of it.

Now if these two things are done *faithfully*, our waters will shortly be as still on the Sabbath as the house of God. "The land will have rest." The world can do nothing against the church. If all the denominations, Methodists, Presbyterians, Episcopalians and Baptists will come up to this work, it is done. If the church had done her duty there never would have been a law made to break the Sabbath. If the church would do her duty now, the laws would be repealed which require the mail to be carried on the Sabbath. Not only this, but *every other sin in the land* which is established by law, will be done away as soon as the church sets her face against it. The history of the world proves this.—*There never was and never will be one sin established by law in any country, where the religious people set their faces against it.*

But here is our difficulty. When we attempt to oppose any popular sin, many of the ministers of Christ are found wanting. Of course the testimony of the church, and the force of the truth on the consciences of the people is broken. This is the reason why any sin is ever established by law.

The guilt of this does not rest on the common people. It rests with the ministers of the gospel. They are called and sent forth to this very work—to bear the reproach and labor of accomplishing it.—Therefore they are not entangled with the world. They do not depend for their support on the world. They depend on the church, who receive their idea of duty from them.

It is not so in monarchial governments. There the king gives the laws. But here the people make the laws, and the ministers form the people. Worldly men can do nothing without the church. Thus the guilt does not rest on the common people. It rests on the ministers. When any popular sin is to be opposed, many of them stand behind the curtain. This weakens and breaks the testimony of the church. And when God makes inquisition for these sins, *ministers of Christ will be found to have been file-leaders in establishing and upholding them!* For they are their leaders. The people always do in these things as they see their minister do. If they do not follow their own minister, it is because they are influenced by some neighboring minister to think he is wrong. Thus on them rests the awful guilt at last.

As to the loss to be incurred, a boat may stop on the Sabbath with very little loss.—Let the captain hire his pilot but for six days, and pay him but for six days. Let him employ his hands the same way. Let him say to his passengers, "We shall lie by on the Sabbath. I shall not charge you for that day for any thing but your provisions. Them I shall put as low as possible." And there are enough who would prefer that mode of traveling to sustain him. But if not, it makes no difference. Better have no steam-boats at all, than lose the Sabbath. Better transport our goods as we did before we had steam. It is better that the river should not be navigated at *all*, than violate the law of God to do it. What are the boats for, but for prosperity; *But did ever any nation prosper by robbing God?*—God never gave but six days to men for labor, and they who take seven rob God.—"Will a man rob God? But ye have robbed me," even this whole nation.

Some say that the Sabbath was done away with the old Jewish ceremonies. But Christ did not so regard it. He says to the Jews, "Pray ye that your flight be not in the winter neither on the Sabbath-day." Thus he establishes the Sabbath. For this was said concerning the destruction of Jerusalem; and he directs them to pray that a necessity may not be laid on them to break the solemnity of the Sabbath by the confusion of flight. And if the Sabbath is binding under the New Testament dispensation, it binds forever, for there is no other dispensation to come. And that Christ did require a Sabbath, not only the scripture above, but common sense teaches. There is no place in the whole word of God, where he has given man more than six working days in a week. It was so from the beginning, and will be so to the end. For if a man needed a Sabbath in a state of innocence, when his bodily vigor was unwasted by disease—when his soul was rent by no violent passions which needed the Sabbath to calm them; when he had no vicious appetities to check, and his breast was infested by no cares of worldly labor. How much more does he need a day of holy rest, now when his frame is enfeebled by vice, his soul torn by conflicting passions, and sunk to low desires—and he is doomed to pass his weary life amid the dust and sweat of labor to obtain his bread!

——— Sawyer, Esq., of the Episcopal church, Cincinnati.—Mr. Chairman, I am an under-writer in this city, and more or less acquainted with the business transacted by the insurance offices in this and other places. And, sir, I state from personal knowledge, that the losses on our waters occasioned by the reckless characters of our captains and crew, are so great, that the offices have seriously in contemplation to make the good character of the captain and hands a condition in regulating the prices of insurance. I believe it will be done in less than one year. I know one office in this city which has lost $20,000 the past year on the hulls of steamboats, one-half or two-thirds of the whole of which they know has been lost through the recklessness of the captain or the vices of the crew. These things have forced the rates of insurance up so high, that merchants complain that they are intolerable. Sir, they are high, and never can be otherwise until there is reformation among our boatmen. No office can live and sustain the losses occasioned by the vices of the watermen, on low rates. And, as usual, the well-doing must pay for the sins and follies of the ill-doing, till respect is had to the morals of the crew in rating the insurance.

Sir, if a line of boats were running today on Temperance and Sabbath-keeping principles, and a man wished to be insured on, say 3000 bbls. pork from this to New Orleans, I have no doubt that it would be a wise business transaction for an office to take the insurance six per cent. less, in consideration that the boat is navigated by a conscientious captain and crew, (i. e. the shipper by the Sabbath-keeping boat would pay some $1500 less insurance on one freight, than others.)

Such a line of boats if started at once might not succeed, but in the end it will succeed. And if any man wants faith in this enterprise, let him pray to God to give him faith. Those who labor for what is right must always succeed. I know our beginning looks small, but if we go into this work with our whole hearts, I verily believe that results will come out in a few years which we should start at the mention of now.

A Gentleman whom the Reporter did not know, here remarked that the discussion was now taking the turn he desired. He fully believed that Sabbath-breaking was an unprofitable business—that our transportation could be accomplished at less risk and expense with a Sabbath, than without one. What he desired was to learn *how.*—He was met by almost all boat-proprietors and captains, who declared that the Sabbath could not be kept without such pecuniary loss as would ruin the carrying trade. He did not believe them, but what he had come to the Convention for, was to learn from commercial men how to answer them; and to show in dollars and cents that all concerned would be better off with a Sabbath than without one.

(*Concluded next week.*)

From the Cincinnati Observer.

REVIVALS OF RELIGION.

That season of the year is approaching in which, from past experience, the people of God may hope that Divine influence will be manifest in the churches. We do not think that Christians should indulge the feeling that there are no particular seasons when the Lord will, in a particular manner, be gracious to his people, but there are peculiar circumstances in the providence of God, which may conspire to produce a better state of preparation in the minds of the church at one time than at another. Past experience has taught us, that with many churches, the winter season is peculiarly adapted to special effort for the conversion of sinners, and the advancement of the general interests of Christ's cause. Many churches, we know, have it in contemplation to hold a series of meetings this winter, to promote, with the Divine blessing, a revival of religion in their own hearts, and the advancement of the cause of religion in the communities where they dwell. Now, brethren, let those of us who contemplate such an effort, remember that the Holy Ghost was sent into the world to give efficacy to the truth, and that without his aid no real blessing will be obtained. Let us remember that no cause, moving us to pray and labor, but a sincere and ardent desire for the glory of God and the spiritual good of men, will be honored and blessed by the approbation of heaven. Let us understand and *feel* that no man—no means—no truth will ever avail to the conversion of a single sinner, unless the Holy Spirit gives the efficiency to the means. We cannot err by depending upon God. Too absolute and entire a dependance for his blessing upon Christian effort is impossible. The office work of the Spirit is to convince of sin, righteousness and judgment, and to take of the things of Christ, and show them unto his people; and unless this Divine agent does his work in the soul, man labors in vain. For the graces as well as the power of the Spirit, we are taught to pray; and to strengthen our faith, there is the most implicit and gracious promises. Let us, therefore, feel that to enter a mere formal round of duties, and to go through a mere mechanical process of means, while they might excite the attention of some, and stir the feelings of others, would only be to deceive ourselves and mock our Maker. Let us enter upon our duties with a spirit of self-denial. Let us prepare our hearts by sincere repentance for our past offences, and confession of our sins before God. Let us faithfully pray and labor for the conversion of our friends and neighbors. And above all, let us from first to last feel that our trust and strength is entirely in God—"Not by might nor by power, but by my Spirit saith the Lord of hosts."

THE BIBLE.

It is a book of Laws to shew the right and wrong.

It is a book of Wisdom, that condems all folly and makes the foolish wise.

It is a book of Truth, that detects all errors.

It is a book of Life, that shows the way from everlasting death.

It is the most compendious book in all the world.

It is the most authentic and entertaining History that ever was published.

It contains the most ancient antiquities, remarkable events, and wonderful occurrences.

It points out the most heroic deeds, and unparalleled wars.

It describes the Celestial, Terrestrial, and lower worlds.

It explains the origin of the Angelic Myriads, of human tribes and devlish legions.

It will instruct the most accomplished Mechanic and the profoundest Artist.

It will teach the best Rhetorician, and exercise every power of the most skilful Arithmetician.

It will puzzle the wisest Anatomist, and the nicest Critic.

It corrects the vain Philosopher, and confutes the wisest Astronomer.

It exposes the subtle Sophist, and drives Diviners mad.

It is a complete code of Laws, a perfect body of Divinity, an unequalled Narrative.

It is a book of Lives.

It is a book of Travels.

It is a book of Voyages.

It is the best Covenant that ever was agreed to, the best Deed that ever was sealed.

It is the best Evidence that ever was produced; the best Will that ever was made.

It is the best Testament that ever was signed.

It is wisdom to understand it; to be *ignorant* of it, is to be *awfully* destitute!!!

It is the King's best Copy, and the Magistrate's best Rule.

It is the housewife's best Guide, and the servant's best Instructor.

It is the young man's best Companion.

It is the school boy's Spelling book.

It is the learned man's masterpiece.

It contains a choice Grammar for a novice, and a profound Mystery for a sage.

It is the ignorant man's Dictionary, and the wise man's Directory.

It affords knowledge of all witty inventions, and it is its own interpreter.

It encourages the Wise, the Warrior, and the Overcomer.

It promises an eternal reward to the Excellent, the Conqueror, the Warrior, the Prevalent.

And that which crowns all is, that the AUTHOR, without Partiality, and without Hypocrisy, "with whom is no variableness, neither shadow of turning," is GOD.

"TAKE HEED WHAT YE HEAR"

Thus the Lord admonished his disciples: Mark iv. 24. In Buck's Anecdotes, we find three illustrations of that caution which are always applicable. If you have read them before, probably you have forgotten them; if not, they may impress you—and in either case they are excellent and edifying, if you will take them to yourself—to efface bigotry, deepen lowliness of mind, and excite you to "practice what you know" of truth.

BIGOTED HEARER.—A person meeting another returning from hearing a popular preacher, said to him, "Well, I hope you have been highly gratified." "Indeed I have," replied the other; "I wish I could have prevailed on you to hear him: I am sure you would never relish any other preacher afterwards." "Then," returned the wiser Christian, "I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God that I shall receive it with greater eagerness and delight whenever it is delivered."

HUMBLE HEARER.—"A torch may be lighted by a candle, and a knife be sharpened by an unpolished stone;" so Mr. Hildersham used to say, "that he never heard any faithful minister in his life that was so mean, but that he could discover some gift in him that was wanting in himself, and could receive some profit by him."

PRACTICAL HEARER.—A poor woman in the country went to hear a sermon, wherein among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according to the custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But, one thing," said she, "I remembered; I remembered to burn my bushel." A doer of the word cannot be a forgetful hearer.—*Christian Intelligencer.*

From the Baptist Banner and Western Pioneer

THE GOSPEL

Practical Religion, as a part of the plan of redemption, is wisely adapted to test the sincerity of the followers of Christ, to develope the higher principles of the soul, and bring into lively operation those affections which have been prostituted in the service of the god of this world. It is peculiarly interesting to contemplate the wisdom exhibited in this arrangement of Heaven.

Take, for example, the duty of prayer.—No one can doubt the fact that all our necessities are better known to God than to ourselves. And even those things which we think are necessary and desirable, are sometimes withheld, after urgent and oft repeated intercession. Paul besought the Lord three times to remove the "thorn in the flesh," but it was not removed. Christ prayed earnestly that the "cup might pass from him," yet he was required to drink it. If we are less acquainted with our conditions and needs, than the One with whom we have to do, why are we required to pray? The simple exercise of prayer is an arrangement calculated to affect the soul.—Were the Christian to receive blessings without feeling his need, or asking for them, he would not be so sensible of the goodness of the hand that hath supplied him, or his obligation to use the blessings received for the glory of the Giver. He is therefore required to "*ask*," "*seek*," "*knock*," if he would receive.

The fact that he sometimes "asks and receives not," teaches a lesson of submission to the will of his heavenly Father, and should induce a more thorough and careful examination of the motives by which he is actuated, lest he desire them to consume upon his lust. In all the practical duties of Christianity, the contemplative and pious mind can discern marks of the goodness and the benevolence of the divine Being. Hence, no Christian should falter in the discharge of his duty, or consider the requirements of his Savior too arduous; for, however difficult they may appear, He will cause obstructions to give way before him, and grant blessings to the faithful, that will yield an abundant harvest *here*, and prepare him, by appropriate discipline, to receive a crown of life hereafter.

Another characteristic worthy of note, is that every command faithfully obeyed, increases the ability of the Christian to comply with others. Secret devotion sharpens the sword of the Spirit, promotes personal consecration to God, prepares the mind for the more public exercises of religion, and increases the faith of the humble disciple, by which he is enabled to make great sacrifices *for* God and expect great things *from* God.

Finally, the interest with which we contemplate the character of a "man on earth devoted to the skies," is greatly heightened by the consideration that he is influenced in all his labors by that secret, soul-quickening principle of love, to which the ungodly are utter strangers. A. R. H.

FOR THE YOUNG.

AN APPEAL TO YOUTH.

There are some who are distinguished by the fear of God in their youth; some Isaacs who prefer an evening walk to meditate, to the crowded avenues of dissipation; some Josephs, whose image is "a fruitful bough by a well;" some Davids, who love the harps of Zion, and have no ear "for the song of the drunkard," or "the mirth of fools;" some Timothys, who "from childhood have known the Scriptures, which is able to make them wise unto salvation;" and I hail you on your early escape from the paths of the destroyer, on your early separation from a world, which attracts only to show its emptiness, and elevates only to depress, on your early union with the wise and good. Go forth in all "the beauties of holiness," honor God, and serve your generation according to his will. Religiously occupy the stations which you are to ennoble, and form the connections which you are to bless. "Adorn the doctrine of God your Savior in all things." Earnestly pursue the glorious course which you have begun; be not weary in well-doing; grow in grace as you advance in years; "abound more and more in knowledge and in all judgment," "approve the things that are excellent," and be sincere and without offence till the day of Christ. And what hinders any of you, my young friends, from joining yourselves to the Lord? Weigh the reasoning which you have heard; suspend for a while the influence of your passions, and endeavor to feel the force of the motives which have been adduced. Deliberate, or rather decide, for there is no time for hesitation; "now is the accepted time, now is the day of salvation;" the language of the Redeemer is, "To-day," and will you say with Pharaoh, "To-morrow?" Every delay will have you more remote from the God you have to seek; every delay will place more barriers between you and heaven—every delay will increase your crimes, your passions, your aversions,—every delay will diminish the efficacy of means, the period of divine patience, the time of your probation. While you hesitate, you die; while you promise yourselves years, perhaps you have not days—perhaps the shuttle has passed the loom that wove thy winding sheet—perhaps, in yonder shop lies rolled up, and ready to be served off, the piece of cloth destined to be thy shroud; perhaps the feet of them that have buried thy companion are at the door to carry thee out.—*Jay.*

LITERATURE.

From the N. Y. Evangelist.

THE MORAL LESSONS OF CLASSIC STUDIES.

Physical science is unreasonably extolled by some in our day, and the ancient studies of our colleges are decried. It seems to be thought that the grand business of human minds is to discover how we can make the most bushels of corn grow on an acre of ground, or how can we travel over the greatest space in the shortest time; or how can we make great wheels and little wheels, with cogs or bands, move most rapidly and powerfully by steam, or wind, or water. With these sublime objects in view, books are printed, periodicals are flying on all winds, lecturers are itinerating, libraries are gathered, and lyceums established.—These objects are important, I acknowledge; but I must maintain that the study of man is more important than the study of beasts or birds, plants or minerals, fire or water. It may be well enough for me to know something about the bear; but I do not need to know him very intimately, for I do not expect to have much to do with him in the course of my life. I do not expect to eat with him, nor talk with him, nor trade with him, nor room with him. But I have much to do with man; and I want to know all about him. I want to know what he has been, all through history, in all circumstances, that I may know how I shall find him. I want to be able to judge of different characters, that I may be wise in my transactions with men, and that I may teach others this wisdom.

It is true, that there is no book like the Bible for setting man in a full light, where he appears just as he is, and just as we shall find him in our every-day intercourse with him. And if we could induce the young, in general, to pursue a full course of biblical study, we might pursue the advice of Horace with some plausible reason, and warm our rooms some cold winter day with the volumes of Plato, Aristotle, and Cicero. But as it is, the young will not generally study moral lessons about human character and actions, about moral deeds and their consequences, unless they study classic authors. I blush at the want of moral instruction in a great mass of English literature. I have taken up Ferguson's History of the Roman Republic, a book of the highest reputation in Roman history; and I have thought it was a heathen work in comparison with Sallust, Livy, or Tacitus.

But I will quote a passage from Livy, that shows the moral instruction of a classic author.

"Tullia, the wife of Lucius Tarquin, whom she married after the murder of her sister and former husband, instigated him to aspire to the throne of her own father, Servius Tullius; and Tullius was accordingly slain in the streets of Rome." The historian proceeds to say, "It is believed, because it was not inconsistent with her other crimes, that this was done at the suggestion of Tullia. However, it is clear enough that she was conveyed in a carriage to the forum, where, without a modest regard for the men, she called her husband out from the assembly, and herself first saluted him king. By him, being ordered to retire from so great a crowd, she betook herself home, and she reached the head of the Cyprian street, where was lately the temple of Diana; and as her coachman turned the chariot to the right to the Urbian slope, that she might be carried to the Esquilian hill, he stood affrighted, and checked the reins, and showed to his mistress the murdered Servius. A foul and inhuman crime is here related; and the very place is a memorial of it; for they call it the wicked street, where Tullia, furious, the angry ghosts of her murdered sister and husband harassing her, is said to have driven her carriage over the dead body of her father, and to have carried on her bloody vehicle part of her father's gore, herself also being spattered and polluted with it, and to have borne it to the household gods of herself and husband, by whose wrath there soon followed an end to this reign, appropriate to its beginning."

The heathenism of ghosts and household gods will slide over our minds like water over a rock; but the moral lessons of such passages may remain. Our moral emotions are exercised, and we learn to dislike and abhor female cruelty and immodesty; we learn to detest crimes, but especially crimes against a brother, a sister, and a parent; we learn to expect that even in society where knowledge and morals are very low, a foul deed will brand for ages the character of its author; we learn that crimes will be punished in kind probably in this world; and finally, that even before wrath comes upon the guilty, they feel dreadful torture in their own souls.

The fact is, that God reigned at Rome as well as at Jerusalem; and punished crimes in the one place, as well as the other; and in honest Roman historians, divine justice is therefore strikingly apparent.—Compared with the truth, that crimes are followed by punishments, and virtues by rewards, how long, how trifling is the lesson that lime is a good dressing for wheat! Let physical science have her proper place, and let us study about roots, and grasses, and grains; about minerals and metals; and let us know how we can feed and warm man, and his oxen, cows, and sheep; but do not deprecate the nobler studies, that respect man as a rational, moral, and social being. Let us keep hold of the study of the language, the poetry, the philosophy, and the history of men, except as we get into something much better—the book of God. O what wisdom, what morality, what holiness, what social perfection, what happiness will reign on earth, when the thorough, the enlarged, the devout, and the practical study of the Bible shall be the basis of the education of the young!

C. F.

PILGRIM'S WAY SONG.

BY MISS HANNAH F. GOULD.

I'm bound to the house of my Father;
O draw not my feet from the way,
Nor stop me these wild flowers to gather;
They droop at my touch and decay!
I think the flowers that are blooming
In beauty unfading above,
The wings of kind angels perfuming,
Who fly down on errands of love.

Of earth's shallow waters the drinking
Is powerless my thirst to allay:
Their taste is of tears, while we're sinking
Beside them where quicksands betray.
I long for the fount ever living,
That flows by my Father's own door,
With waters so sweet and life-giving,
To drink and to thirst never more.

The gold of this bright happy dwelling,
Makes all lower gold to look dim;
Its treasures all treasures excelling,
Shine forth and allure me to Him.
The gems of this world I am treading
In dust, where as pebbles they lie;
To win the rich pearl that is shedding
Its lustre so pure from on high.

For his pains a torn spirit is feeling,
No balsam from earth it receives,
I go to the tree that is healing,
To drop in my wounds from its leaves.
A child that is weary with roaming,
Returning in gladness to see
Its home, and parents, I'm coming—
My Father, I hasten to thee!

SWEARING.

A Persian, humble servant of the sun,
Who, though devout, yet bigotry had none,
Hearing a lawyer, grave in his address,
With adjurations every word impress,
Supposed the man a bishop or at least,—
God's name so much upon his lips,—a priest;
Bow'd at the close, with all his graceful airs,
And begg'd an interest in his frequent prayers.

COWPER.

TRIALS NEEDFUL.—Something must be left as a test of the loyalty of the heart—in Paradise, the tree—in Israel, a Canaanite—and in us, Temptation.—*Cecil.*

THE REGISTER.

De Ruyter, January 1, 1841.

NEW YEAR'S SERMON.

Proper employment for the MERRY, is selected as the theme of a discourse, which, by leave of Providence, will be pronounced in the house of worship belonging to the "De Ruyter Religious Society," (usually called the Presbyterian house,) on the first day of the week, 11 o'clock, A. M., Jan. 3d, 1841.

J. R. JOHNSON.

De Ruyter, Dec. 16, 1840.

ORDINATION.

The Baptist church of Christ in De Ruyter, have unanimously resolved to call Bro. J. B. Pixley to ordination as Pastor of said church, and have named Wednesday, the sixth day of January, 1841, as the day on which to have him examined publicly, and set apart, if thought proper, to the work of the gospel ministry, at their meeting house in this village.

By order of the church.

Dec. 19, 1840.

DAY OF FASTING AND PRAYER.

The first Monday of 1841 has been mentioned by several ecclesiastical judicatories as a proper season to be devoted to fasting and prayer for the conversion of the world, joined with public religious services. We are requested to say, that the Presbyterian church in this village will be opened on that day. Prayer-meeting and conference at 11 o'clock A. M.—Preaching at 1 o'clock P. M. A general invitation is extended to the christian community.

VILLAGE LECTURES.—We are gratified to learn that these Lectures are to be opened this evening, (Jan. 1st,) by Professor S. N. SWEET. We understand the subject of the Lecture is to be the "*Immortality of the Soul.*"

TO OUR VILLAGE PATRONS.—Our Carrier wishes us to say that some considerable expense has been incurred in preparing a "New Year's Address, and Business Directory" for the benefit of the villagers, and that he will furnish them with it early on New Year's morning, at their dwellings, on the most reasonable considerations.

December 30, 1840.

QUESTIONS FOR MYSELF.

As I am now giving the parting hand to the closing year, and hope after a few hours to give the greeting hand to its successor, I feel inclined to question myself thus:

1. What *evil* have I done during the past year?

There has been evil enough done in the world by others, and therefore for me to add to the catalogue, was altogether superfluous. But I have done it. I have often acted from impure motives. When my motives have been right, I have acted too hastily, or too tardily. I am sensible that I have done much that is wrong. If I were now a more godly man than I am, my wrong actions during the past year would appear to me more numerous, and more aggravated than they now do. What, then, is their number and enormity in the sight of *God?* "Who can understand his errors? Cleanse thou me from secret faults." O, Lord, forgive, for Christ's sake, all my past errors and faults!

2. What *good* have I done during the year 1840?

Alas! too little! But I hope I have done something to make the world better. I have tried to alleviate some sorrows—to enlighten some minds—to direct some wanderers—to point some sinners to the Lamb of God. But I might have done much more good than I have, had I been more watchful to discern favored opportunities, and had I been more ready to improve to the best advantage those which I clearly saw.

A retrospect of the little good which I trust I have done, makes me weep because I have done no more.

3. Wherein can I amend my life? I need more benevolence of heart; more equanimity of mind, more tenderness of conscience, more faith, patience, stability of purpose—in all these respects I ought to amend. Also, I have a great many wrong habits which need to be corrected. I speak at times fretfully; often give my opinion hastily; sometimes I judge harshly; I do not rise early enough in the morning, especially Sabbath morning I am apt to be deficient in this respect. I greatly fail in not fully improving my Sabbath hours. Besides these deficiencies, I have my little follies, such as are described in Eccles. x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a *little folly* him that is in reputation for wisdom and honor." Every Christian ought to be in reputation for that wisdom that cometh from above.—I see that I need not be idle, for to amend my life, will furnish me with no small amount of employment.

4. In what efforts for the benefit of mankind shall I engage during the year 1841?

If I am faithful in some lawful occupation, however humble it may be, I know that I shall thus accomplish something for the benefit of my race. But, aside from this, what can I do for the world? Can I write some valuable article for the Christian press? Can I help circulate some good periodical? Can I do something to interest the youthful mind, and thus rescue it from that enchanted ground—vain amusements? Can I help the missionary cause? What does the cause of Education require at my hands? Can I assist to accelerate the triumphs of the Temperance reform? What can I do in the wide department of Public Morals? What can I do for the American slave? Can I do any thing to hasten the total abolition of that iniquitous system of legalized robbery, by which he is declared to be "goods and chattels to all intents, purposes and constructions whatsoever?" What shall I do for the church of which I am a member? For the town in which I reside? For the village where my lot is cast? Can I do something to promote revivals of religion?—I see that there is enough for me to do. Who is sufficient for these things? *Lord, help me!* For without THEE I can do nothing.

5. Am I prepared to leave this world, should I be called to die before the expiration of 1841?

A solemn question is now before me.—Are my temporal affairs in a proper condition to be left? But I will not dwell on this; is my *soul* ready to go to the world of spirits? Would the sudden approach of death throw me into consternation, or should I meet him serenely as a messenger of peace? If I am called to die during the year 1841, I shall need much grace for the hour; if I am permitted to live through the year, I shall need large supplies of divine grace to enable me to meet my augmenting responsibilities. May thy grace, O Lord, be sufficient for me.

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REVIVAL RECORD.

THE REVIVAL IN SCOTT continues with increasing interest and power. A considerable number have hopefully embraced the Savior, and many are inquiring what they "must do to be saved?" Having attended a number of these meetings within the last few days, we were delighted with the truly sound, plain, pungent, and evangelical character of the preaching—the marked attention of the people, and with the prospect of an extensive work of grace.

Since our return from Scott, we have received a letter from Rev. Mr. Foltz, from which we learn that "God is present among the people there in the majesty of his Spirit, and the car of salvation is rolling forward." We have not room for his article this week.

Extract of a letter from Bro. E. Stillman, to the Editors of the Register.

"GENESEE, Dec. 23d, 1840.

"Through the tender mercies of our Heavenly Father, I am permitted to address you a few lines of comfortable intelligence, that which is as cold water on a thirsty soul. Our quarterly meeting commenced with the third Genesee church, on the sixth day before the 2d Sabbath of the present month, attended by brethren Campbell, Greene, Scott, and myself. The Lord has been pleased to pour out his Spirit from on high to refresh his children in that place. The meeting commenced under unfavorable auspices, but such was the interest manifest at the time for closing, that it was thought best to continue the meeting another day; and it was continued evenings and the most of the days through the week, and finally closed the tenth day from its commencement, leaving an impression on the hearts of the people, which it is to be hoped will never be effaced. The work surely is the Lord's, overturning and rooting out prejudices, and settling difficulties, which no mortal power has been able hitherto to effect. Six young converts were added by baptism during the meeting, and more will follow soon. In all its varied circumstances it has proved a meeting of the most interesting features of any that I have ever attended."

REVIVAL AT ROME, N. Y.—A correspondent writes that an interesting revival is enjoyed in Rome. He remarks that the efforts to promote the work have been marked "by no attempts to get up excitement, but the plain and familiar preaching of the truth, visitation from house to house, and the distribution of Tracts, have been the means, under God, of bringing a large number of youth and others to Christ."—More than 250 are already numbered among those who are hopefully converted. The Sabbath school and Bible classes have shared largely in the blessing. Every member belonging to two of the Bible classes has been brought in. In the Female Seminary eleven young ladies, boarders, are rejoicing in hope, besides several others connected with the school. The work has been marked by great solemnity and stillness. It still continues, and favorable indications are observed in several churches in the vicinity.—*N. Y. Observer.*

ATTENTION TO RELIGION IN BALTIMORE.—A correspondent writes, "A revival of religion apeaprs to have commenced in the Hanover Street Church, Baltimore, (Mr. Hamner's) with promising prospects. The meetings are full and solemn—the truth is blessed by the Spirit, sinners are inquiring the way of salvation, and since Tuesday, ten or twelve have for the first time rejoiced in the Lord."—*Ib.*

RELIGIOUS INTELLIGENCE.—We are informed that an interesting work of grace is in progress in Allentown, Pa., in the Rev. Mr. Landis's congregation. On Sunday the 29th of November, seventeen were added to the church. A short time previous, a series of religious services were held daily.

Rev. Mr. Davis writes, Dec. 8th, from Pittsburgh, that "the Lord has appeared in his power to revive his work in Zion.—We commenced a protracted meeting with a week of preparatory services, and the Lord has greatly blessed us; about twenty souls are anxiously inquiring, "What must we do?"

An extensive revival is in progress at the Baptist Church at Fairfax, Vt., and also another at Springfield, N. H., in which a large number have expressed hope. At Ashburnham, Mass., about fifty have been converted during meetings held in the Baptist Society.

The Christian Watchman states, that a revival is in progress at Providence and Richmond, R. I., in which upwards of forty have been converted.

The missionaries of the Methodist Church among the Cherokees, have received, during the past year, upwards of 300 on trial.

Revivals are reported in several of the circuits of the Methodists in Penn. In the Ligonier circuit, Pittsburgh conference, about two hundred have been converted; and in the Richmond circuit, upwards of one hundred and seventy. In several others, there are unwonted indications of religious interest.—*N. Y. Evangelist.*

REVIVAL.—The Watchman of the South, says: "We learn with much pleasure that there has, for some time, been an interesting state of feeling in the church of Rocky Spring, in Augusta County. This church enjoys the stated labors of Rev. John S. Blain. At a recent communion, in which Mr. Blain was aided by Rev. Messrs. Calhoon, Ewing, Davidson, and S. Brown, 24 were added, on examination, to the church. It is hoped that this work of grace is extending to neighboring congregations. O for times of God's powerful and gracious presence in all our churches."—*N. Y. Observer.*

INTELLIGENCE.

FOREIGN.

From the N. Y. Spectator.

ARRIVAL OF THE STEAMER ACADIA.

TWENTY-ONE DAYS LATER FROM ENGLAND.

Birth of an English Princess—taking of St. Jean D'Acre—submission of Mehemet Ali—stormy debates in the French Chamber of Deputies.

The steam ship Acadia, which sailed from Liverpool on the 4th inst., at 4 P. M., arrived at Halifax, on Saturday, at 10 A. M., sailed thence at 6 P. M., and arrived at Boston yesterday at two hours after noon. She encountered very boisterous weather, with long-continued head winds and a rough sea.

In addition to our usual files of English papers from our correspondents in London and Liverpool, we are indebted to Messrs. Topliff, of Boston, and Mr. Keefler of Halifax, for London papers to the evening of the 3rd of December, and Liverpool to the 4th, both inclusive.

We have also to tender our thanks to Lewis Lyman, Esq., who came passenger, for large files of papers, commercial letters, &c. &c. Mr. Lyman is the bearer of despatches from the U. S. Legation in London.

The Acadia brings intelligence of the safe delivery of the Queen of England, of a daughter, on the 21st of November. Also of the capture of the celebrated St. Jean D'Acre, after a bombardment of three hours, which, however, would not have expelled the garrison, probably, had it not been for a tremendous explosion of one of the magazines.

It appears scarcely doubtful, moreover, that the Pacha of Egypt has found himself under the necessity of yielding to the requirements of the allied powers. The accounts to this effect are positive, and indeed it is difficult to conceive, under existing circumstances, of his adopting any other course.

There is no later intelligence from China. The blockade of Canton has been officially promulgated in Europe.

REMAINS OF NAPOLEON.

The remains of Napoleon had arrived in France, but had not been landed at the latest advices.

ARRIVAL OF THE PRESIDENT.

The steam ship President arrived at Liverpool on the 27th of November, after a passage of 16 days. Very great anxiety had prevailed for her safety for several days previous: it will be recollected that she put back to this port for a supply of coal. She will not leave England again until the 10th of February.

Bank Failure.—The failure of the banking house of Wright and Co., London, has caused a great sensation in the money market, and among capitalists. It seems that Mr. John Wright, the managing partner, had become deeply involved in various American securities—stock of the United States Bank, and a great variety of state stocks, and other descriptions of American bonds. It is also intimated that he had become farther involved by loans upon some of the New York city lot speculations.

Dealing largely in these American securities, and receiving large commissions, he pushed them off upon his friends as extensively as possible; but, as it is believed, all in good faith. He at length became so much involved as to conceal his operations from his partners, and many of his acceptances were not entered upon the books—the omission being for the purpose of concealment; one of the acceptances, it seems, was presented for payment to a partner, at a time when Wright was out. The result was a disclosure, and the situation of the house was found to be such that a suspension became necessary.

The bank possessed cash and available assets to the amount of £500,000. Its liabilities are set down at from £800,000 to £900,000.

Respecting the failure and its causes, and the present position of the house, a "banker's circular" has the following remarks:—

"Mr. John Wright has himself, in the words of his letter, very properly directed attention to the main source of the evil, when he says, 'owing to my inability any longer to support some large mercantile undertakings,' the banking-house became so compromised as to be compelled to suspend its payments. * * * * * Upon these we may be able to throw some little light.

"Mr. John Wright was the main spring, the principal moving power, in raising and sustaining a great number of public companies in this metropolis and elsewhere.

Wright seems farther to have been connected with a great many speculating companies; mercantile enterprises of a visionary character, &c.

A fiat of bankruptcy had been taken out against the Guilford bank. Suspicions of its soundness had been occasioned by the suicide of Mr. William Sparkes, the principal partner and manager.

An investigation ensued, and it was discovered that the bank was in a bad way.—Sparkes had destroyed a portion of the papers, so that a full knowledge of its condition could not be easily obtained.

Thus far it had been ascertained that the total amount of the estate of the [illegible] was £82,372 10s., and the securities, [illegible] &c. due to the bank, was £12[illegible], making a total of £207,772 19s.; while the liabilities, as far as could be ascertained, were about £184,600. The general opinion at Guilford is that the liabilities far exceed that amount.

The failure of Mrs. Dewes's bank at Penrith is also announced. Great distress will follow this failure. It was in fact the Savings' Bank of that place.

The City of Bristol, steam packet, from Waterford for Bristol, was lost on the night of November 17th, and all on board but two perished.

As usual, a number of distressing railroad accidents are recorded in the London papers now before us. Two on the Great Western railway—one on the London and Birmingham, &c. The latter was caused by collision. The coroner's inquest returned a verdict of wilful murder, and a deodand of £2000.

The Duke de Broglie has declined the English embassy.

INDEPENDENCE OF TEXAS.

The treaty between Great Britain and Texas was signed by Lord Palmerston and General Hamilton, on the 1[illegible]th of November.

THE EASTERN QUESTION.

By this arrival we have the important intelligence for which we have looked so confidently, that the affair of Egypt has been arranged in such a manner as will secure the peace of Europe. The announcement is thus made by the Times of the [illegible] instant:—

"The Paris papers have arrived by extraordinary express. They are exclusively occupied with the Eastern question, and the debate on the address in the Chamber of Deputies, which may be regarded as a branch of it.

The most important fact connected with this subject, alluded to in these journals, and confirmed by our private letters, is that the French Government had received positive intelligence that Mehemet Ali had accepted the terms offered him by the allies; that Ibrahim had, in consequence, been recalled into Egypt, with orders to avoid all possible collision with the forces of the allies, and that the preparations for the restoration of the Turkish fleet had actually commenced. "Nothing more remains to be done," observes a correspondent, "but to obtain from the allied powers some concessions which will enable France to escape with honor, from the position in which the treaty of the 15th of July, and its execution, have placed her.

To obtain such concessions was, it is now unquestionable, the object of M. Mounier's mission to London, and this I state with a perfect knowledge of the denial given to the statement that his visit to the British capital had a political object. What the concession sought for may be, I know not, but something must be done to set France at her ease, and to heal her wounded *amour propre*, in order that she may bear tamely a proposition to disarm that will assuredly issue from the Congress to be held in Vienna next spring."

Official intelligence of the taking of St. Jean D'Acre was received at the Foreign Office on the 30th of November. The fleet appeared before the place on the 2d, the bombardment commenced on the 3d, and during the night of that day, the governor and garrison quitted the town, which was taken possession of the next morning. The despatch says:—

During the bombardment, the principal magazine and the whole arsenal was blown up. By the explosion, two entire regiments, formed in position on the ramparts, were annihilated, and every living creature, within the area of 60,000 square yards, ceased to exist—the loss of life being variously computed at from 1200 to 2000 persons.—Those who may have been inclined to doubt the fighting qualities of the Egyptian troops, might acquire a lesson from the example of their endurance, if they could but contemplate the devastation and scene of horror by which this once formidable fortress is enshrouded.

On the 12th of November, at the parish church, Preston, William Stewardson, of Tarleton, was married to Miss Eleanor Relph, of Preston. Twenty-seven years ago this couple had intended to be married, and repaired to the church for that purpose, but were prevented by the father of the bride. Mr. Stewardson afterwards married; but becoming a widower he offered his hand and heart to his first love, and was again accepted by her: the fair one having lived, up to the day of her marriage, in a state of single blessedness.—*Halifax (Eng.) Guardian.*

FRANCE.

The address in answer to the king's speech, drawn up by M. Dupin, was read on the 23d of November, amid frequent murmurs. It was still the subject of debate at the date of our latest advices, and it was thought that it would be greatly modified before adoption. The debate had latterly assumed a very personal character, chiefly between M. Thiers and his successor M. Guizot. The former was exceedingly personal and vehement. We give the address as reported.

Sire—We thank your Majesty for having convoked the Chambers before the ordinary period of their meeting. It is particularly in important circumstances, in those which interest the honor and safety of nations, that it behooves a constitutional King to surround himself with the representatives of the country, to expose to them the situation of affairs, to take their advice, and [illegible] support.

[illegible] which the Emperor of [illegible] Great Britain, the [illegible] the Emperor of Russia [illegible] consent of the Ottoman [illegible] the relations of [illegible] Pasha of Egypt, has [illegible] France has [illegible] by this event, and has [illegible] all the phases of this [illegible] Prudence required of your Majesty to provide for all contingencies by [illegible] extraordinary [illegible] to meet them, and [illegible] appreciate their motives and [illegible].

In this state of things, our support, Sire, is assured to you, for an honorable peace, as well as for a just war. A peace without dignity, could never be accepted either by France or by her King. An unjust war, a violent aggression, without cause or object, would not be agreeable either to our manners, or to our ideas of civilization and progress. Peace, then, if possible—an honorable and certain peace, which will [illegible] the balance of power in Europe—such is our first wish. But if, in the course of events, it became impossible on these conditions—if the honor of France required it—if her violated rights—if her [illegible]——

(The President was here interrupted by [illegible] of murmurs from the left and [illegible] and was a long time unable to obtain a hearing. Several apostrophes were addressed to him which escaped us on account of the uproar. When he had at last obtained silence, he turned toward the left and told them that they would be at liberty to make their objections during the discussion; when M. Taschereau rose and exclaimed, "We cannot too soon protest against such language!" The President having repeated the sentence, his voice was [illegible] overpowered by loud murmurs. He was, however, at last allowed to proceed) ——or her interests seriously compromised, rendered it imperative: speak, then, Sire, and at your voice the French people will rise like one man, the country will submit to every sacrifice, and the national support will be assured to you.

We have anxiously desired the pacification of Spain. Interested in the consolidation of her constitutional government, we would see with deep regret anarchy endangering an undertaking so courageously prosecuted in the name of liberty.

France recalls again to Europe the rights of Polish nationality, so solemnly stipulated by treaties. (Murmurs.)

We approve your Majesty's resolution to send additional forces to the coast of Buenos Ayres, and trust that we shall at last obtain from the Government of that country, reparation for our just grievances. (Laughter.)

Our army in Africa again distinguished itself by brilliant feats of arms. Your sons, who avail themselves of every opportunity to display their courage, shared in the glory and perils of those expeditions. What we demand of your government, Sire, is, to investigate seriously the general direction of our affairs in that country, in order that the triumph of our arms may not be sterile, and that a possession so gloriously conquered, so dearly purchased, may become for France a source of strength and not a cause of weakness.

The attempt of Boulogne was not only insane—it was a criminal one. Repressed from the outset by the loyalty of the citizens, it was condemned by a solemn judgment; justice had its free course; the offence committed against society did not long remain without a reparation, and the expectations of the factions were every where signally defeated.

We shall examine with care the law of the budget. States being ever exposed to undergo unexpected burdens, a severe economy is always necessary. In other times, the Chamber, in the impossibility, of reducing the taxes which weigh on the country, had at least recommended the maintenance of a balance between the receipts and expenditures. Since, in fact, the balance is broken, we shall devise means of re-establishing and preserving it.

The other laws which your Government intends to present to us, shall be, on our part, the objects of mature attention. From this moment we congratulate ourselves on having been able to reply, by an unanimous vote, to the demands made of us by your Majesty, to relieve our departments which have been ravaged by the scourge of inundation.

The accord of the great powers of the state we know is the surest guarantee of public peace. Order maintained at home, by the energetic and persevering action of the Government, is the first principle of strength abroad. We express the wish of France when we declare that she firmly desires both.

Confide, Sire, in your star—(loud laughter)—as we confide ourselves in the perpetuity of your dynasty. A new son has been born to you; and the same Providence which lately covered you again with its ægis, will continue to protect France and preserve her from the evils of anarchy.

Let your throne, Sire, be always surrounded with enlightened and faithful advisers. Depositories of your authority, they alone are accountable for its exercise. On them rests entirely the guarantee of your personal inviolability. Let them take care, as you desire to intrust public officers to real merit; let probity be honored—let religion be respected. (Loud laughter.)

Let us support morality and the laws.—Men have been too much encouraged to attend exclusively to their personal interests. Let us endeavor to reanimate in their hearts a disinterested love of country, which inspires great and generous sacrifices. 'Honor and country!'—in these two words are to be found the seeds of those civic virtues which constitute the strength of nations and the duration of empires.

SPAIN.

Madrid journals of the 24th of November give the following items of intelligence:—

Madrid continued to enjoy perfect tranquility. The authorities had adopted energetic measures to prevent the recurrence of the cries in favor of the Infante Don Francisco de Paula, which had produced a certain agitation on the night of the 22d.

The Duke of Victory was to leave for the Basque provinces on the 23d, but at a Cabinet Council held on the evening of that day, it was resolved that the journey should be postponed. The Duke was said to have expressed great dissatisfaction at the resolution of France to replace M. de la Redorte, by a mere charge d'affairs.

Marshal Saldanha, the Portuguese ambassador, had at last been presented to the Queen. Nothing, however, had transpired respecting the nature of this interview; but it was reported that the Portuguese Government intended adopting strong measures, and marching an army to the Spanish frontier.

The London Spectator says:—

The affairs of Spain have become more embroiled by a parting manifesto of Queen Christiana to the Spanish nation; setting forth her claims to their gratitude, and complaining of the return she has met with, for all her doings for the good of the people. It was well enough known that her resignation was compulsory; but it was scarcely expected that she would hurl a declaration of war against the men to whom she had intrusted the guardianship of her daughter.

The Regents have issued a counter-manifesto; the conclusion of which betrays a want of confidence in their position, and that it is necessary to make an exhibition of their power to punish. "Spaniards, remain tranquil! Fear nothing! The constitution will be rigorously observed by all. Should any feel disposed to disturb public order, 200,000 veterans and 500,000 National Guards are ready to defend it."

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

At the commencement of the session, most of the bills and resolutions which constitute the basis of future labors, are introduced. We subjoin the more important of these, in order that a connected view of the business which is to be done, may be had, and that the progress of these various measures may be watched.

IMPORTANT BILLS AND RESOLUTIONS INTRODUCED.

IN THE SENATE.—Mr. CLAY of Ala. brought forward his old project, to reduce and graduate the price of the public lands.

By Mr. CLAY of Ky., for the repeal of the sub-treasury law. Also, for requiring the Secretary of the Treasury, to communicate the quantity of land unsold in the several districts, on the 30th day of June, 1838, and what part of such land has since been sold, and at what prices.

By Mr. RUGGLES of Me., requesting from the President, the correspondence which may have taken place between this government and Great Britain, relative to the N. E. Boundary.

By Mr. DAVIS, for abolishing imprisonment of witnesses in criminal cases.

By Mr. BENTON, for establishing a prospective and permanent pre-emption system.

By Mr. TAPPAN of O., for an amendment of the Constitution, with a view to restrict the tenure of the Judges of the Supreme Court to a term of years, instead of for life, as at present.

By Mr. TALMADGE of N. Y., for an amendment of the Constitution, so as to insert a clause, that the President shall hold his office but for one term of four years, and shall be ineligible thereafter.

By Mr. BENTON, for requiring of the Secretary of the Treasury, tables of the rates of exchange, foreign and domestic, and of the prices of the bank notes, and of specie, on the first day of each month, of the years 1838, 9, and 40.

By Mr. MERRICK of Md., from a committee, for re-chartering the banks of the District of Columbia.

By Mr. WRIGHT, for referring so much of the President's message as relates to the finances of the country, to the Committee on Finance.

IN THE HOUSE.—The most important bills or resolutions introduced, are the following: By Mr. Adams, for rescinding the gag resolutions, adopted by the House at the last session, in reference to petitions on the subject of slavery. This was, after an animated discussion, laid on the table, by a vote of 83 to 58.

By Mr. Adams, for appointing a committee of five, to inquire whether the message which the President transmitted to the House last session, containing documents relative to the captives of the Amistad, had been falsified, and entered erroneously on the public documents. With that message were two certificates, granted to *Ruiz* and *Montez* at Havanna, one in Spanish, and the other in an English translation. The former gave permission for the shipment of forty-nine "negros landinos;" meaning those negroes introduced into Cuba prior to the prohibition of the slave trade by the Spanish government. But in the printed documents these words are translated "sound negroes." This translation, Mr. A. contends, and others concurred in the opinion, is entirely erroneous, and materially affects the prospects of the captives—showing, if translated thus, an audacious attempt, by a secret mutilation of public records, to subserve the base designs of the Spanish claimants. Mr. A.'s remarks produced great sensation, and resulted in a unanimous adoption of his resolution.

By Mr. Tillinghast of R. I., inquiring how far the provisions of the sub-treasury law had been carried into effect; whether any buildings erected; clerks or agents hired; bonds given; what sums received, and how guarded.

By Mr. Jones, for partial appropriations for 1841.

By Mr. Cushing, to pay the ordinary mileage to the carriers of the electoral votes for President.

By Mr. Everett of Vt., requiring the Postmaster General to furnish a list of all curtailments in the transportation of mails since Congress adjourned.

By Mr. Hand of O., for establishing a uniform rule of naturalization, and repealing all existing laws on the subject.

By Mr. Adams, requesting the President to communicate all the information possessed, respecting the relations of this country with China.

By Mr. Simmonton, from the legislature of Penn., asking Congress to encourage the production of silk, by assessing greater duties on foreign silks.

By Mr. Thompson of Miss., for prohibiting by law, the receiving of the testimony of blacks, in any trials before military or naval court martial.

By Mr. Petrikin, for reducing the fees of the District Attornies of the United States.

On these various bills and resolutions, as yet but little action has been held.

SUMMARY.

Frankfort Bank.—This institution is in bad odor with the people down East. The Bangor Whig contains a petition to the Maine Legislature, signed by about fifty citizens of Frankfort, praying that its charter may be annulled, and strongly condemning the Bank, setting forth, among other things, that the President and many of the stockholders, are not known to possess a dollar's worth of tangible property, either real or personal, which is not under cover. It is also hinted in an advertisement which heads the petition, that its managers, most of whom reside in Buffalo, with the President, intend to get a large amount of bills in circulation in the Western States, if they have not already done so. The old cashier has been turned out, and a new one duly installed.—*Bay State Democrat.*

A Story of the Discovery of Coffee in Arabia.—It is said that Omar, the Arab Sheik, was driven from Yeman, about A. D. 630, and fled to the wilderness. He soon found it very difficult for him to procure food, and seeing the coffee-berry, resembling, somewhat, a cherry, he was tempted to try it. There was a very thin pulp, scarcely more than the skin, upon the outside, that he could not eat; but he hoped to soften the inner kernels by boiling them, so that they might be edible. In the course of the process, such a delightful aroma greeted his nostrils, that he was induced to taste the decoction, and found it much more invigorating than the solids which produced it. And thus the immortal virtues of coffee, as a beverage, sprang to light and universal use.—"Round the World," by an officer of the U. S. Navy.

The schooner Rambler, of Boston, bound to Baltimore, anchored off Staten Island during the gale, and was driven from her anchorage on shore at Staten Island. It is expected she will be got off without damage.

The Murderer of Ellen Jewett.—Robinson, the murderer of Ellen Jewett, went to Texas where he has since lost his right arm—that arm with which he planted a hatchet into the forehead of a frail, but to him an unoffending girl, and with which he then applied an incendiary torch to the bed where she lay weltering in blood, thus attempting to conceal the murder by committing arson—that right arm, we say, has been cleft from his shoulder in a fight with the Mexicans.—*Alb. Journal.*

Severe Hail Storm.—About four o'clock on Wednesday, we were visited by one of the severest hail storms, accompanied with lightning, thunder and rain, within our experience. Some of the hail stones measured three and a half inches in circumference, and nine of them weighed three ounces, and *painful* havoc was done, not only to our office, but to the residences in the town generally.

We little expected to have to beat a retreat from the chair editorial so soon, but we were *hailed* in so boisterous and rude a manner, that we had to give way in self defence.—*Norfolk Beacon.*

Great Sacrifice.—The Elizabeth City, N. C. Intelligencer, states that since 1824, there have been 112 vessels wrecked for the want of an inlet at Nag's Head, which averaging 50 tons each, would make, together with the cargoes, a loss not short of $350,000, and with these vessels 224 souls have found a watery grave.

The cost of opening an inlet is estimated by Maj. Gwynn at $937,770.

A Distressing Case.—Mrs. A. Oroyd advertises in the St. Louis Bulletin for information of her husband, who had preceded her to Iowa Territory. The advertisement conveys the awful intelligence that their seven children were scalded to death on board the steamboat Persian, and herself considerably injured.

Thirty Years Ago.—An old resident, who takes peculiar interest in noting down such items of information, gives us the following:—

In 1810		Towns.		Inhabitants.
Genesee County	had	10	and	12,644
Niagara	"	4	"	6,132
Chautauque	"	2	"	2,381
Allegany	"	5	"	1,942
Cattaraugus	"	1	"	458
Total,		22		23,557

Genesee county embraced the present counties of Genesee, Orleans, and those parts of Monroe and Livingston west of Genesee river.

Niagara county embraced the present counties of Erie and Niagara.—*Buffalo Com. Jour.*

North Eastern Boundary—Aroostook War News.—We learn from a gentleman who arrived in this city last evening, from Saco, the residence of Gov. Fairfield, that Mr. Miller, a messenger despatched by Sir John Harvey, had arrived in that town, bearing despatches for the Governor of Maine. These despatches announced that a regiment of British troops from Quebec had arrived and encamped on the disputed territory. Mr. Miller also had despatches from Sir John Harvey which he was to carry to Montreal, to the Governor General of the British Provinces. We also learn from the same source, that Sir John Harvey had transmitted by mail, despatches to the same effect to Washington. These troops had been ordered to that quarter by the Governor General, and were stationed at Madawaska.—*Boston Atlas.*

Occupation of Madawaska.—The Bangor Whig of the 14th, contains the following paragraph in relation to the occupation of the disputed territory. There can be no doubt of its correctness. The information reached us in advance of the announcement in the Maine papers, in consequence of the prior arrival of Capt. Miller, the messenger of Sir John Harvey.

We have a report here that *three hundred British troops* have arrived at Madawaska! We know not the object of this movement, but it is said that the British are "flaring up" because the government of this State have violated the agreement between Sir John Harvey and Gen. Scott, in organizing the 'places' in the disputed territory for party purposes.

There is at any rate something in the wind, for Mr. Miller, a messenger from Gov. Harvey, passed through this city yesterday on his way to Augusta to have an interview with Gov. Fairfield.

Emigration to Canada.—The Kingston Chronicle says that upwards of 12,000 emigrants arrived at that place during the past season, about 3000 of whom received employment and settled in the neighborhood. About 1200 proceeded directly to the United States, for the purpose of joining friends and relatives there. The emigrants, generally speaking, were very respectable, and many of them in good circumstance. Indeed, a few of them had no less than £60,000 among them.

The same paper adds that about 1300 emigrants arrived in Kingston during the season from the United States to settle in Canada, including 50 run away slaves.

The New York Post says: "The coldest winters within the last century, were 1742 and 1770; in both, the Long Island Sound was frozen over, and in the latter winter, cannon were taken on the ice from New York city to Staten Island."

Toleration.—The Rev. Mr. Rule, who was not long since expelled from Spain at the instance of the Spanish priesthood, has been permitted to return, in consequence of the political revolution in that country recently consummated.—*N. Y. Evangelist.*

Gross Outrage.—The Presbyterian Advocate says: Recently the Rev. Thomas S. Kendall, a respectable minister of the Associate Church, was *tarred and feathered* for reading and explaining the letter of the Associate Synod, on the subject of slavery, to a congregation in South Carolina. We have not seen the letter of the Synod, but Mr. Kendall denies that he was violating any law of the State.

Such outrages are a disgrace to any community, and only aggravate the evil they are intended to correct. Opposition will convince no man of his error. Brute force is no argument.

Mr. Kendall not only bore the outrage with patience but like a philosopher was not only admiring the surrounding scenery during the painful operation, but was also moralizing upon the faces of his persecutor. He says:—*N. Y. Obs.*

"They hurried me away to a deep bottom, shaded with heavy timber, and secluded from the highway by a dense undergrowth, and there covered my upper regions with a coat of tar, overlaid with abundance of feathers.—Poor wretches! a sense of guilt disfigures their faces, for they looked like men under the gallows, and their hands trembled like aspen leaves when perpetrating the infamous deed. The number I supposed to be between thirty and forty." Such outrages as this must meet with the most decided abhorrence of all classes of respectable citizens."

Diffusion of Intelligence in Romish Countries.—The following remarks are from a correspondent in Florence; they were written more than a year ago, but their publication at this juncture will not be out of the way.

"There are at present two newspapers published in Florence, each a little larger than a common letter sheet. Each contains as much foreign news as so small a surface can contain, but, except for the date, one would hardly determine from them, if such a city as Florence were in existence. We find frequently, circumstances which have occurred here, mentioned first in Galignani's Messenger at Paris. Of foreign matter they are also cautious. A few weeks after the events which placed the "King of the French," upon the throne, it was quietly noticed in the journals here, that Louis Phillippe had made such and such appointments. So indirect an announcement of a revolution would not be likely to excite undue notions of liberty."—*N. Y. Observer.*

HEAD QUARTERS, ARMY OF FLORIDA,
Fort King, Nov. 15th, 1840,
Order No. 57.

I. The Indians having acted with their usual want of faith, the armistice is at an end; the commanding officers of Districts, Regiments and Posts will therefore be prepared to act offensively on the promulgation of this order,

II. Col. Twiggs, 2d Dragoons, will repair to Fort Reid, to carry on operations in that quarter; he will take with him one of the companies of Dragoons now at Pilatka; one squadron will be ordered to scour the country from Fort Reid to the Ocklawaha, and such disposition made of the rest of the command as will tend to the annoyance and destruction of the enemy.

III. The commanding officer at Tampa Bay will immediately take measures to apprize the command at the Annuteliga hammock of the renewal of hostilities, who will thereupon scour the country on the Southern banks of the Withlacoochie; the three companies of the 6th Regiment, now at Fort No. 4, will be put in motion on the Northern bank of that river.

IV. Four companies of the 3d Infantry, now at Tampa, will immediately repair to Fort Fanning, and receive the two companies of the 1st, who will thereupon join the Head Quarters of the Regiment; the command at Fort Fanning will scour the Wacassassa country down to the Withlacoochie; should the balance of the 3d infantry have arrived, four companies will proceed to re-establish Fort Deynaud, and are to be employed in scouring the country around it; the other two companies will remain for the present at Tampa.

V. Wagon trains will be escorted by thirty men on all occasions, and by a greater number when ammunition and arms are transported.

VI. Should the enemy hereafter appear with the white flag, they are to be made prisoners and diligently guarded until farther orders.

VII. The Deputy Quarter Master is instructed to procure immediately the proper number of wagons and teams for the supply of the troops in the field. The staff officers will furnish the necessary transportation and supplies to carry the above order into effect.

VIII. The General Commanding has reason to be gratified with the zeal and energy heretofore displayed by officers and troops under his command, and in calling for increased energy on their part, he is confident that his wishes will be met, and he anticipates the happiest results from the approaching active campaign.

By order of Brigadier Gen Armistead.
(Signed.) W. IRVING NEWTON,
Lieut. and A. D. C.

From the Kingston (U. C.) Chronicle.

EXTENSIVE FORGERY.

Yesterday a whole family was arrested in this place, on a charge of being engaged in an extensive system of forgery upon some of the Banks of the State of New York. The family consists of Moody M. Peabody, his wife, a son, (a lad about 13) and a daughter with her husband, (a young man of the name of Beckwith.) They arrived in this place four or five weeks since, and rented that stone building at the head of Store-street, the property of William Garratt, Esq., and formerly belonging to Mr. Butcher. On Thursday evening last, Mr. Byington, Jailor and Deputy Sheriff of Tompkins County in the State of New York, arrived here in search of Peabody. He stated to the Magistrate that in March last, in consequence of information received by him, he proceeded to Utica, where Peabody resided, and on searching his premises he found plates purporting to be on the Warsaw Bank. Peabody was then taken into custody, but the plates having been stolen from the Justice's offices at Utica, previous to the trial, the prisoner was in consequence acquitted. A large number of counterfeit notes have since been put in circulation, and Dewitt C. Peabody, son of Moody M. Peabody, is now in jail at Ithaca, having been convicted of being concerned in the forgery with his father.—Through the means of an accomplice of the older Peabody, whom Mr. Byington apprehended at Syracuse, on Sunday last, he was enabled to trace the Peabody family to Kingston. Their house was yesterday thoroughly searched by Mr. Johnson, the High Constable, Mr. Byington and other asistants, when an unfinished plate purporting to be of the Salina Bank, was found concealed in the moulding in the centre of the mantlepiece of the appartments, a tin box containing blank notes to the amount of $1400 or $1500 purporting to be of the Bank of Rome, was found concealed in an upper room between the floor and ceiling; a small copper plate press and various engraving implements were also found. The elder Peabody is an Engraver by trade and the plates appear to be extremely well executed. The parties are of course committed to stand their trial at the Spring Assizes.

From the N. O. Bulletin, Dec. 10,

MEXICO.

The schr. Emblem, which arrived yesterday, brought us our papers and letters of correspondents—the latter to the 17th from Metamoras. The treachery of the Federal leaders and the murderous designs of the Centralists, which we have already published, with the successful retreat of the Texians, are all confirmed by this arrival.

Our correspondent, under date of Metamoras, Nov. 17th, says, "a gentleman has just arrived from Saltillo, who was there at the time of the action, who reports that the whole number of Americans in the battle was only 115—that only *five* were killed, and some few reported to be taken prisoners. The rest made their escape by way of the mountains. This, I have no doubt, is the true version of the affair, for I believe the gentleman before I would the official account."

The official account, issued by Gen. Arista, above referred to, announces, that more than 100 of the *foreigners* (meaning Texians) were killed in the battle of Saltillo.

Gen. Arista was expected to arrive at Metamoras in two or three days from Monterey.

The small pox had broke out among the troops, and raging with great violence.—From them it was spreading through the country, and many of the farmers and drovers were falling victims to it in various directions.

The news of the surrender of the Federalists, and the slaughter of the Texians, (as was supposed, was celebrated in Metamoras by illuminations, firing of cannon, &c.

"METAMORAS, Nov. 7.

"There is a report here that the Government have sent a *deputation* to join an embassy here, to proceed to Texas, with propositions which, if accepted, will lead to the recognition of Texian Independence, whether this is true, I know not, but the next mail will inform you."

A Crash in the Capitol.—It will be seen by the Congress news, that the House of Representatives scarcely entered upon business on Friday morning—adjourning over until to day—in consequence of the derangement of the fixtures of the Representatives chamber, by the fall of the chandelier. The National Intelligencer thus notices the accident:—*N. Y. Spectator.*

"Yesterday morning, an hour or two before the usual hour of meeting of the House of Representatives, the gorgeous chandelier, which has been lately suspended in the Hall, with all its fixtures and appendages, fell to the floor with a force proportionate to its weight, and was smashed to pieces. Fortunately, owing to the earliness of the hour, no one was within reach so as to be injured by it. An hour or two later, had it fallen, it might have caused the death or wounding of many members. The providential escape from this danger was suitably noticed in his prayer, at the opening of the day's sitting, by the chaplain of the day, (Rev. Mr. Cookman.) In consequence of the confusion caused in the Hall by this accident, the House adjourned soon after meeting.

This chandelier was of American manufacture, weighed over seven thousand pounds, and cost four or five thousand dollars. It was 13 feet in diameter, contained 78 *argand burners*, and is said to have been ornamented by 2,650 cut glass lustres, and 3,000 cut glass spangles.

The Madisonian gives the annexed additional particulars respecting this accident:—

On Thursday evening it was lighted, to satisfy the curiosity of the members, many of whom were present, and highly pleased with the truly splendid effect it produced when fully illuminated. Yesterday morning, two attendants were engaged in cleansing it, and taking out the old oil, for the purpose of supplying the lamp with some of a superior quality.

They suddenly found the chandelier begin to ascend, and, in spite of all their exertions—they throwing their weight upon it—it went up along the whole rod to the dome, and struck with great violence against the frame work below the sky light; and instantly, the whole mass, chandelier, rod fixtures and all, tumbled down. The two workmen, and the Hon. Mr. Goode, of Ohio, who was standing near them, had hardly time to get out of the way. Hon. Mr. Dennis, of Maryland, was also present, but was in a remote and safe part of the Hall.

Disastrous Railroad Casualty.—We learn that a casualty of a very disastrous nature, attended with the loss of four lives, occurred at the railroad depot at Springfield, Mass., on Friday night last. As the particulars reached us, it appears that the freight train, containing 110 tons of freight, and propelled by a new and powerful engine, reached the depot at full speed, and that the efforts of the engineer to check the speed by reversing the engine, from some cause unexplained, were wholly unavailing—the reversion of the wheels taking no effort whatever.—The locomotive and train dashed into the depot, and running against another engine standing on the track, dashed it right through the side of the house, breaking both engines to pieces, and killing the engineer, the fireman, and two other men at work in the depot. The building was very much shattered by the engine dashing through it, and both the locomotives were totally destroyed. No farther particulars were known to our informant, Mr. Adams, of the New York and Boston Package Express, office No. 46 William street.—*Sun.*

LIST OF LETTERS,

Received at this office for the week ending January 1st, 1841.

Rev. E. Stillman, Rev. B. Foltz, Zabina Record 2 letters (we'll send a while *gratis.*) Asa Babcock, Catharine Jones (the alteration made.)

LIST OF RECEIPTS,

For the Register for the week ending January 1, 1841.

Of E. E. Benjamin $1 00, Asa Babcock $1 00, cr. John Miller, 2d., Zabina Reckord $0 50, Elias S. Wells, $2 25, cr. John B. Stillman.

MARRIED,

In Linckleen, 24th inst., by Elder Wm. Holcroyd Mr. LEVI MESSENGER, to Miss ANN SWEET, all of Linckleen.

OBITUARY.

Died, very suddenly, in this village, on Wednesday afternoon, Dec. 23d, of Inflamation on the Lungs, SAMUEL SEWARD SWEET, an only child of Samuel N. and Emeline M. Sweet, aged three months and twenty-one days. The funeral was attended on Friday, 25th inst., at the Presbyterian church, and the consolations of the gospel were offered by Rev. Mr. Johnson, from the second book, twelfth chapter and twentieth verse of Samuel.

By this afflictive dispensation of God's Providence, a son greatly endeared to his parents, has been consigned to the dark and silent tomb. Soon did he sleep in the icy arms of Death. He was twined and knotted round the hearts of his fond parents by the strong and silken ties of love.

———"'Twas hard to give him up,
With death so like a gentle slumber on him."

O Death! how lovely thou canst be! Many pleasing anticipations were formed by the bereaved parents which are now forever blasted. He who holds the keys of life and of death, has seen fit to nip the rose in the bud, and to take their darling little babe home to himself. All earthly pleasures are like the mists of the morning, which quickly glide away.

"And love, and hope, and beauty's bloom,
Are blossoms gathered from the tomb;
There's nothing bright but HEAVEN."

Fleeting, indeed, are all the enjoyments of mortal life. The parents of the deceased were blessed with him only for a brief period, before they were called to see his "form divine" borne to its last abode, and the language of their hearts is, Rest lightly, O earth, upon the bosom of our dear child.

They mourn for their first-born, and well they may—the blessed Jesus wept at the tomb of his friend. But let the tears that fall be illumined with the assurance that "God is love," that "his counsels are directed by wisdom," and that all his chastisements will result in some signal good to the afflicted. The babe was lovely in death and he is now in heaven. In the [illegible] chapter and fifteenth verse of Matthew, it is thus written, "Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Passing out of his parent's arms, he passed into those of Jesus. While, therefore, the mother, in the fulness of overwhelming grief, says

"No more, my baby, shalt thou lie,
With drowsy smile and half-shut eye—
Pillowed upon thy mother's breast,
Serenely sinking into rest:
For God hath laid thee down to sleep,
Like a pure pearl beneath the deep!"

Let her rejoice with her husband, that through the merits of Christ, their dearly beloved child now mingles its song with the thanksgiving of the blest in the regions of endless bliss. Weep no more, fond parents, but prepare to follow your little Samuel Seward to fairer worlds on high. Be consoled in view of the heart-cheering truth that

"He is planted in the realms of rest
Where roses never die—
Amidst the gardens of the blest,
Beneath a stormless sky."

CONN.

ADVERTISEMENTS.

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.
De Ruyter, Dec. 21, 1840. 43m2

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public, for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's
MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made. Since that time, we have contented ourselves in letting it be its own advertiser; and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled and so reckless of the health and lives of the most trusting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to enquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot with propriety be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, and its "modus operandi" is demonstrated to be upon true physiological data, operating upon the system only by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her efforts to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given away to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
For sale by *Rochester, N. Y.*
S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Harlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest, by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

POETRY.

From the New-Yorker.

FREEDOM.

Who would reverse the glorious plan
Of Him who Freedom gave,
Who never made his creature Man
To be a crouching slave!
As chainless waves majestic roll
When tempests sweep the sea,
So with a mind and deathless soul
Man is and shall be free.

But yet cloud-cradled lightning sleep,
And thunderbolts repose,
When millions slaughtered kindred weep
In agonizing woes,
And tyrents joy when Freedom dies
And songs exulting sing,
While widows' wails and orphans' sighs
Make vale and mountain ring.

Shall stern Oppression, wrapt in gloom,
Its purple course still run,
And make earth but a hopeless tomb
Revolving round the sun?
Forbid, great God of Truth and Grace!
Thine awful vengeance spare;
But speed the time when all our race
True happiness may share.

Immortal Freedom! stand thou forth—
Thy potent sceptre wield,
That it may be to moral worth
A buckler and a shield;
Let Virtue on thy standard shine,
And Truth, the fairest gem
That e'er was found by Power Divine,
Adorn thy diadem.

Let Justice mark thy grand career,
Man's welfare be thine end,
That in his breast Care, Hope and Fear
Like rainbow hues may blend;
No more let ruffian hands profane
The temples thou hast built,
Nor yet thy sacred altars stain
With marks of scarlet guilt.

Thy blessings rich diffuse to all;
Let War's dread trumpet cease,
And Freemen gather at thy call
To welcome smiling Peace:
But while thy sons their fealty swear,
And round thy banner cling,
Let not Ambition worship there—
That would confusion bring.

Lands of the Earth! in love unite,
And bow to Reason's sway;
Then systems false, upheld by might,
Shall swiftly pass away;
No more shall rage the fearful storm
That drowns the world in blood,
For all mankind that day will form
One glorious brotherhood.

MISCELLANEOUS.

From the Christian Witness.

THE PARTING—A SKETCH.

It was a lovely morning in June. The birds were chirping on the trees, and flowers had spread their leaves to catch the first rays of the sun. Nature as she was dressed in her richest robes, seemed, too, to wear her lovliest smiles.

I commenced my journey, through the western part of Indiana, with a light heart. The scenery was perfectly enchanting: the beautiful prairie stretching away to the horizon the green meadow—the woodland slope—and by my side the little stream sporting along through the grass, as if it had lost its way. Delighted with the succession of new objects, constantly presenting themselves, the hours flew by unnoticed, and I was scarcely aware 'till the sun was sinking in the west, and the shades of evening gathering around me. At length I reached the hospitable mansion of Mr. R——, an old friend of my father's. I there received that hearty welcome so characteristic of our western settlers. Mr. R——, was interesting and intelligent, a little in the decline of life. Mrs. R——, to her other good qualities, added an *amiable* disposition, and a *warm* heart. I was introduced to her two daughters—Alice and Lucretia—and to say that they were beautiful would be to tell but half the truth.—Alice was lively and playful—Lucretia was more thoughtful; and a slight tinge of melancholy threw a dream-like beauty over her countenance. We talked of "olden time"—those sunny hours 'round which memory fondly lingered. Mr. R—— enlivened the conversation with interesting tales about the first settlement of the country. The clock struck nine. It seemed as if a dream. Just then a stranger entered. Henry, said the old gentleman, have you bid your friends farewell? Yes, Father, he replied, but the hardest task of all is yet to come—to leave my *home!* my *own, dear home!*

Henry joined the little circle, and our conversation changed. To-morrow he was to start with three other missionaries to India. He had bid adieu to his friends—he had embraced for the last time his loved companions—a thousand fond recollections had gathered in clusters of holy feeling 'round his heart. To leave his friends was nothing compared with *home.* Home was to him indeed a *heaven on earth.*

His starting, his plans and prospects, now formed the subject of conversation. He spoke of his difficulties—his attachment to friends—country—home—the dangers of the sea—a new language. He then depicted in glowing language the situation of the heathen—their claims—and his obligations to Christ. He spoke too of a *Savior's love,* and the tears *burned* down his manly cheek. He seemed desirous to say more, but his feelings were too big for utterance.

Yes, exclaimed his father, go, my son, the world—God has graeter claims than ours. Go, tell the heathen of a Savior! Carry to their dying souls the leaves of the tree of life! Tell them "God so loved the world that he gave his only begotten Son." Go! we will pray for you—God will bless you! Here he stopped; but his look I shall never forget! He buried his face in his hands, and wept.

Yes, Brother, said Lucretia, as she wiped away the tears, Go! millions of the perishing call for help. That dear Savior that died for us, calls you to go. Fondly have you been loved—and we'll love you still. And, oh! will we not meet in Heaven?—and then we'll *never* part!

His mother spoke not—her heart was too full for words. It seemed as if her very heart would break. None but those who know the depth of a mother's love, can form any idea of such a scene!

The family Bible was laid on the stand, and their voices for the last time rose in sweetest melody. An appropriate chapter was read with deep solemnity. Then, for the last time, they knelt round the family altar. The father, raising his hands to Heaven, with streaming eyes commended his son to God, and besought the divine blessing. Never was prayer more fervent breathed from mortal lips. They retired to rest. The morning dawned as lovely as before. The glad earth, and the laughing skies, seemed to mock at the unhappiness of human life. The horse stood at the gate—his foot was on the threshold—another moment more—and all is over. Farewell! dear Father, he exclaimed, as he clasped his hands and wept in his bosom. His mother fainted in his arms, and his sisters clung to his knees. He burst from their embraces, and their eyes strained to catch the last glimpse as he disappeared in the distance. I had never seen a *parting* before—and I have never seen one since.

Canonsburg, Pa. EUGENIA.

From the S. S. Monitor.

"THEY THOUGHT I DRANK WHISKEY."

MR. SOUTHARD,—Will you allow me to tell your little readers a temperance anecdote about Thomas? It took place not many miles from where I live. The facts were related to me by his parents soon after they transpired: and although several years have since rolled away, yet I never pass the neat little cottage where this excellent family lived, without having the whole story arise in my mind. It is this:

By the side of one of those great roads which lead from Lake Erie to Ohio River, on the Western Reserve, there is a fine spring of water, which passes into a trough, affording a convenient watering place for travelers. Until the commencement of the temperance reformation, ten or twelve years ago, it was no uncommon sight, at this spring, to see the traveler, while his horse was drinking at the trough, take from his pocket the wiskey bottle, from which he must take a dram before kneeling down to take a draught from the spring.

Near this place stood a neat little cottage in which there lived a lovely boy, by the name of Thomas. I should think he was among the first in the neighborhood to unite with the Total Abstinence Society, at about the age of seven or eight. He had not long been a member when the following affair took place.

One day as Thomas stood in the door overlooking the spring, two travelers rode up who called aloud, "Boy! here! bring us a cup." He hastened to oblige them, but how was he disgusted, on seeing one of them take a bottle from his pocket, turn the whiskey in his cup, and drink! When they had drank they offered some to Thomas.—He refused, but they insisted on his drinking the poison, saying, "Drink some, drink some."

"I don't wish for any."

"What! drink, it won't hurt you. Come, be a man, now, and drink some."

Thomas began to weep, and they, finding it in vain to entice him further, returned him the cup and rode on. Thomas did not soon recover his wonted cheerfulness. On returning to the house, his mother, who was a little surprised to see him so sorrowful, inquired, "Thomas, why are you crying so?" "Because," said he, "*they thought I drank whiskey.*" A. S.

N. Bloomfield, O., Oct. 1840.

UPON LYING DOWN TO REST.—What a circle there is of human actions and events! We are never without some change, and yet that change is without any great variety; we sleep and wake, and wake and sleep, and eat and feel empty, labour in a continual interchange, yet hath the infinite wisdom of God so ordered it, that we are not weary of these perpetual iterations, but with no less appetite enter into our daily courses than if we should pass them but once in our life. When I am weary of my day's labour, how willingly do I undress myself, and betake myself to my bed; and ere morning, when I have become wearied of my restless bed, how glad am I to rise and renew my labour!

Why am I not more desirous to be unclothed of this body, that I may be clothed with immortality? What is this but my closet garment, which when it is once put off, my soul is at liberty and ease. Many a time have I lain down here in desire of rest, and after some tedious changing of sides, have risen sleepless, disappointed, languishing; in my last unceasing, my body shall not fail of repose, nor my soul of joy: and in my rising up, neither of them shall fail of glory. What hinders me, O God, but my infidelity, (unbelief,) from longing for this happy dissolution? The world hath misery and toil enough, and heaven hath more than enough, blessedness to perfect my desires of that my last and glorious change. I believe; Lord, help my unbelief.—*Bp. Hall.*

AN IMMENSE CYLINDER.—One of those immense cylinders, weighing ten tons, intended for the Russian steam frigate "Kamtschatka," was cast on Tuesday afternoon, by Ward, Stillman & Co., at the Novelty Works. The Herald says, "to cast a cylinder of such dimensions several hours' preparation are necessary. The mould has to be sunk into the ground its whole length, twelve feet, eleven or twelve tons of iron have to be melted into almost a liquid in immense furnaces, then the melted iron has to be taken from the furnaces and poured at the rate of two or three pounds at a time, into a large caldron also sunk slightly in the ground, near the mould, and then precaution has to be taken to prevent a grand explosion by the accumulation of too much hydrogen gas. All this has to be done before the casting takes place. But after every thing was ready the cylinder was cast in two minutes time."

WONDERS OF THE DEAD SEA.—The river Jordan, from observations made by Shaw, has been calculated to carry into the Dead Sea 6,090,000 tons of water daily, exclusive of the Arnon and 7 other streams, and yet there is no apparent discharge of its waters into the ocean. Dr. Halley has shown that the waters are carried off by evaporation.

The other marvellous properties ascribed to the Dead Sea have vanished upon more rigid investigation. The waters are indeed heavier, but possessed of the same properties with other waters. The pestilential vapors said to issue from its bosom are reduced to a strong smell of sea-water, and puffs of smoke, which announce or follow the immersion of *asphaltos,* and fogs that are really unwholesome, like other fogs.

There is scarcely any one who has not heard of the famous tree of Sodom; a tree said to produce an apple pleasing to the eye but bitter to the taste, and full of ashes. Thesselguist, the botanist, says that it is the *solanum melongana,* or *love apple* of Linnæus. These apples are, says he, sometimes full of dust, caused by an insect (*tenthredo*) which converts the whole of the inside into dust, leaving nothing but the rind entire, without causing it to lose any of its color.

Chateaubriand also saw this fruit, and thus describes it. "It grows upon a shrub two or three leagues from the mouth of the Jordan. It is thorny, and has taper leaves. Before it is ripe, it is filled with a corrosive and saline juice; when it is dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper."

From the Lady's Book for December.

THE DYING YEAR.

BY MRS. L. H. SIGOURNEY.

VOICE of the Dying Year!—I hear thy moan,
Like some spent breaker of the distant sea,
Chafing the fretted rock. Is this the end
Of thy fresh morning music, gushing out
In promises of hope! Have the bright flush
Of Spring's young beauty, crowned with budding flowers,
The passion-vow of Summer, and the pledge
Of faithful fruitful Autumn, come to this?
I see thy youngling moon go down the west,
The midnight clock gives warning, and its stroke
Must be thy death-knell. Is that quivering gasp
The last sad utterance of thine agony?
I see thy clay-cold fingers strive to clasp
Some prop—in vain!
And so, thou art no more,
No more! Thy rest is with oblivious years,
Beyond the flood. Yet when the trump shall sound,
Blown by the strong archangel, thou shalt wake
From the dim sleep of ages. When the tombs
That lock their slumbering tenants cleave in twain,
Thou shalt come forth Yea, thou shalt rise again,
And I shall look upon thee—when the dead
Stand before God. But come not murmuring forth,
Unwillingly, like Samuel's summoned ghost,
To daunt me at the judgment. No—be kind,
Be pitiful, bear witness tenderly—
And if thou hast a dread account for me,
Go, dip thy dark scroll in redeeming blood.

FOR THE CHILDREN.

"BOYS, MIND YOUR MOTHER."

Come, boys, here is a story for you. I want you all to come together and listen. I was a boy once, and I recollect a little how boys feel. I am a man now, but I have had as much to do with boys as I have with men.

I suppose you all have a mother. What I want to tell you now is how you ought to treat your mother. When I was a boy no larger than you are, my mother used to tell me that she never knew any one to prosper that did not treat his mother well. She said, when she was young, she knew several children who did not honor their mothers, and they all came to a bad end.

There were several boys among my acquaintances whom I knew to have disobeyed, and ill treated their mothers. I thought I would remember them, and see how they turned out in the world. I should think it was as much as fifteen years ago. I will call these boys William, George and Herbert. I remember as distinctly as tho' it were but yesterday. They were my class-mates at school. I remember their mothers perfectly well, for many a play afternoon have I spent at their houses.

William was a very pleasant boy, and a fine scholar; he made as rapid a progress in Latin as any other in school. One afternoon, I was at his father's house. We were playing on the green in front of the door. William's mother stepped upon the door-stone, and called him. We were busily engaged in play with some other boys, and William took no notice of his mother's call. After she had spoken several times, he stopped a moment to hear what she had to say.

"I want you to go down to the store, and carry this box to your father," said his mother. "But I don't want to go, mother." "Well, you must go." "But I am playing, I can't go." "William, I tell you, you must go, for your father must have this immediately."

Just then one side of the party, who were playing ball, had beaten the other.—William heard the merry hurra, and exclaimed, "Well, I won't go, there." He picked up a stick, and throwing it at his mother, ran eagerly off to join the victors. I turned just in time to see the stick fall from his mother's dress, and to see how sad she looked as she went into the house.

I never before saw a boy strike his mother, and it made me feel so badly, that I could not play. I told the boys I believed I must go home. I walked away, thinking what my mother had told me. I tho't I would always remember William, and see if he prospered. Perhaps it would be better if William's mother had spoken more kindly to him, but that was no excuse to William. But what I want to tell you is what became of him. Before he grew up he was taken very sick; and, after many years of great suffering, he died.

The next boy was George. His mother indulged him very much. She used to let him do pretty much as he choose; and any thing he wanted, she was sure to do for him; but any thing she wanted, he was sure not to do for her. In fact, he seemed to have much less regard for his mother than for an older scholar, who used to be a leader in all our sports. He never minded any thing his mother said to him; and she might as well have talked to the currant bushes in the garden as to have asked him to do an errand. He always acted as if he felt, if he did not say, "I don't care for my mother." Well, George is dead too. He became dissipated, lost his character, and died a miserable death.

Herbert was much like William and George—worse, if any thing. He not only did not care for what his mother said, but used to ridicule her before the boys. He used to do it to be sure in a good humored way; but, after all, it was a great way off from the respect that was due to his mother. And what do you suppose became of Herbert? His end was more miserable than that of William or George. I shall not tell you exactly what became of him, for it is a more dreadful story than I love to relate. But I shall never think of him without remembering the text, Prov. xxx. 17: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagle shall eat it."

EZOA.

NEWSPAPERS.—A child beginning to read becomes delighted with a newspaper, because he reads names and things that are familiar. A newspaper in one year, says Mr. Weeks, is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with this advancement. The mother of the family being one of its heads, and having a more immediate charge of children, ought to be intelligent in mind, pure in language, and always cheerful and circumspect. As the instructor of her children, she should herself be instructed.

A mind occupied, becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading and study, are of course considerate and more easily governed.

How many thoughtless young men have spent their evenings in a tavern or grog shop which ought to be devoted to reading? how many parents who never spent twenty dollars for books for their families, would gladly have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation!

FOR THE FARMER.

DECISION OF CHARACTER.

Every person has a character of some sort or other, but every person is not possessed of that decision of character, or rather, of *so much* decision of character as they ought to have. By this we mean, that prompt and speedy mode, which some have, of coming to a determination how to act, and then immediately commencing the action accordingly. It will be perceived, that it does not follow by any means, that such persons always act right, for many of the most wicked and atrocious deeds recorded in history, exhibit astonishing traits of decision of character, which, if exerted in a better cause, would probably have been as productive of good as they were of evil. Nor is it necessary that the act should be one of great or momentous importance in order to exhibit this trait, although in such acts it is the most conspicuous. In actions of small and trivial importance it is not so plainly seen, or, not so much is thought of it when exhibited, as the lack of it is, when persons stand dallying and talking hour after hour whether it is best to do so and so, or not, and then perhaps after commencing it, fall back and begin again to parley, and make inquiries and objections, and at the same breath give reasons for and against the doing, what was wanted or attempted to be done, Young people should cultivate a habit, when anything presents itself that requires their action, of looking at both sides as rapidly, but as carefully as possible, and of immediately deciding upon a course, and of following it with energy. By doing this in cases of every *day* occurrences, it soon becomes habitual and will then be exerted with comparative ease, when any great emergency happens. They should also, in the course of their reading, note those instances of decision of character which present themselves, whether good or evil, and thus aid their judgment in conducting their own movements in future. As an aid we should recommend a little book entitled "Foster on decision of character," which should be read by every one. If this trait could be cultivated, it would make a vast difference in society, especially, if guided by sound judgment and the dictates of formality. Many of the evils which society suffers, arises from the vacillating, undecided course of individuals, who are desirous of doing well, but are kept from it, by a want of that promptness and energy in deciding to go forward.

We often see this among farmers—they become persuaded that a certain course of procedure is much better than the old one which they have heretofore followed, but it is *new*—or it is *odd* and somebody will *laugh,* or it may not be fashionable, or at first too laborious—or too expensive, though promising an equivolent return in time.—Hence, they vacillate—and hesitate, and "talk of it," and *about it,* but never do it, and plod on in the old way. Now a little decision of character would soon settle the trouble, and the question be decided one way or the other, by actual practical demonstration.

In all branches of business, in all pursuits of life, whether in high or lowly sphere, decision of character is essential to success, and although it may sometimes be directed in the wrong channel, and be productive of evil, yet the chances are in favor of its exercise at all times and on all occasions. Endeavor then to be decided—to be prompt, active and energetic.—*Maine Farmer.*

ADVERTISEMENTS.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.
De Ruyter, Dec. 16, 1840.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the
FARMERS EXCHANGE.
De Ruyter, Oct. 26.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the
FARMER'S EXCHANGE.
De Ruyter, Oct. 26.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Mathematics.
A. L. SAUNDERS, M. D. Lecturer on Chemistry.
S. NILES SWEET, Esq. Professor of Elocution.

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress.
Miss CAROLINE E. WILLCOX, Teacher.
Miss L. A. ROLLO, Teacher of Music.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches, - - - $3.50
In the Languages and higher English branches, 5,00
In Drawing, - - - - - - - - - - - 2,50
In Painting, - - - - - - - - - - - 2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - - 4,00
Tuition in advance.
Sept. 29, 1840. 30tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.
De Ruyter July 7.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he [illegible] for sale Books of most kinds and descriptions [illegible] in one Book Store. The following are [illegible] viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic, [illegible] kinds of Latin, Greek [illegible] Italian, Olney's Geography & Atlas, Burritt's Geography of the Heavens.

[illegible] Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St. De Ruyter.
De Ruyter, November 1st, 184[illegible] 35tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never extraordinarily urged to purchase. 26tf
Sept 1.

Agents for the Register.

NEW-YORK.

Scott—Ezekiel G. Potter, Henry C. Hubbard, Rowland P. Babcock.
Preston—Dea. Clark Rogers.
Brookfield—Rev. Eli S. Bailey, Adin Burdick, [illegible] Maxson, Isaac Brown, —*Leonardsville,* [illegible]
Verona—[illegible] Williams, Dea. Joseph Potter.
Newport—[illegible]
Alfred—[illegible] Rev. William Greene, [illegible]
Berlin—S. S. Sweet, P. M.
Petersburgh—Rev. Azor Estee.
Clarence—Rev. N. V. Hull.
[illegible]—Dea. Hosea Wardner.
Adams—Rev. [illegible] R. Irish, Maxson Greene, Samuel Russell, P. M.
Independence—John P. Livermore, P. M.
[illegible]—[illegible] F. Langworthy.
Darien—Lewis G. Baldwin, Nathan Truman.
Genesee—[illegible] H. Wilson, P. M.
[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—[illegible] Durham.
[illegible]—[illegible] Pearl.
Coudersport—Post Master.

VIRGINIA.

Lost Creek—[illegible] H. Bond, Thomas B. Bond.
New Salem—Dea. Jonathan F. Randolph.
Lewisport—[illegible] Jeffrey.

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.
New Market—Rev. W. B. Gillett.
Shiloh—Dr. George Tomlinson.
Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Spicer, jun.
Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y.

BY

GREENE, BAILEY, & BURDICK.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, JANUARY 8, 1841. NUMBER 45.

RELIGIOUS.

From the Cincinnati Observer.

SABBATH AND BETHEL CONVENTION.

(*Concluded from our last.*)

Rev. Mr. Snethen of the Prot. Meth. church,—Said he thought we must "count the cost" before entering on this business. He had made up his mind that heavy pecuniary sacrifices must be met in restoring the Sabbath. Yet he thought they ought to be met, for the Sabbath was worth more than any losses it might occasion.

Rev. J. Blanchard—Said he disliked to trespass again on the Convention. But he was anxious, while the debate was at this point, to throw out some views and principles which seemed to him fundamental to the whole work of Sabbath restoration; and, indeed, of every other reform.

That I may be distinctly understood, I will state, in the outset, that in my soul I believe, that any man who may be induced to embark in this, or any other moral enterprise, from no other consideration but that it will be profitable in a pecuniary sense, will be a dead weight to the cause.

I am willing to have it shown to be always profitable to do right; but I repudiate the plan of putting the profit into the place of the right. I was pleased with the observations of the gentleman from the insurance office, and am always pleased to hear it proved that our duty and our interest are one on earth and one in heaven. I rejoice always to know and hear that in this life, there is gain in godliness, but I abhor that professed godliness which *always looketh toward gain.*

Sir, I am of opinion, with the father near me, that pecuniary sacrifices must be met in this business. Promoting righteousness, in our bad world was never the sure way to wealth. Christ, therefore, never proclaimed any other way to heaven but this one, "*If any man will come after me, let him deny himself and take up his cross daily and follow me.*"

I know that his yoke is easy, and his service respectable. I know that wisdom's ways are pleasant and her paths peace; but, sir, if we present no higher motives than these to withdraw men from Sabbath-breaking, we shall never do it.

It would be marvelously easy preaching if we could. For then "would the offence of the cross cease." If we could only turn men from their vices by converting religious duties into prudential maxims, and destroy Sabbath-breaking, by showing that the Sabbath kept holy will put money in their purses, and "save the republic;" then indeed the ministers of Christ may enjoy popularity upon easy terms; "the offence of the cross ceaseth;" and all the sin and folly of the universe may be driven out by a simple statement of profit and loss. For it always was, and always will be, here and hereafter, now and forever, safe and profitable to do right, and unsafe and unprofitable to do wrong.

But, sir, "Leviathan is not *so* tamed."—You cannot either make or keep men virtuous by showing them that vice is ruinous. Why, sir, men have been going to hell ever since the world stood, upon the principle of choosing the nearer and lesser apparent good; at the expense of the greater which is more remote.

A man breaks the Sabbath to secure some immediate gain. His boat lies at the wharf, and a man offers him an extra three hundred dollars to land his lading in Pittsburgh or New Orleans by a certain day; to do which he must break the Sabbath. Now suppose he had been converted to Sabbath-keeping because it would (as it surely will,) promote the general wealth. Would he not say, "What is the country's prosperity to me, if I lose this three hundred dollars?" This is the reason why he breaks the Sabbath. To what purpose is it to him that the Sabbath is profitable to the whole land? "How much comfort," he says, "is it to me that my countrymen live in palaces, if I must dwell in a hovel?" "Of what use is good and intelligent society to me, if I cannot dress my wife and daughters so that they will be received in it?" He breaks the Sabbath to get a new necklace for his wife, and fashionable frocks for his daughters. He tramples on the law of God to reach the three hundred dollars. And he will do it: for every man in quest of gain, *feels* like becoming a pauper in the prospect of any loss.

But you say he may be told, (and it is true,) "That though it cost him five hundred or a thousand dollars to keep one Sabbath, yet that the operation of the Sabbath upon his business, securing him from losses by vice, will make him the gainer during life."

But, sir, men do not act upon such motives. Why does not the merchant who visits the abodes of sin in the suburbs of the city, *know* that his lewdness is consuming his estate? Does he not know that his fair young wife sits lonely at home, dropping down to the grave piece-meal, like a decaying mast? Does he not know that his vices are a festering canker in the blood of his children, deforming their persons, impairing reason and wasting life! Does he not *know* all these things? Yet he goeth onward—"as the ox goeth to the slaughter and the fool to the correction of the stocks," even so keeps on his way to his fearful end.

No, sir, nothing but directing the eye of the soul to God, will draw men away from the practice of sin. You may pile up your arguments drawn from expediency as high as heaven above, and lay them as deep as the gulf which separates it from the abodes of despair, and you will never deter one man by them from a course of wickedness which promises instant profit or gratification. Never, never will he forsake it, till one takes up the wood on which the blessed Jesus was crucified, and, placing it in the path before him, cries in his ears, "Be ye crucified to the world." Thus saith the Lord God, "Cease to do evil and learn to do well."

Sir, my heart is full of this subject, my very bones are hot within me. For I am certain, as of my own existence, that neither this, nor any other moral reform can ever be carried, which starts not in the principle of doing right at all, costs for the sake of obedience to God.

Suppose you have induced men to lay down this, or any other wrong practice for the hope of secular profit—buy out, or remove by mechanical appliances, or the hope of superior profit in some other way, all the distilleries in the land. Have you not left all the owners distillers in heart? So remove by hopes of secular prosperity, all Sabbath-breaking in the land: Are we not a nation of Sabbath-breakers still? Sir, a reform upon such principles is rotten at the very centre. It is vicious in its principle and in its motive. It is not a reform. It is a mere change which was made for convenience, and which inconvenience may un-make. I therefore said, and say, that I dread to see a man coming to aid in such an enterprise, moved by no higher and steadier impulse. I feel that he will be a dead weight to any moral cause which he espouses.

"Timeo Danaos et donaque ferentes."

I always expect such a man to clog the wheel he attempts to lift at; and when you come to the place where sacrifices must be made, and unpopularity incurred, I always expect such an one to start back and cry, "*prudence.*"

Sir, it may be said of a reform upon such principles as Pyrrhus said of his *victories*; "a few more such would ruin us"! We must have a Sabbath for the sake of God, or we shall never get one for the sake of man.

A clergyman once said to me in reply to views expressed like these, "Ah well, I believe more flies may be caught with molasses than with vinegar after all," meaning *more* men might be enlisted in a good cause by arguments addressed to their interest, than by appealing to their conscience. My reply was, "Yes, but when you have caught good flies with molasses, their legs are so glued together by the sweet that they are unable to move." Now I never see converts to a moral cause from worldly policy but I think of that clergyman's flies caught with molasses. The greater the swarm the worse for the cause. In the language of Burke, "I never knew a man that was bad, fit for any thing that is good. There is always some disqualifying ingredient entering into the compound and vitiating the whole mass." Even so this expediency vitiates any man and every cause where it predominates over the fear of God.

Thus you see, sir, my objection against urging the Sabbath upon men merely as a means of secular prosperity goes as deep as the philosophy of morals. The truth is, wherever a notion obtains, that a thing or practice is made right or wrong, by its consequences it confounds and destroys all distinction between right and wrong. You cannot tell whether the act is right and proper where you perform it. You must wait and see how it works. If well, then you go back and pronounce it right: if ill, then it was wrong. Such is the doctrine, that the Sabbath must be kept or not kept, because men will make or lose by it. If this practice were legitimate and right, there would be no such thing as right and wrong. When the man puts forth the act it has no moral character. The law does not speak and say it is right or wrong. You wait till he begins to work consequences good or ill—to make men richer or poorer—and then go back and name it accordingly, a good act or a bad one.

The truth is, it is not this sin of Sabbath-breaking, or that other law-established sin, (Slave-holding,) which some of us are known most ardently to oppose, which makes us differ from our brethren. It is the principle which lies at the bottom of opposition to all sin. It is because we dread the effect of substituting a low worldly policy which allows men to act or not act against moral evils, as their fallible minds shall judge wise and safe; a principle which is eating out and destroying all the vitality of the church of Christ. You know, sir, how low the church is fallen. You know its practices at the South and the North, and how the plain fundamental principles of common justice are superseded and set aside, as the Sabbath is, on the plea of necessity, and at the call of convenience. It is these things that cause our souls to mourn in secret, for what is a Sabbath reform or any reform good for which does not bring us back to the principle of obeying God at all costs? What signifies outward success while there is a principle within vitiating and corrupting the whole? What signifies how many or how few wolves are howling in the forest while the pestilence is raging in the flock? I can not, I dare not express all that is in my heart of the present moral condition of the church of Christ. I know that my views would be regarded as extravagant. But, blessed be God! that which is insanity now, will in the millenium be sane!

God who foresees from eternity all consequences, has marked certain practices right, and certain others wrong, and Sabbath-breaking is among the last. And it behooves us, his short sighted creatures, meekly to practice and defend the good, and forever abjure and oppress the bad though we do it with the loss of all things. This only will establish holiness in the earth as it keeps all pure and harmonious in Heaven.

Dr. Beecher here arose and said he must say again he did not understand the object of the brother in his remarks. He thought the speech was eloquent and good if it had been relevant.

Rev. J. T. Brooke—Said he had confidence in the general soundness of the brother's heart, (Mr. Blanchard's,) though he differed from him in some points, he could not agree with him that one converted to our cause, upon any other than the highest principle of duty, was a dead weight upon it.* On the contrary, he hailed every person as a friend to the Sabbath who should join in promoting its observance.

On the subject of expediency he generally agreed with him, (Mr. B.,) though he thought it proper to use arguments drawn from sources adapted to the light and capacity possessed by the person addressed. Arguments from the usefulness of the Sabbath to worldly men, might operate as pioneers to prepare the way for motives drawn from the higher principle of duty to God. (Mr. Brooke made other very judicious and sensible remarks to the same effect, after which the Convention took a recess till afternoon.)

AFTERNOON SESSION.

Friday, Nov. 20, 1840.

Rev. J. T. Brooke—Introduced a motion to print the proceedings of the convention in pamphlet form. He had never attended a convention which embodied so much religious influence since he came to the west. No man could have attended these meetings without going away with greater horror of Sabbath-breaking than he came, whether by himself or others. He related an anecdote of himself to show how much he had needed in past time, and how much many clergymen now need clearer light on this subject. And if the community are once brought to see and feel the truth in regard to the Sabbath, the fourth commandment will soon be regarded, as religiously as the eighth, or the tenth, and Sabbath-breaking will soon become as disreputable as to filch from our neighbor's pockets, or to destroy his life.

NOTE.—I was obliged to leave the Convention just as Rev. Mr. Brooke concluded. There was an evening session which also I could not attend. A subscription was taken up to print the doings of the convention in pamphlet form, and the papers were committed to Rev. Mr. Mills for that purpose. The pamphlet will soon appear. *A general convention on the subject of the Sabbath and Bethel cause, was appointed to meet in Cincinnati next year.* Let this be remembered and borne on our hearts before God.

L. B.

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*Mr. Blanchard explained. He had intended to say that those who *embarked in the enterprise of Sabbath-reform,* from hopes of secular profit, and not from fear of God, would be a dead weight upon the plans and counsels. While it was a matter of joy that any indifferent person should, from whatever motives, rest on the Sabbath.

CHRISTIANS DISSIMILAR.—We must not expect that all persons will see the truths of religion with equal distinctness, or feel an equal degree of joy, on being first brought from darkness into God's marvelous light. While some pass in a moment from the deepest anguish to the most rapturous emotions of joy and gratitude, others are introduced so gradually into the kingdom, that they are hardly able to tell when they entered it. The subject may be illustrated by the different views and emotions which would be excited in three blind persons, of whom one should be restored to sight at midnight, another at dawn, and the third amid the splendors of the meridian sun.—The first, although his sight might be as perfectly restored as that of the others, would yet doubt, for some time, whether any change had been effected in him, and tremble, lest the faint outline of the objects around him, which he so indistinctly discovered, should prove to be the creation of his own fancy. The second, although he might, at first, feel almost assured of the change which had been wrought upon him, would yet experience a gradually-increasing confidence and hope, as the light brightened around him, while the third, upon whose surprised and dazzled vision burst at once the refulgence of mid-day, would be transported, bewildered, and almost all overwhelmed, with the excesses of surprise, and joy, and gratitude.—*Dr. Payson.*

SORROW FOR SIN.—Humble your souls before the Lord for every evil you shall be convinced of. Tell him it pierces your hearts that you have so displeased him;—and that it shall be a caution to you, while you live, never to return again to folly. Invite him again to your souls, and mourn after the Lord till you have found him. 2 Chronicles xv. 2. Wait in the use of means till Christ return. Be not discouraged! Though he tarry, wait for him.—Blessed are they who trust in him.—*Flavel.*

DECEITFULNESS OF SIN.—The approaches of sin are like the conduct of Jael, who "brought forth butter in a lordly dish," Judges v. 25—27. Sin bids high for the soul; but when it has fascinated and lulled the victim, the nail and hammer are behind.—*Cecil.*

From the Oberlin Evangelist.

THE PAST YEAR.

"What report has it borne to Heaven?—Have the feelings we have cherished towards God and man been such that we can look upon them with satisfaction? Have we done what we could to advance the kingdom of Christ where we have influence? Have our feelings towards those who differ from us in their religious and political sentiments been such that we are willing to meet them at the bar of God?—Meet them we must. Does the thought give us peace? Similar questions to these it may be profitable to ask, and definitely answer, as the year is now drawn to a close.

What is the record of the year 1840?—It commenced with a pleasing prospect in regard to revivals of religion. A goodly number of interesting revivals were in progress. The Church felt to some extent, that she had wandered from God, and that revivals were needed. Years of speculation, and spiritual darkness, and desolation had preceded. And it did seem that the Church felt this, and was almost prepared to return and seek the Lord till He should "rain righteousness upon the earth." But alas! we have passed through a year in which, perhaps, seldom has there been more done to prevent a "rain of righteousness." A political excitement, rejoiced in by most of the people, but desolating in its influence upon religion, and even morality, has swept over the country—an excitement in which good men have mingled, and by which they have been overcome. The Bible, the closet, and the prayer-meeting, we fear have been abandoned for the productions of the party press, and the partizan political meetings. But not only have the means of grace been neglected, and thus a positive loss experienced, but hard words have been used, and bad passions excited, and thus a positive injury has been sustained. The causes of benevolent reform have been left to a great extent to suffer, and more than this, courses have been pursued which tend directly to defeat these reforms. We are not finding fault, but stating facts. In these things, professing Christians, and some ministers of the Gospel have mingled, and been deeply interested. Of *course* the revivals ceased, and the spirit of revivals—where is it?

In the ecclesiastical world, what has been its influence upon the promotion of the holiness of the Church? The question only needs to be asked. We shall not attempt a statement of the facts that answer it, but only ask whether this course has resulted in inducing Christians to search the word of God with all diligence—to be much in prayer—to labor much in every good work—to grow in grace—to love and promote revivals? Have these results attended the course that has been pursued, showing that God approves that course? Have the members of the Church been growing more holy under the influences that have acted upon them for the past year—are they now more conformed to the will of God, than when the year commenced?

The year has gone, and the account it must give in these respects, is sealed up. To some, we know it has been a precious year. God has not left Himself without a witness. There are those who can testify that it has been as the beginning of years to them. We wish this were true of all God's dear children—that the influences operating upon them had done them good. But for the great mass of them we fear.

RESPONSE TO CHRIST'S KNOCKING.—Rev. iii. 10.—Often and long, O Lord, hast thou knocked at the door of my heart! O infinite condescension! that the Creator of all, the Proprietor of those glorious orbs should stand a patient supplicant at the door of such a wretched hovel as my sinful heart. Yet such as it is, O Lord, behold it is open to Thee. Come in thou blessed of the Lord, why standest thou without.—Come in and bring with thee all the graces of thy train, and furnish it for thine own abode, and then from a cage of unclean birds, it will become a beauteous palace, a pure and holy temple. Come in, O blessed Lord; let me constrain thee. Pass me not by. Abide with me—in my heart, in mine house! for it is towards evening and the day of life is far spent. O pass the remainder of my days with me in this poor and lowly dwelling of my heart, that I may pass eternity with thee in the glorious mansions which thou art preparing for them that love thee!—*N. Y. Obs.*

KNOWING CHRIST.

Where does the Christian's strength lie? It lies in this alone—in believing, experimental views of the Lord Jesus Christ. If we obtain those views of our blessed Savior, which are offered to us all, we obtain a principle and power to resist all difficulties in our way; but this is absolutely essential. To know Christ, then, is the general lesson of our lives; to know him more and more is the single and grand lesson which every s[illegible] amongst us desire on our way to heave[illegible] For this alone, St. Paul counted all things but loss that he might be accounted of Him. This, and this alone, was that which seemed to him to sum up all other blessings in himself.—What was so inexpressibly precious to St. Paul, and is most precious to each believer in exact proportion to his experience of it, must be set before us all, as the grand thing we have to aim at in our desires, our exertions, and our prayers. To know the glory of Christ, the majesty of Christ, the power of Christ, the faithfulness and truth of Christ—to know his holiness—to know more and more of his tender compassion to sinners—to observe his wise and merciful dealings with his people—to observe the promises he has given, and the means by which he accomplishes them—to know how he loves us—to experience, in our own hearts, the height and depth, and length and breadth of that love which passeth knowledge—this is the business of each one who would call himself a Christian—this is the grand spiritual discovery, after which each of us must aim. For this, no exertions are too great, it will infinitely more than repay every effort that can make for it.—*Rev. B. Noel.*

From the (Me[illegible]) Wesleyan Journal.

THE USE OF MEANS.

As the Savior came to the grave of Lazarus, and was about to perform one of the most stupendous miracles ever wrought, he said to them that stood by—"Take ye away the stone." He possessed almighty power—he could say to the winds and waves, "be still,"—to the dead, "arise,"—and he might have said to the stone "roll back, the dead still liveth." But no, *this* could be performed by human agency, and a miracle was unnecessary. So all along in the narrative of the miracle—Mary and Martha sent for Jesus, informing him of the sickness of their brother, and intimating a desire that he would come and heal him;—and for ought we know, the miracle would not have been performed but for the proper exertions of these pious females.

So it is with spiritual affairs. The church may pray for a revival of religion, and appear to pray fervently. The minister may preach earnestly and faithfully.—But there are yet other means to be used besides praying and preaching. The church may be unwilling to put on self-denial—to abstain from sin—to come out from the world—to exemplify the precepts of the gospel in their daily deportment; or, there may be an Achan in the camp. "Take ye away the stone."

Christians may pray for and [illegible] the influences of the Holy Spirit upon themselves, as individuals—that they may "grow in grace and in the knowledge of our Lord,"—that they may attain to a higher state of holiness. They may wish for the conversion of their dear friends—and [illegible] present their cases at the mercy-seat.—Still all [illegible] "Take ye away the stone."

Impenitent sinners may "wait God's time," expecting that their hearts will be changed without an effort on their part—nay, they may pray for [illegible]—may read the Bible—may attend [illegible] ordinances of God. Yet there remains something to be done—the commands of Christ are not obeyed—a right hand or a right eye is felt to be of more value than the undying soul. "Take ye away the stone."

PRAYER FOR THE AMERICAN [illegible].—The national Legislature has just commenced its session, and it is natural that the attention of the country should be centered upon it. Our Senators and Representatives may be the wisest men whom the people can select for the responsible offices they fill, but they are men of like passions with others, and they need the wisdom that is from above to guide them.—That wisdom is "first pure then peaceable;" and were the Legislators of the nation deeply imbued with it, the halls of legislation would no longer witness scenes that have hitherto disgraced us in the eyes of the world, if not in our own. Wild ambition, the recklessness of party strife, the heat of passion, the struggle for empty victory would yield to the power of gospel principles, and patriotism, and philanthropy, and intelligent justice would dictate the laws for a happy people.

Such a result is certainly to be desired in preference to the wrangling and fighting and murder which have been the attendants of past sessions of the Congress of the United States. From the repetition of such scenes, we hope our country may forever be delivered. And for this end, let Congress be remembered in the prayers of the people, in secret, in the social circle, and in the sanctuary. Wherever prayer is offered, let it not be forgotten that those in high places are exposed to peculiar temptations; that in scenes of strong party excitement, the worst passions of frail man may be roused; and that the grace of God is the strongest restraining influence that can be thrown around the heart. Let prayer, therefore, without ceasing, be made for those in authority, that they may be men fearing God and loving their country.—*N. Y. Evangelist.*

DEAD IN TRESPASSES AND SINS.—The heart of an obdurate sinner may be called his sepulchre, which by means of long habits of sin is shut up against grace, as by a hard and heavy stone, and in which there is nothing but darkness and corruption. It is a very great mercy when the Deliverer comes to that prison, when the light shines in the darkness, and holiness itself visits that corruption.—*Quesnel.*

OLD PATHS.—Guard against new-fangled humors, nauseating old and solid truths, and seeking after something fresh, with itching ears for novel doctrines, for such turn away their ears from the truth—2 Timothy, iv. 3, 4. It is dangerous, for it savoreth of a spirit of levity and inconstancy.—*Brown.*

The Christian, whilst he rejoices in this world in temporal and spiritual rest, has the anticipation of that which is eternal.

FOR THE CHRISTIAN.

VANITY OF EARTHLY THINGS.—Who that has passed from youth to manhood, and contrasts his early expectations with his actual experience, has altogether escaped the withering feeling of disappointment!—As we advance in life, are we not every day more thoroughly schooled in this universal lesson of human experience, that the world is a vain show, and that its best enjoyments are either beyond our reach or difficult of attainment, and even when possessed, are transient, precarious and unsatisfying. Our prospects, if confined to the things seen and temporal, are not brighter than our past experience. Which of our present comforts can we count on retaining? Our wealth may be taken away, our friends may grow cool and desert us; at all events, they must die; our good name is at the mercy of a thousand evil tongues—our health may fail, and disable us for every enjoyment—and very soon we must quit all earthly things, and resign them to others. Even were every temporal comfort continued with us to the close of life, can we expect to derive from them more substantial happiness than we have hitherto enjoyed in them? Have they satisfied the cravings or filled the capacities of our souls? The mind which thus calmly revolves its past experience and future prospects, is learning that great lesson which God has designed to teach us by the vanity of the world—*that souls formed in His image cannot find their happiness in any earthly object;* and that successful as they may be in this world, they must look beyond it for the satisfaction [illegible] limited by its range; and that so long as they look to it, they will find *vanity and vexation of spirit.*—[illegible].

Let the Lord's remembrancers give him no rest. There is a kind of omnipotency in prayer, as having an interest and prevalence with God's omnipotency. It hath loosed iron chains: Acts xvi: 25. 26. It hath opened iron gates: Acts xii: 5. 10. It hath unlocked the windows of heaven; 1 Kings xviii: 41. It hath broken the bands of death: John xi: 40. 43. Satan hath three titles given him in Scripture, setting forth his malignity against the church of God: "a dragon," to note his malice; "a serpent," to note his subtility, and "a lion," to note his strength. But none of all these can stand before prayer. The greatest malice—the malice of Haman—sinks under the prayer of Esther.—The deepest policy—the policy of Ahitopel—withers before the prayer of David. The largest army, an host of a thousand thousand Ethiopians, run away like cowards before the prayer of Asa. How should this encourage us to besiege the throne of grace with armies of supplications: to treasure up our prayers; to refuse a denial; to break through a repulse. He hath blessed those whom he did cripple: Gen xxxii: 25. 29. He hath answered those whom He did reproach: Matt xv: 26. 28. He hath delivered those whom He did deny; Judges x: 13. 16. and He is the same yesterday and to-day. If He save in six and in seven troubles, should we not pray in six and seven extremities? When prayers are strongest mercies are nearest.—*Reynolds.*

FOR THE MINISTER.

From the [illegible] Observer.

"I have set watchmen upon thy walls, O Jerusalem, that will not hold their peace by day nor night."—Isa. lxii. 6.

Such must be the ministers by whom this apostate and wandering world shall be brought back to God and established in holiness.

They must be incessant in prayer. This holy exercise will qualify their hearts for preaching the truth in the most effective manner. Most, if not all, of those ministers who have been eminent instruments in the conversion of souls, have been men of prayer. When the Savior preached, he wrestled whole nights in prayer. Ministers should imitate him in persevering and fervent prayer for the salvation of souls.—The effectual fervent prayer of a righteous man availeth much. Prayer is the channel through which the influences of the Spirit are to flow down to give efficacy to ministerial labor. "Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them." Let ministers then "give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Ministers must preach incessantly, and not hold their peace day nor night. They must be instant in season and out of season. They "are the light of the world" and "the salt of the earth." They are charged with the duty of preaching the gospel, so far as practicable to every human being. They are chosen of God as the prominent instruments of regenerating the world. They are appointed to wield the weapons that are to demolish every strong hold of sin. The "sharp two-edged sword" that went out of the mouth of the Son of God is put into their hand for universal conquest, and they must wield it against every sin, and every strong hold of iniquity. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." All true Christian ministers are engaged in a stupendous warfare. They "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places.*" The lovers of ease, honor and wealth, will shrink from this mighty contest. A zealous, faithful, laborious, and poverty-enduring ministry are indispensable to the conversion of the world. They must have a burning zeal to bear them on against the tide of opposition; they must be faithful in declaring the whole counsel of God, and in warning the world of every sin; they must be laborious in carrying the word of life to every creature, and they must endure poverty in preaching the gospel to the wretched and degraded poor who have no means of comfortably supporting themselves.—Such, doubtless, will be the ministry that God will honor as the instruments of converting the world, and introducing the millennial age. They will not hold their peace day nor night. JOHN RANKIN.

LITERATURE.

LOUIS PHILLIPPE.

This prince is a lineal descendant of Phillip the first, of Orleans, a son of Louis 13th, and brother of Louis 14th, sometimes called Louis Le Grand. Louis Phillippe was the eldest of three sons of Phillip, duke of Orleans, who promoted the "grand revolution" of France, and, to show himself a true French democrat, abjured his privilege of the peerage, laid aside all his aristocratic titles, and assumed the name of Egalite. The grateful people, to reward such devotion to their cause, beheaded him in 1793. The young prince early joined the revolutionary army and served with distinction in Flanders. The blood royal, however, which flowed in his veins, rendered him an object of suspicion, and he was soon obliged to flee into Switzerland. Here for eight months he taught geography, the French and English languages, and mathematics, and on quitting the professorship which he had occupied at Richenau, he received a certificate acknowledging his services. Maintaining his incognito, he was elected [illegible] at Caen. Being desirous of warlike distinction, he returned to the army, and acted as aide-de-camp to General Montesquieu, till 1794, when the Jacobins still seeking his life, he abandoned France, repaired to Hamburg, traveled thence to Denmark and Sweden, and settled at Christiana in Norway. From Norway he afterwards passed into the country of the Laplanders, traversed on foot to the land extending to the gulf of Bothnia, returned to Denmark and passed again into Germany. Here he received a communication from his mother, informing him that she was in prison and his brothers in dungeons in Marseilles, but that the Directory had promised to liberate them, if she could persuade her eldest son to retire to America. The proposition met his immediate compliance, and he embarked under an assumed name, and as a Dane, in the ship America, Capt. Ewing, sailing between Hamburg and Philadelphia. The captain regarded him as a runaway gambler, and a French West India planter on board employed him as interpreter, remarking that "he talked very good French for a Dane." His brothers and he reached Philadelphia at nearly the same time, and were presented to Washington who invited them to Mount Vernon. Here they spent an agreeable visit, and then with an 'itinerary' furnished by Washington, during four months explored the Western country on horseback. One of them in writing to his sister at this time, says, "To give you an idea of the agreeable manner in which they travel in this country, I shall tell you that we have spent fourteen nights in the woods, devoured by all sorts of insects, after being wet to the bone, without being able to dry ourselves, and eating pork, and sometimes a little salt beef and Indian corn bread."—Thus they traveled three thousand miles. On returning to New York, intelligence reached them that their mother, with the rest of the Bourbons, had been banished from France, and that she had taken refuge in Spain. In attempting to join her, their vessel was run down by another carrying the tri-colored flag, but to their agreeable disappointment she proved to be English. Louis Phillippe became attached to the eldest princess of the royal family of Naples, shortly after his return to Europe, and married her. Both families were then exiles. She is his present consort and Queen of France. She was born in 1782, and bears the name of Mary Amelia. After a union of thirty years, their mutual attachment and respect for each other remain unabated.—*Bapt. Adv.*

VARIETIES OF FLOWERS.—There are, dispersed over the surface of the globe, upwards of 40,000 distinct species of plants which bear flowers; and from the number of new species which have, in comparatively recent times, rewarded the labors of collectors, we cannot suppose that the entire number, or any thing approaching to it, is yet known, even to those best skilled in plants. The vast number of flowers, producing vegetables, is variously distributed over the globe, in its different regions, according to its several latitudes, climates, and characters of soil. In this respect, the usual estimate is, that there are upwards of 13,000 flowering plants, natives of the inter-tropical parts of America, and considerably more than 5,000 in tropical Africa. In Australia, and the numerous islands with which the wide expanse of the Pacific is studded, either within the tropics or not very far without them, there are about 5,000 species already known, though some of the largest and most tropical of those islands have been but imperfectly explored. Temperate America, in both hemispheres, contains about 4,000; temperate Asia about 2,000; and Europe, which lies almost wholly within the temperate zone, contains, at least, 7,000 distinct species of plants which bear flowers.

Much is wanting to those who seek much.—*Horace.*

THE REGISTER.

De Ruyter, January 8, 1841.

J. GREENE, one of the Editors of this paper, is about visiting a number of our societies at the North and West. We give our friends this notice that they may avail themselves of the opportunity of becoming subscribers for the Register.

Private communications to him are hereafter to be directed to Scott, Cortland Co., N. Y.

ORDINATION.

The Baptist church of Christ in De Ruyter, have unanimously resolved to call Bro. J. B Pixley to ordination as Pastor of said church, and have named Wednesday, the 13th day of January, 1841, as the day on which to have him examined publicly, and set apart, if thought proper, to the work of the gospel ministry, at their meeting house in this village.

By order of the church.
Dec. 19, 1840.

VILLAGE LECTURES.

The Lecture expected from S. N. Sweet, Esq., on "*the Immortality of the Soul*," last Friday evening, was deferred one week on account of the inclemency of the weather. It will be delivered this evening, (8th inst.) at the Village School-house. Citizens are invited to attend.

CONFERENCE MINUTES.

We have on hand several copies of the Minutes of the General Conference, with which we can furnish those desiring them. A few copies of the Minutes of the Missionary Society, separate from the Minutes of Conference, can also be furnished.

A few copies of a SABBATH DISCOURSE, by Rev. E. S. Bailey, in reply to one delivered by Rev. H. Mattison, can be furnished to those ordering them.

Orders, *free of postage*, for either of the above shall be promptly attended to, while our supply lasts.

CHURCH ORGANIZED.—A Seventh-day Baptist Church has been organized in Milton, Rock co., Wisconsin, consisting of forty-nine members.

DEDICATION.—The new S. D. Baptist meeting-house in Independence, Allegany co., N. Y., will be dedicated to the service of God on the 29th inst. Public services will commence at 11 o'clock, A. M. Ministers and brethren of sister churches in the vicinity are respectfully invited to attend.

BAPTIST ADVOCATE.

It appears from the last No. of this paper, that the editor has concluded to publish our article which appeared some time since in the Register, containing an answer to his queries on several points. We insert below what he says on that subject:

"SEVENTH-DAY BAPTIST REGISTER.—In accordance with the wishes of the editor, we have marked the article from the Register for insertion in our next paper.—He will, of course, republish ours of week before last. Probably he will find in it such an expression of the views which we entertain, as will satisfy him of the position which we occupy.

"We should feel ourself under the necessity of answering formally all his remarks, had not the controversy held by the same writer with a distinguished Baptist minister in this city, been published in full thro' many successive weeks in the Baptist paper then established here, and thus made familiar to the most of our readers."

Since the editor has referred us to his published views respecting the "obligation to keep most religiously and reverently one day in seven," as well as before, we have examined the matter with some attention, and are obliged to confess that, though we understand his position to be that "one day in seven" *ought* to be kept holy, we cannot see how this obligation can be enforced by him, since he thinks the fourth commandment, which requires the sanctification of the seventh day, is abrogated; and has failed to show, in answer to our request, that the New Testament contains any proof of the Apostles having observed the first day as a Sabbath. If, therefore, the example of the Apostles were all-sufficient to settle this question, Sunday-keeping could derive no advantage from it. If any had thought of this practice at the time the Scriptures were written, they seem to have taken great care to conceal their thoughts. If what the church has decreed, since the days of inspiration have ceased, is binding on Christians and mankind at large; then ourselves, and the editor of the Advocate, and all Baptists, may as well cease opposing Pedo-baptism, Episcopacy, &c., and all Protestants may justly be required to assent to all the dogmas of the Church of Rome!

We think the editor is not able, in the absence of any command or example in the New Testament, in favor of observing the first day of the week as holy time, to settle the "obligation," with any considerable strength, on the consciences of Christians, whatever tradition and a mistaken view of facts may do. The views of the Advocate appear to us to be quite at variance with the sentiments professed by Baptists *to teach and practice nothing for which they cannot produce a* "THUS SAITH THE LORD," as well as most repugnant to the Scriptures.

We invite our brother Wyckoff to a full discussion of the subject of the Sabbath; and to show that this may not be unnecessary, we now inform him of his mistake in reference to the authorship of the articles which have appeared in this paper touching the subject of the Sabbath. The person who wrote some years since in reply to Mr. Parkinson, of New-York city, is not the writer of any thing in the Register on that subject; neither is the position assumed by the editor of the Advocate the same, if we understand the matter, which was taken by Mr. P. The editor is also mistaken when he says the "controversy held," &c. was "published in full in the Baptist paper." All of Mr. Parkinson's, we believe, was published; *but the latter and most important part of his opponent's argument was not allowed a place in that print!* The readers of the Baptist paper, published there at that time, did not, therefore, see what was said in reply to Mr. P., though the Seventh-day Baptist paper published all that was said on both sides. We do not anticipate any reason to complain of such unfairness in the editor of the Baptist Advocate.

His reply to an article copied into the Register from the New-York Evangelist, was published in this paper week before last.

PRAYER FOR RULERS.

Our Sate and National Legislature are now in session. Very important consequences are connected with the subject upon which they will be called to act, not of a political nature only, but also of moral and religious. Subjects, affecting the happiness and liberty of thousands, will be before them. They will be called to consider a variety of crimes, such as intemperance, licentiousness, &c. &c. These crimes, like some others, are eating like a canker, destroying happiness, usefulness, lives, and immortal souls. Judicious legislation upon these subjects may, in a great measure, close up these flood-gates of wretchedness, and give life and joy to thousands just ready to perish. The duty to pray for rulers is clearly inculcated in the scriptures, and when Christians consider the effect that such prayers may have, we are persuaded they will be most earnest in them. They, who wish to see crime, and oppression, and wretchedness take their flight from our shores, will, in their prayers, remember those who are chosen to legislate upon such and other subjects. The responsibility of rulers is next to that of those who administer in holy matters. The influence which they may exert, savory or otherwise, is of alarming magnitude. We are persuaded that none, uninfluenced by the Gospel, are prepared to assume the responsibility of legislating on subjects of a moral and religious bearing. In fact, none, whatever their religious sentiments may be, are prepared to legislate upon such subjects without that wisdom which God alone can impart, and all, (religious or otherwise,) who look at the consequences of injudicious legislation, will tremble at the thought of acting on subjects affecting the happiness or lives of men.

When God inspired Moses to give laws to Israel, there were perfect and holy laws made. When God shall inspire our rulers, in answer to the prayers of Christians, then will the like results follow.

COTILLON PARTIES.

Some of our readers are doubtless ready to complain of the Cotillon discussion. We are happy in the belief that most of our societies know but little of them. Those who have no interest identified with such parties, may think that too much prominence is given to them. It may be so. We have, however, felt it our duty to enter every field of Christian influence and responsibility, and thus be of some service to all. It is true, also, that many of our readers are effected by them. It is, therefore, expedient that they should know what can be said for and against them. We expect that the discussion will very soon terminate, and wish whatever is written to be as much argument in as little space as convenient.

LADIES' COMPANION.—The January number of this Magazine has come to our table. It contains its usual variety of matter, entirely original. The Companion is, perhaps, second to no periodical in its literary character. Its historical, descriptive, moral and religious articles are valuable. Its tales of the fancy, &c., are of questionable utility. Indeed, we fear that the numerous fanciful pictures of life and fortune found in many publications of the day are exerting a dangerous influence on youthful minds. To our readers, we say, avoid romances whether found in the gilt volume, magazine or newspaper. Their touch, like that of the Torpedo, is withering. They are frequently very fatal in their consequences, giving a wrong bias to the mind, presenting false pictures of life, intoxicating the passions, and ending in the loss of the immortal spirit.

We take the liberty of spreading the following extract of a private letter of Bro. T. B. Brown, to one of the Editors, before our readers. We think he presents a right view of the subject. We should greatly deprecate a sectarian translation of the Bible. If one denomination may assume this work, all may, and if all would, Zion would doubtless be shaken to its centre.—[EDS.

I do really think the version of King James, though probably the best extant, very defective. Every day's experience confirms me in this opinion. We have very many passages which convey no tolerable sense—wholly unintelligible; and the common reader, therefore, fails to be instructed.—What meaning, I would ask, does the common reader get from Isa. lxiv. 5.—"In those is continuance, and we shall be saved."—And though this may be a place of uncommon difficulty, and one which cannot be improved except by some conjectural emendation of the text, there are many other places couched in language quite as obscure, for which no plea can be predicated upon the obscurity of the original. Job, Psalms, and the books of Solomon, abound in such places. Of this, Henry Martyn was fully sensible, when he said, "It appears to me that the two Royal Authors have suffered more from the plebian touch of their interpreters, than even the Prophets, or any other but Job." When he was preparing the Persian and Arabic translations, he said, "The *Psalms* we must leave till the end of the New Testament, for this solid reason, that I do not understand a considerable portion of that book. Much of the present translation is certainly unintelligible."

But however desirable a new version may be, I feel rather sorry that an attempt towards one has been made, just at this juncture, by one or two private individuals. It takes place, *apparently*, too much in connection with the great effort of the Baptist denomination in their new Bible organization, in consequence of which it is regarded as a *denominational* effort, rather than a *private* and *individual* enterprise. But in truth, the denomination, *as such*, makes no attempt towards a new translation. If it did, it would stir up such wide-spread jealousy as would prove a serious obstacle. For my own part, I would commit the work to the Baptist persuasion as readily as to any other sect. But I think there is a better way still. Let all the different sects, not only those reputed orthodox, but the heretical also, delegate their most competent men to the work, and at the proper time in convention assembled, make such revisions of the present translation as they can *unanimously* agree upon, and when they cannot unanimously agree, let King James' remain unaltered. Such a convention, methinks, would effect some very desirable and important alterations. Some such plan as this, if my memory serves me, was once suggested by the Hon. Thos. Grimke.

For the Register.

MESSRS. EDITORS,—If you can afford a place in your columns for the following communication, you will, I doubt not, oblige many of your readers who have it on their minds to emigrate to the west, and who, knowing that I was going to Wisconsin, wished me to give a fair description of that part where many of our brethren have already settled, which I shall endeavor to do by giving a mere statement of simple facts.

The place of their location is about latitude 43 N. about twenty miles north of the south line of the Territory, and from about fifty to sixty miles west of lake Michigan, and from near Rock River, to about ten miles east. The general face of the country descends gradually to the south, and so smooth that there is but little if any but that can be plowed in any direction. Many hundred acres lie in bodies almost entirely smooth, other parts are broken into gently rising bluffs from five to fifty or sixty feet high; these sometimes run many roods in length in other cases they are broken more into knoblike forms resembling ridges and hills in miniature, yet the face of the land is so slightly undulating that a wagon can be drove any where or in almost any direction without any difficulty. The prairie where they live is small, perhaps about five miles long and from one to three miles wide; but few brethren own land on the prairie; there is no water courses, ponds or marshes on it. In its immediate vicinity there are frequent ponds or basins of water so that almost every man has a place for watering stock. The timber land is generally better supplied with water, in some places with springs and brooks. The timber is principally burr oak and very scattering and small compared with timber in other countries, but the inhabitants are perfectly satisfied that there is enough for every purpose of farming or domestic use.

With regard to lumber, oak, ash, and bass-wood boards can be had for ten dollars per thousand, to haul but a few miles, black walnut from twelve to fifteen dollars per thousand—pine at Milwaukie, a distance of about fifty-five or sixty miles from eight to twelve dollars—salt can be had at the same place for two dollars and fifty cents per barrel—soleleather for twenty-five cents per lb.—Merchandize can be had at the stores in that settlement as cheap as in this country. The soil of the land is as good as any country with which I am acquainted, it is composed of quartz, silex and an abundance of lime, being well adapted to the culture of wheat, corn, oats, flax, potatoes and every other species of produce which they have yet tried, all of which grow in luxurious abundance. Wheat yields thirty busheles to the acre on an average, corn from thirty to eighty &c. In breaking up the sod it requires from four to six cattle or horses, to hire it done costs from two to three dollars per acre. The soil is from three to five feet-deep, then a strata in some places of marl from six to ten inches deep, then loose gravel and sand as deep as they have dug wells, which are from 30 to 70 feet deep. There are but few stone for building, except on the banks of the river, where they are very abundant. Good brick clay can be found plentifully, and lime of superior quality at 25 cents per bushel.—The climate is more mild than in eastern region in the same latitude, the atmosphere is pure and dry, the winter sets in about the last of Nov. or first of Dec. and continues till about the first of March. Snow from six to twelve inches deep; no frost to injure the crops; all kinds of corn from small yellow flint to the large dent grows with equal certainty. These remarks apply equally to the prairie and timber land. The timber is so scattering that it requires only to girdle it to make the land fit for cultivation, and the roots are so deep in the earth as to be no obstruction to plowing. There is but little chance to market grain at present for cash, consequently it is low, but an out let is anticipated through a canal that is already located from Milwaukie, on lake Michigan, to Rock river, where it is navigable for small steamboats, which canal runs through about 14 miles north of them. It costs no more to fence their farms and make their wells, which they curb in the neatest manner as they dig, than in other countries.—They have a little ague and fever on and in the vicinity of the river but of the mildest form, otherwise the country is as healthy as any other that I am acquainted with, the streams and ponds have sandy bottoms and very pure looking water, but impregnated with carbonate of lime.

Independence, Dec. 29, 1840.

STILLMAN COON.

For the Register.

Melville to his Brother William:

MY DEAR BROTHER WILLIAM,—Amanda's recent letter to you has cheered my anxious heart. I am also happy to learn that you are expected to spend a few days at home about the middle of January, which will be sooner than Amanda anticipated when she wrote.

When you shall again be allowed to sit by your own fire-side, other communications from you, on youthful amusements, will be expected. Allow me to suggest several items which we hope will receive your special attention. If you have other reasons for believing Cotillon parties, and like amusements to be injurious, besides those which you have already intimated, or which have been mentioned by others of our family circle, including Amanda herself, we desire you to be free in expressing them.—If any of us who have designed to support your side of the question, have written any thing which you cannot approve, be pleased to frankly inform us. Not only in the name of our family circle, but also in behalf of several christian parents who are our choice friends, I request you to fix your mind upon the following questions:—Does the youthful mind need any relief from a fixed routine of business, studies and cares? If any, then what kind? What recreation or amusements, (I know not what term you will select,) would you recommend? How shall christian parents restrain their children from improper amusements? What I have arranged in several interrogations, perhaps you may express in one. In one word, we wish you to re-enter the field of discussion which has been providentially opened, and pour out your whole soul. We pray that you may write under as deep a sense of responsibility as ever moved your pen.

This discussion involves great principles and far-reaching consequences. If it is now rightly directed, and if it secures the blessing of God, we expect that it will prove to be one of those incipient measures which God saw requisite for the promotion of a revival of religion; for we are all fully convinced that next to the stupidity of professed christians, the most formidable obstacle to the out-pouring of the Holy Spirit, is the influence of vain amusements—especially that form of them against which we warned Amanda, viz:—*Dancing Parties.* Your affectionate brother,

MELVILLE.

For the Register.

MESSRS. EDITORS.—I have just received the following communication from "A Young Man," which you will please insert in your valuable paper, in place of the one I promised in your last.

A FRIEND TO SOCIAL AMUSEMENTS.

To a Friend of Social Amusements:—

No institution has yet given us a guide to which society could look for a polish of manners, save it found its home, either directly or indirectly, in a component part of Dancing assemblies. The light and airy skip of the dance, has been the theme of admiration for ages long numbered with centuries that are past, and all, and every class pretending to civilization, have borrowed their ease of deportment from the rules adhered to in the dancing hall—its tutored steps—its graceful salutes—and its winning confidence of address, have long been imitated and counterfeited as nearly as possible, by every class of people regarding appearance, ease, grace, affability or courtesy of manners, and the Cotillon at once, the nursery of politeness—holding up to its votaries the measured display of self-beautifying improvement, sends forth many a model of graceful gentility, only to be found with the tutorings connected with the giddy steps with which youth lingers in the pleasures of its harmless and social amusement. To test my positions with demonstrations having occurrence in every day life, I must beg you to bear with me while I compare one of the two classes claiming precedence with the other, that I may illustrate my views clearly.

Imagine to yourself two young men just entering upon the active scenes of ripened manhood, possessing regularities of features, and alike in all respects save in the tenor of their education. The one has received all the goodly instructions which forms the care of the watchful mother, strict in her superstitious belief—of the father in his unbending and honest blue-lighted love, forbidding all levity and mirth, and in fine, every light-hearted amusement which gave life and animation to the youthful heart, springing in all the exuberance of its nature, to portend happiness and joy.—The other has been taught that the world possesses charms, and imparts its rich blessings to that heart which, while it joys in the lighter amusements and seeks for the accomplishments of the day, can possess as honest motives and as untainted an ambition as ever formed the hopes of youth, giving to the mother the assurance of unbending integrity, and to the father the consolation of knowing, that while he had been tutored in the lighter and more joyous scenes of life, he had kept that prompter within him which made him worthy the name of man. Follow the two into the active scenes of life and watch their progress through its intricacies and trials. The one has learned the principles which spring into existence under the pent-up moralizings of an unsocial, superstitious, and stoical fire-side, and if perchance, he has encountered the vicissitudes of a school-life, his early lessons have received so deep a root that he dreams not that they should be eradicated; but, on the contrary, were he to overreach the proscribed barrier of his early tutors, he leaps with a madness that bids reason blush, for he is ignited with a flame too powerful to be quenched, till his devastation is complete; else, he appears before the world a rough, unpromising picture, the veriest child of superstition. While the other, the early associate of society and its amusements, has traced the pages of human nature, and read a lesson of maxims, and a code of actions only to be known from a connection with his fellow man, yet they are almost inseparable from success and happiness.

Follow the two yet a little further into the higher scenes of life, and walk with them into the social parlor and observe the result. The one passes the exchange of a friendly greeting, and converses upon topics of mutual solicitude with a confidence undismayed with timid fear, and turns with a joyous ease from one source of happy converse to another, till the listening heart is drawn out in its tenderness and admiration, to eulogise the means of acquiring such ease and such affability. The other steps forward and attempts a similar greeting—he blunders and stammers—the blush mantling upon his cheek, timid with confusion, betrays his uneasiness; he gets one side bewildered in bashfulness, the pity of observers; or, again, he attempts at the *polite*, which effort results in so ludicrous a swagger, and so uncouth an attempt, as to cause the silent gurgling laugh of experience to look upon the uncultivated thing, and weep over the follies of mankind.—Then pause a moment at the fireside, when years shall have found their choice registered in a connection for life, and see how the one has avoided the thousand bitter things which rush too suddenly upon the heart unacquainted with the flinty realities of human existence; in the one you may see the light rays of happiness which illumine the home with domestic cheerfulness and contentment, as it keeps up its intercourse with the world, while, with the other, dark and gloomy superstition, blackened in its hue by a want of the civilities learned in the round of the happy dance, becomes the cold and stoical disciple to ennui, envy and jealousy.

Yours, truly,

A YOUNG MAN.

INTELLIGENCE.

Awful Explosion—An entire Building Demolished.—On Monday morning between 6 and 7 o'clock, a most terrific explosion took place by the bursting of the steam boiler in the paper manufactory of Mr. Gabriel Moore, situated in the upper part of the district of Kensington, between Edward and Lydia streets and School and William streets, which demolished and laid in one mass of ruins the entire building, which was partly brick and frame, two or three stories high. The accident is attributed to the filling up of the feeding pipe with a hard deposite which prevented the water from flowing into the boiler. At the time of the explosion the steam engineer, Enoch Garside, and John Grant, machine engineer, were in the building preparing for the day's work by attempting to get up the steam, both of whom were dreadfully scalded and otherwise injured by the falling of the building upon and around them.—Mr. Grant had one or both of his legs broken,—his situation is considered dangerous. Mr. Moore himself was hurt by a large piece of the building falling upon his head while standing in the yard,—supposed to have fractured his skull. The boiler, which was situated in the basement of the building, was forced upward, and changing its direction, was forced through the back wall of an adjoining two story brick house, a distance of about 40 or 50 feet from its position in the factory. The boiler forced its way some ten feet into the bed room of this house, knocking away a staircase, and scattering large fragments of boards and brick upon a bed from which three children had just arisen, who very fortunately escaped serious injury and perhaps death. Fortunately at the time there were but two of the hands in the building, the number usually employed is somewhere about twenty.

One of the workmen was within a few yards of the building at the moment it fell in ruins before him. The concussion was tremendous, shattering all the houses in the immediate vicinity, and felt for a great distance around the neighborhood. Mr. Moore was an industrious man and will feel the loss severely, which cannot be less than ten thousand dollars. He is confined to the bed from the injuries received. The other two men were soon dug from among the ruins, and may possibly recover, altho' the nature and extent of their injuries make it extremely doubtful. It is certainly a miracle that in such a terrible disaster no lives were lost.—*Phil. Gaz.*

Fall of the Chandelier Explained.—We understand that the chandelier in the Representatives' Hall, at Washington, was broken through the carelessness of one of the men employed to trim the lamps. There were seventy-eight lamps, together holding nearly twenty gallons of oil. The chandelier was drawn down, and while the lamps were taken out for the purpose of being trimmed, a man was stationed upon it, in order to make up for the deficiency of weight thus occasioned. This man, however, forgetting the importance of keeping at his post, jumped off, and in consequence, the chandelier flew up to the ceiling with prodigious velocity, and was, of course, by the violence of the concussion, dashed in pieces.—*Northampton Courier.*

This varies from the accounts first published only in regard to the man jumping off. The story originally was, that the men who were at work about the chandelier, when they saw it moving upward, clung to it with all their vim; but it was obviously absurd to imagine that the oil contained in 78 lamps could weigh more than two men. The jumping off affords a more rational explanation.—*N. Y. Spec.*

Philadelphia Senator.—At the recent election for State Senator in Philadelphia, there were three candidates, whig, democrat, and abolition. Out of some 7,000 votes polled, the latter received but 77, and it is said the only votes which were legal, all the rest wanting the important addition, "for the unexpired term of Frederick Fraley, resigned." It is rumored that he intends to claim the seat.—*N. Y. Express.*

The Mormon City.—A bill to incorporate the Mormon city of Nauvoo, was ordered to be engrossed for a third reading, in the Legislature of Illinois, on the 15th inst.—*N. Y. Express.*

Death of the Mayor of Providence.—The Hon. Samuel W. Bridgham, Mayor of the city, died at his residence yesterday morning at 8 1-2 o'clock. Gen. Bridgham was elected Mayor upon the organization of the city government, and has been annually re-elected without any serious opposition.—He was one of the oldest members of the bar of this State.—*Prov. Jour.*

Munificent Donation.—We learn that our fellow citizen, Mr. Nathan Dunn, a friend to liberal education, has recently given to the Managers of the Haverford School, the only Quaker College, we believe, on this continent, the sum of twenty thousand dollars, which establishes that institution on a durable basis.—*Phila. North American.*

The Senate of Alabama have passed a bill for the election of Congressmen by general ticket.

We learn from Concord, N. H., that Levi Woodbury has accepted the situation of U. S. Senator, and declared his determination to take his seat in the Senate on the 4th of March next.

Georgia and Maine.—The old Maine Question has suddenly sprung up again in the Georgia Legislature—the refusal of the Government of Maine to give up certain persons resident in that State, who, it is alleged, have violated some of the laws of Georgia relative to black people; and at the last session a bill was reported recommending a quarantine upon all vessels arriving at ports in Georgia, from ports in Maine.—This bill slept quietly until last week, when in the lower house, after much discussion, the bill passed. How it will fare in the Senate is not known.—*N. Y. Express.*

IMPORTANT FROM GEORGIA.

The Maine Quarantine Law.

Corres. of the Augusta Chronicle,
MILLEDGEVILLE, Dec. 22.

In the afternoon, after disposing of various bills of little interest, the Senate took up the Maine Quarantine bill. An amendment was adopted, declaring that the bill should not operate after the Governor gave notice that Maine had surrendered the fugitives. The Senate then adjourned and met again at 7 o'clock, when, after considerable discussion, the bill was passed—Yeas 35, nays 31. It was advocated by Messrs. Miller, Spencer, Moore and Kennan, and opposed by Messrs. Gordon, Reid, and Echols, of W.

The Senate then took up and passed the resolution reported by the Committee on the state of the Republic, requiring the Governor to continue his correspondence with the Governor of Virginia, and to open a correspondence with the Governors of the other slave holding States, with the view of devising some plan to remedy the wrongs now existing, in relation to Georgia and Virginia, by the refusal of the Governor of Maine and New York to surrender certain fugitives, and if necessary, to carry out such plans, to call a convention of the people of Georgia.

So you will perceive that Georgia has taken a decided stand upon this important question. Some calculate on the Governors refusing his assent to the quarantine law. I trust they will be disappointed.

The Senate adjourned till 7 o'clock tomorrow morning. Both branches of the Legislature will adjourn sine die to-morrow morning.

[The bill as it passed the House and Senate, imposes a quarantine of one hundred days after 1st of March on all vessels coming directly or indirectly from the ports of Maine, and also provides for a search of said vessels on their departure.]—*N. Y. Express.*

A "poor white man" was recently sold in Missouri, under the vagrant act, and purchased by a keeper of a livery stable.

Melancholy Death.—We are pained to learn by the letter of a gentleman in Milan to his friend in this city, that Jabez Wright, Esq. of Huron, one of the oldest, most useful and respectable citizens of the lake country, lost his life under distressing circumstances on the night of the 16th inst. His body was found in the lake opposite the village of Huron on the morning of the 17th, and it appeared on investigation that he left his house early the evening previous to go to Huron—that in walking along by the fence near the brow of the bank, it gave way with him, or by some means he was precipitated some 12 or 15 feet upon the stone crib erected near his house to prevent the encroachments of the lake, and was so severely injured by the fall as to cause his death. The body was washed off by the waves and floated to Huron.

The death of Judge Wright is not only a severe affliction to his family, but a public calamity. With the land titles and early history of the lake country, particularly Huron county, he was more familiar than perhaps any other man. A very large circle of friends and relatives mourn his melancholy exit.—*Cleaveland Herald.*

White population of New York, 2,378,212; of whom, 1,207,323 are males, and 1,160,889 females.

Colored population, 49,965; of whom 23,739 are males, and 26,226 females. Among the latter are *three slaves* residing in King's county. In 1830, the colored population in the State was 44,945; of whom 76 were slaves. Increase of the colored population in ten years, 5,020.

The number of pensioners in the State, for revolutionary or military services, is 4,029.

Colleges or Universities,	12
Students in do.	5,985
Academies & Grammer Schools	601
Students in do.	36,653
Primary and Common Schools,	10,871
Children in do.	501,956
Scholars at public charge,	26,266

☞ White persons over 20 years of age, who cannot read and write, *forty-three thousand seven hundred and fifteen* ☜ The greater proportion of them, we presume, are foreigners.

The southern district of the State, comprises the counties of New York, Greene, Ulster, Sullivan, Columbia, Putnam, Westchester, Richmond, Suffolk, Kings, Queens, Rockland, Orange, and Dutchess. Of the 706,434 white persons in said district, 13 males and 9 females are 100 years old, or upwards; and of the 37,234 colored persons, 5 males and 27 females. The number of white deaf and dumb persons in said district is 361; blind, 241; insane and idiots at public charge, 304; do. at private charge, 348. Colored deaf and dumb in in said district, 15; blind, 33; insane, and idiots, 49.—*Jour. of Commerce.*

Singular Escape.—A vessel was recently capsized near the Sicily Islands so suddenly that it did not fill with water, the internal air being confined, and three men and a boy who were in the cabin, were shut in and remained there three days without food, and were afterwards rescued.

The Case of the Heirs of Anneke Jane Bogardus.—This case, which was carried by appeal from the decision of the Chancellor to the Court of Errors, was decided in that court on Tuesday last, against the applicants. The decree of the Chancellor was affirmed unanimously. The title of the case was *Humburt and others, vs. Trinity Church,* and involved property to the amount of many millions.

Strange Disease.—The Huntington (Tenn.) Advertiser of the 9th inst., mentions that a most fatal disease had made its appearance, within a few days previous, in the county of Henry, in that State. The Advertiser says: "It is said to be contagious, but in its symptoms unlike any other disease known to the human family; and in its fatality far more dreadful than the Cholera. Several deaths have occurred in a few families. On Saturday night four deaths occurred in one family. Its victims live from 1 to 4 hours after being attacked. The citizens of Paris, we learn, are greatly alarmed. Many talk of leaving the town. We have heard no name by which to call this mysterious and awful disease."

Tribute of Respect.—The members of the bar in the city of Albany, headed by Teunis Van Vechten, Esq. have requested the Hon. Ambrose Spencer, to which request he has acceded, to consent to have his bust taken, with the design of placing it in the room of the Supreme Court in that city, as a memorial of the regard entertained for him by the bar as a citizen, and as a Judge and Chief Justice of the Supreme Court of the State of New York.

SUMMARY.

The Baptist church at Town Creek Dallas Co. Ala., has resolved that all Abolitionists are fanatics, enthusiasts and political factionists, and as such have no fellowship for them. They further resolve, that no Preacher from any free state, shall be permitted to preach in their pulpit, unless he first give ample satisfaction to the Dea. of the church, that he is not an Abolitionist.

POPULATION OF THE STATES.

	1840.	In. since 1830.
New York,	2,432,835.	514,228.
Ohio,	1,515,695.	577,792.
Maine,	501,796.	129,292.
Vermont,	291.849.	11,196.
N. H.	241,481.	15,153.
Connecticut,	310,131.	12,456.
Indiana,	683,314.	341,732.
Delaware,	78,107.	1.359.
Illinois,	500,000.	* *
New Jersey,	373,272.	52,493.
S. Carolina,	595,436.	ten per cent.
Michigan,	212,001.	179,362.
Rhode Island,	108,837.	11,641.
Maryland,	467,557.	
D. of Columbia,	44,712.	

The taxable property of Ky. amounts to $272,000,000.

Mr. Jesse Smith, wife, and three children, of Berkshire, Tioga, Co. were lately consumed with their house. The fire originated from some wood, which was placed on the stove on returning to bed.

Hon. Felix Grundy, U. S. Senator died at his residence in Nashville, Tenn., on the 19th ult.

Hon. I. Varian, Mayor of New York, at our last advices was "a very sick man."

Mrs. Kinney, who has been indicted for the murder of her husband in Boston, during the season past, has been tried and acquited.

On the 20th ult. C. W. Hardenbergh, committed the most atrocious and barbarous murder, upon the person of A. Husbrouck, Esq., in Woodbourne, Sullivan Co. of which we have any record. Mr. Hasbrouck has held several offices of trust and honor. He was the most wealthy person in the country.

The Legislature of Penn., about the year 1684, passed the law that no member thereof should come to the house *barefoot, or eat his bread and cheese on the steps.*

TO TEMPERANCE MEN,

The city Hotel Utica, is a *Temperance House*, kept by Lewis Pond. Wm. A. Culver, also keeps a Temperance House, on Whitesboro' st opposite Utica Bank.

Joseph Gurney, the celebrated Quaker, during his last visit to this country, made donations to charitable institutions to the amount of $80,000.

National Gallery of American Manufactures.—We desire very especially to call the public attention to the subjoined notice issued by the Commissioner of Patents at Washington. It will be seen that, in the new Patent Office, a hall has been prepared and set apart to be used as a gallery of American Manufactures, and that in the conception of the purpose, agriculture has not been forgotten. We trust that this notice will not be unheeded by any manufacturer in the land, in whatever division of the vineyard he may be a laborer, but that every individual will feel himself stimulated by the ambition to improve—to excel, to surpass, if possible, the best in his line; that if it please him to enrol his name among the contributors to the gallery of American Manufactures, he may have it made a part of the national record on the catalogue of manufacturing benefactors of their country. Agriculturalists too must feel much gratified, to find that provision is made for them, to whatever extent they may find it convenient to avail themselves of it; and it is to be hoped they will not neglect the praiseworthy suggestion relative to the collection of agricultural statistics—*Baltimore Amer.*

Correspondence of the N. Y. Evangelist.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

Dec. 28. Mr. Braxton, Chaplain to the House, preached in the capitol yesterday. He is a good preacher and an excellent man. He is but forty-two years of age, instead of being patriarchial, as I had supposed. He is from Richmond Co., Va., the interior of the State. He is a country, Baptist preacher, unaccustomed to the splendors of the Speaker's chair in the capitol. He is self-educated; and all things considered, he acquited himsel well.

The religious members of Congress have a prayer-meeting every Saturday evening. I may in a future letter give you some particulars on this point.

Congress, during the first three weeks, were in session less than thirty hours.—Expense upwards of $40,000!

President's Message.—The Finances.

The motion of Mr. Wright, to refer so much of the President's Message as relates to the finances, to the Committee on Finance, coming up,

Mr. Webster, addressed the Senate at length, upon its statements and positions. He thought the message adapted to convey erroneous impressions, in deprecating the beginning of a national debt, when it was well known that one was already begun. It was erroneous in its statements of the expenses of the government. He attempted to prove that the expenses had, during the term of the present administration, exceeded the income, at the rate of seven millions a year.

Mr. Wright followed Mr. Webster in a long and able speech, in which the several positions taken were critically examined. The friends of Mr. Wright regarded it as an able effort, and perfectly vindicating both the policy and message of the President.

The few hours in which the Senate has been in session, have been occupied with business of local character, or of indifferent interest.

In the House, Mr. Adams introduced, Dec. 15th, a resolution, requesting of the President a statement of our diplomatic relations with China.

Mr. Underwood presented memorials from different places, praying Congress to act upon the bills reported by the select committee at the session, to prevent steamboat disasters.

A committee was appointed to inquire into the expediency of extending the act which granted half pay and pensions to the widows of revolutionary soldiers, for another term of five years. The law by which those gratuities have been heretofore granted, expires next July.

The President was requested to communicate to the House, all the correspondence and doings relative to the border troubles at Canada and Maine.

Mr. Fillmore introduced a joint resolution, proposing an amendment to the Constitution to change the time of commencing the term of Congress from 4th of March, to 15th Dec.

The P. M. General was directed, on motion of Mr. Morgan, to state how much had been expended by that department for special agency, and also the names of those agents.

Mr. Adams presented a resolution calling on the P. M. General, for the names of all postmasters removed since 3d March 1839, with those designated who have been removed for official delinquency.

The bill which was omitted last session, providing for a more faithful execution of the revenue laws, on motion of Mr. Adams, after long and angry debate, on account of its bearing upon the tariff question, was referred to the committee on manufactures.

LIST OF RECEIPTS,

For the Register for the week ending January 8, 1841

Of J. R. Irish $9, cr J Woolworth $2, 25 T Lewis $1, S.R. Smith $2.25. For Minutes $3, Question books $,50. Of J P. Livermore $15, cr Lemuel Raymond, Horace Bliven, Jeremiah Davis, Henry B Crandall, Fitch Brown, $2,25 each. T. Green $1,68.

Of J. Spicer Jr. $20,60 cr. Eld J. Green. G. Allen Wd P. Potter, Dea. I. C. Burdick, S. Maryott, $2 each. M. S. Kinyon, D. M. Crandall, J. T. Edwards $1,50 each. S. Crandall, T. Edwards, A. Clark, D. Green, C. Saunders, R. Brown, $1, each. ,50 retained.

MARRIED,

In Preston, on the 6th inst., by Rev. Benedict Wescote, Mr. OLIVER MAXSON, Jr., of Waterford, Ct., and Miss URSULA M. PERKINS, of the former place.

In Alfred, on the 21st ultimo, by Rev. James R. Irish, Mr. DANIEL AYERS, of Friendship, and Miss CHARLOTTE PARKS, of the former place.

DIED,

In Alfred, on the ——, ELSENA, wife of Daniel Pierce, aged 72 years. Of her it may be said, she was a mother in Israel. COMM.

LIST OF LETTERS,

Received at this office for the week ending January 8th. 1841.

Thos. E. Babcock, (your request shall be attended to,) J. P. Livermore, P. M., Geo. Stephens, P. M., W. C. Kenyon, Abel Burdick, (the MS. you mention cannot probably be obtained,) Stillman Coon, (it is all right,) T. B. Brown, J. R. Irish, P. H. McGraw, P. M.

ADVERTISEMENTS.

List of Leters

REMAINING in the Post Office at De Ruyter, Jan. 1st, 1841.

B
Samuel Blackman
Hannah Burdick
Rev. Esebus Burdick
Reuben Brownson
Caleb Bentley
William B. Brown
Samuel Benjamin, or Jared Burdick
Daniel R. Burdick
Reuben Barnard
Phineas C. Burdick
C
Samuel Corliss
George Champlin
Cyrus Cartwright
Barber Cardner 2
Mrs. Mary Campbell
Hale Coggshall
D
Eliphalet Davis
G. W. De Lamater
Elijah Darling
James Darwood
Richard Deyo
E
Riley Eaton
F
Joseph N. Fairbank
G
George Graham
Perry Greenman
Harlow Gilbert
Stephen Gates 3
H
Thomas Holmer, or Sidney Smith
J
James H. Jerome
L
Hannah Langworthy
Abraham Lawrence
M
Roderick McQuine
Nathaniel B Mattison
N
Hubbard Newton
Henrietta Newitt
P
A. S. Pomeroy
R
Joseph W. T. Rice
S
D. B. Shephard
Eleazar Sweetland
Ethen Smith
Daniel Shaw
Abel Saunders
W
Esther Warner
Lorenzo L. Warner
Benjamin Wilcox
Theodore Warner

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser; and we would still adhere to this resolution first formed if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "modus operandi" is demonstrated to be upon true physiological data, operating upon the system *only* by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. The pamphlet will be given to all who desire it.

As we are thus obliged to [illegible] to prevent a wicked and [illegible] take the occasion to say, [illegible] call for the Mother's Relief [illegible] guide to a correct opinion [illegible] mation in which it is [illegible] of believing that it has [illegible] an infinite amount of [illegible] valuable lives. Where[illegible] the above period, deep [illegible] away to candid and [illegible] and a wish to extend [illegible] its benefits. Medical [illegible] had the candor to ack[illegible] prejudices must be aban[illegible] cates for its use.

All those who wish, [illegible] our Agents and procure a [illegible]

G. A. BAR[illegible]

For sale by
S. D. DELLAY, [illegible]

JAYNE'S INVALUABLE [illegible] TORANT—

For colds, coughs, influenza, consum[illegible], asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Hærlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island,* except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	1
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St Albans	1
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm Bk. Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk. Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Gloucester	broke
Farm & Mec. Bk. Pawtuxet	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk. Scituate	failed
NEW-YORK:	
Safety Fund	3 Sal
Red Back Money	3-Sal
Millers Bank, Clyde	20
Farm. Bank, Seneca co	20
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3
East of New Brunswick	3-8
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-4
Schuylkill Bank	broke
Towanda Bank	4
Honesdale Bank	4
Susquehanna co.	4
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a6
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3 3-4
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	4
MICHIGAN	
CANADA	3a5

PRICE CURRENT.

ASHES. Pot, per cwt.	5,25
Pearl	6,00
FISH—Mackerel No 1. bbl.	13,62
" No 2.	10,62
" No 3.	6,37
[illegible]	9,50
[illegible] N. Y. super. canal	5,12
[illegible]	5,00
[illegible]	3,25
[illegible]	3,25
[illegible] Northern	1,00
Western	[illegible]
[illegible]	,60
[illegible] 56lbs.	,57
[illegible] do.	,65
[illegible]	,40
[illegible] per tierce	13,00
[illegible] gal.	,36
[illegible]	,30
[illegible] Sperm, Fall	1,00
" Winter	1,12
PROVISIONS—Beef, Mess	12,00
" Prime	8,00
Pork, Mess	15,00
" Prime	13,50
" Fresh, per cwt.	6,50
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT—Turks Isl. bush.	,35
St. Ubes	,33
Liverpool, ground	,25
TALLOW	,08
WOOL—American	,23
Merino	,33

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter, and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec. 21, 1840. 43m4

POETRY.

A BEAUTIFUL HYMN.

The following from a late number of "Blackwood's Magazine," is beautiful. It breathes the very soul of poetry and religion.

When up to nightly skies we gaze,
Where stars pursue their endless ways,
We think we see from earth's low clod,
The wide and shining home of God.

But could we rise to moon or sun,
Or paths where planets duly run,
Still heaven would spread above us far,
And earth remote would seem a star.

'Tis vain to dream those tracts of space,
With all their worlds approach his face;
One glory fills each wheeling ball—
One love has shaped and moved them all.

This earth, with all its dust and tears,
Is his no less than yonder spheres;
And rain drops weak, and grains of sand,
Are stamped by his immediate hand.

The rack, tha wave, the little flower,
All fed by streams of living power,
That spring from one Almighty will,
What'er his thoughts conceive, fulfil.

And is this all that man can claim?
Is this our longing's final aim?
To be like all things round—no more
Than pebbles cast on time's gray shore?

Can man, no more than boast, aspire,
To know his being's awful sire?
And born and lost on nature's breast,
No blessing seek but there to rest?

Not this our doom, thou God benign,
Whose rays on us uncounted shine,
Thy breath sustains yon fiery dome;
But man is most thy favorite home.

We view those halls of painted air,
And own thy presence makes them fair;
But dearer still to thee, O Lord!
Is he whose thoughts to thine accord.

From the New-Yorker.

SEA LYRICS.

THE NAUTILUS.

See along the ripples bright,
Crested with her purple light,
With her gaudy sail outspread,
Mimic rainbow fringed with red,
Through the sea-stars gleaming round,
On a summer voyage bound,
Fanned by winds melodious,
Sails the gentle Nautilus!

O that I might dwell with thee,
Spirit of the slumbering sea!
With the hearts I love the best,
On the dimpling ocean's breast,
Far from trouble, far from care,
Breathing morning's rosiest air,
Gaily sailing ever thus,
Gentle, gentle Nautilus!

Rocked within thy pearly boat,
In the sun thou sleep'st afloat;
When the calm comes, thou art glad—
Then my drooping heart is sad,
For my heart is far away
Where the Seine's blue waters play,
But till winds blow, sail with us,
Gentle, gentle Nautilus! W. F.

At Sea, June, 1840.

MISCELLANEOUS.

From the New-York Observer.

HONESTY IN SMALL THINGS, OR A CHAPTER ON POSTAGE.

If the God of the universe, who holds the stars in their orbits, suffers not a sparrow to fall without his notice; if he not only numbers his angels, but counts the hairs in his children's heads, his creatures may not be ashamed of attending to things that are small. But it is too true to be denied, that many, who, in the judgment of charity, are Christians are exceedingly scrupulous about those great features of character that strike the world's attention, but utterly overlook the requisitions of integrity in those matters that are likely to escape observation. To avoid all misconception of my meaning, I will illustrate the thought by referring to a single species of dishonesty common among those who claim to be patterns of virtue. They are very strict in the observance of the poor, they are very zealous in every good word and work, but their great sin is,

THEY NEVER PAY THEIR POSTAGE.

I do not mean that they refuse or neglect to pay for letters they *receive*, but they frequently write letters on their own business, to promote their own ends, and address them to those who, they have no reason to believe, are anxious to receive them, and neglect to pay the postage. This, I say, is dishonest, and I am ready to prove it. But first I will give my past experience, the experience of a poor country minister with an income just sufficient to support a numerous family, and pay the postage of one or two newspapers, and of a limited correspondence with dear friends.

Once a year I receive a letter from a gentleman requesting me to take up a collection in my congregation for a society of which he is secretary, and though I never take up the collection, and he has no right to suppose that I am friendly to his object, the letter comes as regularly as Christmas and *the postage is never paid.*

Frequently I receive printed circulars, in letter form, and sometimes as pamphlets, soliciting my sympathies, prayers and contributions for this periodical, or that seminary, or that new enterprise, and although they may relate to matters to which I am altogether averse, *the postage is never paid.*

Once I received a letter from a clergyman "in quest of vacancies," desiring information respecting a neighbouring parish, and although my answer might be worth "a living" to him, he *neglected to pay his postage.*

Often it is my lot to receive letters inviting me to come and preach here, or deliver a lecture there, or an address in another place, and if I accept, I have the *pleasure* of the expense of both going and returning and the *postage into the bargain.*

I might multiply this list of grievances, but one more shall suffice. Not many years ago I received a letter from an agent in behalf of a theological seminary, requesting me to take up a collection for the seminary, and the letter had the following moderate postscript: "*Deduct the postage of this letter from the collection.*" This was the coolest instance of *doing* a man out of eighteen pence, that I ever had the misfortune to know. What difference would it have made to him or his cause, whether I paid the postage out of the collection, or him? None at all; but if I took up *no* collection, then he would save the postage, and I would be cheated out of it. Such was just the fact.

This is a part of my own experince.—Others similarly situated have told me that they have similarly suffered. One of my ministerial brethren published a book, and a certain clergyman, a hundred miles off, wrote him a double letter, finding fault with the book, and sent it by mail without paying the postage. Another received a letter from the same agent who *did* me out of the one and sixpence, and suffered the same imposition.

And I have heard editors of religious papers say that it is a matter of daily experience with them to be thus defrauded. If a man reads an article in their paper which offends him, forthwith he sits down and writes a letter full of pious indignation, protesting against such sentiments, and professing great regard for truth and righteousness, and sends the communication to the editors *without paying the postage.* He flatters himself that he has inflicted a double wound; he has abused the editors, and made them pay a couple of shillings for having an opinion of their own.

Or, what is more common still, they receive multitudinous communications from individuals, who think their articles, if inserted, are worth the postage, but who forget that, if rejected, the editors have to pay for that which to them is utterly worthless. And this, too, notwithstanding the announcement that invariably accompanies the paper, that "*communications must be post paid.*"

Some may call this small business. Perhaps it is small business to be honest. But what is the difference in the honesty of two men, one of whom filches a shilling directly from my pocket, and the other steals it by mail. In the code of gospel morality the distinction is without a difference.—There is a *principle* in this matter as vital and far-reaching as if it regarded pounds and not pence. And he who would offend in one point, would in many. He who would defraud his neighbour of a sixpence, would prefer an opportunity of cheating him out of a shilling. But if the weightier matters of the law are to be regarded, it is also essential to the purity of Christian character, to pay tithes of mint, annise and cummin. HONESTUS.

SCATTERED THOUGHTS COLLECTED.

WILL IT EVER BE KNOWN?

Yes, conscience will tell it. Conscience is a traitor; and when you trust her with your secret sins, you must not be disappointed if she betrays you. She was on the spot, and recorded them. She tried to restrain you; she whispered in your ear, not to do the fearful deed; and because you would not listen to her, she told you then that she would publish it to the world.—More than twenty years rolled away, and Joseph's brethren appeared to have had no compunction for their crime. They had kept the secret, and no doubt imagined that it would forever lie buried in their own breasts. But in the providence of God, they were sent into Egypt, and by a cluster of circumstances, stood agitated and trembling before that very brother whom they had so cruelly sold as a slave. "Joseph knew his brethren, but they knew not him." Conscience could no longer sleep. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us!" A "fire not blown" consumes the man who has a guilty conscience. In the midst of laughter his heart is sorrowful. Like that pagan monarch, surrounded by his guards and princes, and amid all the delights of music and banquetting, he is terrified by a sentence which he cannot even understand.

And the providence of God will tell of it. "His eyes are upon the ways of men." There is "no darkness, neither shadow of death where the workers of iniquity may hide themselves." In a thousand ways, unknown and unsuspected by you, he can bring it to light. Men are sometimes most unaccountably infatuated in the commission of what they themselves suppose to be secret sin. Saul spared "the best of the sheep and the oxen, and the fatlings," themselves to proclaim the sad tale of his disobedience. Your wonted prudence may forsake you, and you may act as if you were determined to be your own accuser. The very plans which you have devised with the greatest art for concealing your guilt, may prove the discovery. God is above you. Say not, "Can he judge through the dark cloud?" He so controls and governs all your devices, that their very secrecy may prove the occasion of their disclosure. He has your heart, your *lips* at his disposal, and he can make them tell the mournful and astounding tale of all your secret wickedness. He can unmask your character, and disclose it in all its deceit and loathsomeness. He can so order your external condition, as to prove your guilt to the world.

Evil spirits will tell of it. They know who tempted you to commit the wickedness; who helped you to paliate its aggravations; and who promised you the veil of secrecy. They were artful in leading you into embarrassment and difficulty; but they will be faithless to rescue you. They wait only for the permission of their great Sovereign, not only to proclaim your folly, but unmercifully to aggravate it.

Holy angels will tell of it. Though unseen by you, they saw what you so vainly hoped to conceal. They noted it down. They have preserved it in long remembrance, and are witnesses against you.

Men will tell of it. They knew it, too. Your accomplice knows it. All your guilty companions know it. And the oath of secrecy will be dissolved, whenever selfishness and pride shall become the gainers by the perjury.

There was another who was witness to it. His grim form stalks unseen amid the frequented and the solitary abodes of men. His ghastly eye was there; and on his ear fell that soft whisper, those still and almost sepulchral breathings, that were never designed for mortal man. All-pervading, omnipresent *Death*, will reveal the secret.—Nothing shall have power to silence his testimony. He shall come up into your windows; he shall have a place near that pillow of anguish, there to recount your crimes, and fill you with reproaches. And when you are left alone, in the dark and narrow house, he will write your history on the stone that covers you, and many a passer-by shall read it and mourn.

"And after death, the *judgment*." This is the great revealer. "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God." The Son of Man shall come with power and great glory, and all nations shall stand at his bar. Sovreigns and slaves shall be there. Rich and poor; young and old, male and female, every saint and every sinner shall be there. Deeds of solitary wickedness shall then be remembered. Deeds committed under the veil of night and darkness, shall then be set in the light of God's countenance. Deeds done far away from human eyes, shall no longer lose their atrocity in the distance of place, of time, or retirement; but every eye shall see them. The sentence of the world will be of little moment then, compared with the judgment of God; and yet will his judgment be sanctioned, and justified, and honored by the unanimous concurrence of the world. The magnificent scenes of that day, and all its solemn splendor, impressive and affecting as they will be, will be lost sight of in the more impressive and affecting developements of human character.—God will do justice to the secret transgressor then; and the secret transgressor will be constrained to do justice to himself.—His history shall no longer be secret, and he shall no more ask the question,—"*Will it ever be known?*"

THE THORN IN THE FLESH.—2 Cor. xii. 7.

BY THE REV. JOSHUA MARSDEN.

A thorn in the flesh, and yet it bore a rose,
Which every hour its sweetness did disclose,
And still put forth new buds, and blush'd and bloom'd
On the bush burning bright, but unconsumed.
But many a sigh escaped me, for the wound
Was painful, and it festered all around;
While patience, like a Hebrew, on the thing
Of Egypt's doom, and Israel's paschal rite,
Seemed all in haste to make a quick retreat,
With staff in hand, and sandals on her feet;
But mercy called her back to my support,
Just as she gained the spirit's outward court:
And then I felt a little comforted,
Yea, thrice I bowed my knee and raised my head,
And still I prayed, and prayed, nor ceased my suit,
Till each impatient rebel thought was mute;
For He who by the bloody pillar stood,
Dropped in the fester two rich drops of blood;
And quick as that life cordial touched the part,
A thrill of ecstasy went through my heart.
My faith, which till that moment could not stand,
Revived, and took the promise by the hand;
Yea, they were married in that very hour,
And Faith brought full salvation as her dower.
Now come what will to me of pain or wo,
To Christ for instant grace and strength I go;
I rest on him the weight of all my care,
To him I pour my heart's full prayer:
His merit is my bulwark, there I rest,
His smile the sunshine of my drooping breast;
My springs are all in him alone, and I
Am often cheered, though all around is dry;
From that dear fountain all my comfort flows;
On that sweet balm-tree my salvation grows:
There drops my myrrh, there blooms my cassia rare,
My Gilead balm, my life elixir there
Forever flows, to heal my wounded flesh,
When in some new disease it bleeds afresh.

A NEWSPAPER IN FAMILIES.—A newspaper taken in a family seems to shed a gleam of intelligence around. It gives the children a taste for reading; it communicates all the important events which are passing in this busy world; it is a never failing source of amusement, and furnishes a fund of instruction which will never be exhausted. Every family, however poor, if they wish to hold a place in the rank of intelligent beings, should take at least one paper, and the man, who possessed of property sufficient to make him easy for life, and surrounded by children eager for knowledge, is instigated by the evil genius of cupidity, and neglects to subscribe for a newspaper, is deficient in the duties of a parent or good citizen.

From the New-Yorker.

TO THE BELOVED.

When far from them we love,
We feel how much we love them,
And pray each gentle saint above
To spread their wings above them.

At the dead of night, on the ocean forlorn,
My thoughts are of thee till the dawning of morn:
O Flower of my bosom! my Sorrowful One!
My rose with thy rosebud debarred from the sun!
The sky that bends o'er me, heav'n's pavement, is
bright;
The large Tropic stars now illumine the night;
But my heart is afar, in the home of our love,
Though the cold sky of Winter be frowning above.

In the flush of Morn, ere the sun has arisen,
I lean o'er the walls of our swift-speeding prison;
With halo of crimson afar from the gales
In his light boat of pearl the gay Nautillus sails,
And, wooed by the notes of the mariner's song,
The wave-dying dolphins in joy speed along:
But my heart is afar in the home of our love,
Though the cold sky of Winter be frowning above.

In the fervor of noon when the winds are asleep,
With the white ocean birds, on the motionless deep:
When naught save the call of the sea-bell is heard,
And naught is astir but the white Tropic-Bird,
Soaring on, soaring on, like a cloudlet of snow,
Its graceful form mirrored so purely below!
O my heart is afar, in the home of our love,
Though the cold sky of winter be frowning above.

When the Day-god hath set, and the night-shadows
fall
At once o'er the scene, like an Emperor's pall,
Bespangled with stars 'neath the cross of the south,
As I muse on the far-fading joys of our youth,
I pray for ye all, my Beloved ones, till fair,
Ye arise on my visions and solace my care;
For my heart still is true to the home of our love,
Though the cold sky of winter be frowning above.

At Sea, Feb. 12, 1840. W. F.

FOR THE FARMER.

WINTER BUTTER.

Of all the products of the dairy, there is none more extensively used than butter;—and there is none, the preparation of which requires more care, or better repays a little extra attention. The difference between good and bad butter is as wide as between the Zenith and Nadir; and there is nothing more advantageous to the dairy-woman, or more to be coveted by her, than a high reputation for the quality of this article.—Good butter always indicates good order, great neatness, personal supervision, domestic industry, and skill in housewifery; and when a man carries an inferior article to market, the opinion entertained of his wife is directly the reverse of this.

The first thing to be attended to in making sweet butter, and butter that will keep, is the perfect purity of every thing used in the manufacture. Not only the vessels used, the pails, pans, churns, &c., but the room in which the milk is set, and the air which circulates in it while the cream is rising, should be clean and free from every offensive odor whatever.

The temperature also of the milk while rising, and of the cream while churning, is of much moment. Cream on the milk will be injured or melted by too high a temperature, as well as while the churning process is going on; and if the temperature is too low, the cream rises so slowly that it becomes bitter, and the butter, of course, is unpalatable. A temperature of from 50 to 60 deg. has been thought the best for the milk-room, and from 60 to 65 deg. will make good butter. The churning after it commences, should proceed without intermission until the butter is formed, and separated from the milk as far as it can be in this stage of the process.

The salting of the butter is a matter essential to its good quality. Too frequently, salt of a coarse, inferior description is used; and so much is put in that it remains undissolved, gritting like sand in the teeth, and provoking uncomfortable thirst. The salt for butter should be of the purest kind, made as fine as it can be by grinding, and if a little powdered saltpetre is mixed with it it will be none the worse. Some have recommended 5 lbs. of good salt, 8 ounces of saltpetre, and 1 lb. of first rate loaf sugar, thoroughly incorporated and used for salting, at the rate of an ounce and a half to the pound of butter. If the salt is of the right kind and the butter is correct in other respects, it may be questioned whether the addition of any foreign ingredient is not to be deprecated.

The great point in making good butter, and that which will keep, is the freeing it from *all* buttermilk; and if every thing else is well done, if this point is overlooked, good butter is impossible for any length of time. The mixture of milk in any degree with the butter is sure to produce frowiness or an unpleasant taste to the butter; and the entire freedom from this, constitutes the grand secret of making good butter.—There are many who think washing butter with water, incompatible with retaining the rich flavor; but if the water is cold and pure, it is scarcely possible any thing should be washed away, the buttermilk which destroys the flavor of all butter excepted.—Besides, the best butter in the world, and that which in all markets commands the best price, viz. Dutch butter, is invariably made in this way; and where the example has been followed by others, it has rarely failed of success. If any, however, doubt the propriety of washing butter, they may use any method they choose, provided the milk is separated perfectly. Perfectly freed from the substance that causes it to assume the putrid frowy taste of bad butter, it may be kept with almost as much ease as tallow; and solidity in packing, clean sweet vessels, and a low temperature, will ensure its keeping for any reasonable time. Let no one expect good butter, however, so long as coarse, impure salt is used, or a particle of the buttermilk is allowed to remain in it.

ADVERTISEMENTS.

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec. 21, 1840. 43m2

Administrator's Sale.

IN pursuance of the order of the Surrogate, I will sell at public vendue, on Wednesday, the 23d day of December next, at one o'clock, P. M., all those lots and tenements belonging to the estate of L. B. Goodwin, late of De Ruyter, deceased, known as follows, to wit: All them three several lots of land situate in the village of De Ruyter, and east of and adjoining the road or street leading north from said village past the Inn of Ira G. Barnes, the first of which is known as the 'North-house' lot, the second as the 'Barn lot,' and the third as the 'Shorthouse lot,' which several lots adjoin each other, and are bounded on the South by the Homestead lot lately occupied by the deceased, and now by the faimily of the deceased. Said lots are to be bounded on the West by said road or street, and on the North and South of each by the several fences that now enclose them, and to extend East far enough to strike a line to be continued north from the northeast corner of the home lot aforesaid, and running parallel with said road or street. Terms made known at the time of sale.—De Ruyter, Nov. 13, 1840.

[37w6] JOHN MAXSON, *Administrator.*

POSTPONEMENT.

The above sale is postponed to Wednesday, Dec. 30th at one o'clock P. M.—Dec. 23d.

The above sale is further postponed to Wednesday the 13th Jan. next, at 1 o'clock P. M.—Dec. 30th, 1840.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.

De Ruyter, Dec. 16, 1840.

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON

De Ruyter, Sept. 18, 1840. 29tf

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the

FARMERS EXCHANGE

De Ruyter, Oct. 26.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the

FARMER'S EXCHANGE.

De Ruyter, Oct. 26.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON

De Ruyter, March 10, 1840.

DE RUYTER INSTITUTE.

SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math
A. L. SAUNDERS, M. D. Lecturer on Chemistry
S. NILES SWEET, Esq. Professor of Elocution

Ladies Department.

Mrs. L. M. CARPENTER, Preceptress
Miss CAROLINE E. WILLCOX, Teacher.
Miss L. A. ROLLO, Teacher of Music.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English Branches,	$3,50
In the Languages and higher English branches,	5,00
In Drawing,	2,50
In Painting,	2,50
In Drawing and Painting, where both are studied at the same time, or during the term,	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valises, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beech or maple wood taken in exchange for the above articles. B. G. S.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each instrument is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter, July 7.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 35tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. 29tf

Sept. 1

Agents for the Register.

NEW-YORK.

[illegible] Potter, Henry C. Hubbard, [illegible] P. Babcock.

Preston—[illegible] Clark Rogers.

Brookfield—Rev. Eli S. Bailey, Adm. Burdick, [illegible] Maxson, Isaac Brown.—*Leonardsville*, [illegible]

Verona—Oscar Williams, Dea. Joseph Potter.

Newport—Daniel Truman.

Adams—[illegible] Greene, Rev. William Greene, Halsey H. Baker.

Berlin—S. S. [illegible] P. M.

Petersburg—Rev. Azor Estee.

Clarence—Rev. N. V. Hull.

Persia—Dea. Hosea Warford.

Alfred—Rev. James R. Irish, Maxson Greene, Samuel Russell, P. M.

Independence—John P. Livermore, P. M.

Friendship—Samuel E. Lampheer.

Bolivar—Lewis G. Baldwin, Nathan Truman.

Genesee—Asa A. Langworthy, H. Willson, P. M.

[illegible]—W. M. Beauchamp.

PENNSYLVANIA.

Hayfield—[illegible] Lewis Dunham.

Merrittstown—Jonathan Bond.

Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.

New Salem—Rev. Jonathan F. Randolph.

Lewisport—[illegible]

OHIO.

Northampton—Rev. Simeon Babcock.

Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—Lucius Crandall.

New Market—Rev. W. B. Gillett.

Shiloh—Dr. George Tomlinson.

Salem—Rev. David Clawson.

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich.

RHODE-ISLAND.

Hopkinton—Joseph Speer, jun.

Westerly—Jonathan Maxson.

INDIANA.

Battle Ground, Tippecanoe Co.—Nath'n Babcock

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y.

BY

GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, JANUARY 15, 1841. NUMBER 46.

ORIGINAL.

For the Register.

JOY OF RANSOMED SPIRITS.

Written soon after the death of a valued Christian Friend and Relative.

Still'd be each murmur of this heart,
For 'tis the Savior's gracious will,
That dearest friends on earth do part,
His purpose to fulfil.

We part, but 'tis to meet on high,
Where sin and sorrow ne'er alloy
Our ransom'd spirits' ectasy,
Our rapture and our joy.

And then we'll take our sweet ton'd harps,
Attun'd to heaven's melody,
And sing a louder, louder strain,
T' mercy shewn on Calv'ry.

Our pains and death-pangs all forgot,
We'll walk in garments wash'd in white,
And praise him for the grace that bro't
Our souls to glori'us light.

And ours shall be the crown of Life
The Savior purchas'd with his blood;
We'll praise him for his dying strife,
That brought us safe to God.

And there we'll dwell in mansions blest,
Secur'd us by a Savior's love;
Our powers redeem'd and disenthrall'd,
In harmony shall move.

And O! we'll range the climes of bliss,
Our hearts attun'd to heaven's lays,
Where Father, Son, and Spirit, have,
Enraptur'd song and praise.

And ours shall be ecstatic joy,
Joy that shall never, never end;
Our ransom'd powers in God's employ,
Our Father and our Friend.

O! Earth is base, and Earth is vile,
And soon I'll say a long adieu;
I'll leave with those who've left before,
With glory in their view.

Then farewell to all earthly scenes,
Dead be my heart to sinful joys;
For soon my conqu'ring Savior comes,
He comes to bid me rise.

And I shall rise to worlds of light,
Upborne on wings seraphic—till
My ransom'd powers find sweet employ,
His pleasure to fulfil.

And there we'll never, never part,
And sin shall mar our peace no more;
Eternal joy shall fill the heart,
And praise employ our powers.

O thanks to God for victory!
And thanks to him for dying love,
For welcome to angelic lays,
And paradise above.

B. F.

Scott, Dec. 29, 1840.

RELIGIOUS.

THE DYING CHRISTIAN.

Thus speaks the dying Christian: When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Besides, I shall not be abandoned to my own frailty; but my patience and constancy will be proportioned to my sufferings, and that powerful arm which hath supported me through life, will uphold me under the pressure of death. If I consider my sins, many as they are, I am invulnerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body, I perceive I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall, ye imperfect senses; ye frail organs; fall house of clay into your original dust, you will be sown in corruption, but raised in incorruption; sown in dishonor, but raised in glory; sown in weakness, but raised in power. (1 Cor. xv.) If I consider my soul, it is passing, I see, from slavery to freedom. I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colors, the fragrance of odoriferous smells. I shall surmount heaven and earth, nature and terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy to which I go, I have, I own, very inadequate notions of it; but my incapacity is the ground of my expectation: could I perfectly comprehend it, it would argue its resemblance to some of the present operations of my mind. If worldly dignities and grandeur, if accumulated treasures, if the enjoyments of the most refined voluptuousness, were to represent to me celestial felicity, I should suppose, that partaking of their nature, it partook of their vanity. But, if nothing here can represent the future state, it is because that state surpasseth every other. My ardor is increased by my imperfect knowledge of it. My knowledge and virtue I am certain will be perfected; I know I shall comprehend truth and obey order; I know I shall be free from all evils, and in the possession of all good; I shall be present with God, I know, and with all the happy spirits who surround his throne; and this perfect state I am sure will continue for ever and ever. Such are the all-sufficient supports which revealed religion affords against the fear of death. Such are the meditations of a dying Christian; not of one whose whole Christianity consists of dry speculations, which had no influence over his practice, but of one who applies his knowledge to relieve the wants of his life.—*Saurin.*

THE CHRISTIAN WARFARE.

When we are converted we have escaped many and grievous dangers; but yet there are many more before us, which we must by care and diligence escape. We are translated from death to life, but not from earth to heaven. We have the life of grace, but yet we are short of the life of glory. And why have we the life of grace but to use it, and to live by it? Why came we into the vineyard but to work? And why came we into the army of Christ but to fight? Why came we into the race but to run for the prize? Or why turned we into the right way but to travel in it? We never do God faithful service till the day of our conversion, and then it is that we begin. And shall we be so sottish as to think we have done, when we have but just begun? Now you begin to live, that before were dead. Now you begin to wake that before were asleep. And, therefore, now you should begin to work that before did nothing, or, rather, a thousandfold worse than nothing. Work is the effect of life; it is the dead that lie still in darkness and do nothing. If you had rather be alive than dead, you should rather delight in action than in idleness. It is now that you set to sea, and begin your voyage for the blessed land; many a storm, and wave, and tempest must you yet expect. Many a combat with temptations must you undergo; many a hearty prayer have you yet to pour forth. Many and many a duty to perform to God and man. Think not to have done your care and work, till you have done your lives. Whether you come in at the first hour or at the last, you must work till night if you will receive your wages. And think not this a grievous doctrine. It is your privilege, it is your joy, your earthly happiness, that you may be so employed; that you till now have lived like swine, or moles, or earthly vermin, may now take wing and fly to God, and walk in heaven, and talk with saints, and be guarded by angels,—Is this a life to be accounted grievous? Now you begin to come to yourselves; to understand what you have to do in the world; to live like men, that you may live like angels! And, therefore, now you should begin, accordingly, to bestir you.—*Baxter.*

MY MOTHER, MY MOTHER

Rev. Mr. Moffat, Missionary in South Africa, relates the following affecting incident to show the anxiety of converted heathen for their pagan relatives.—*N. Y. Obs.*

On entering a house to attend a sick child, I said to the mother who was weeping, 'My child'—(for so we speak—she was a convert)—'what aileth thee? Is the baby still ill?' 'No, no,' she replied, with a heavy sigh. 'Why do you weep then?'—'Oh my mother!' was her reply. 'Which, your mother-in-law? 'No, not my mother-in-law: my own dear mother who bore me!' and she paused and sobbed, as if her very heart would burst through her bosom. I said, 'What is the matter with your mother?' Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, 'My mother' (who was still in her native district, from whence this daughter had been brought captive,)—'my mother will never see this book! my mother will never hear the glad tidings of this book!' and sighed and sobbed again, she looked to heaven, and breathed a prayer. It was, 'my mother, my mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Savior which I have tasted!' Oh, could you have witnessed that sable daughter of Africa weeping for a far-distant mother, and looking heavenward and saying, 'My mother—my mother!'

GOVERNOR'S MESSAGE.

Fellow-Citizens of the
Senate and Assembly:

The field of public service to which you have been called is bounded by no narrow limits. It includes the responsibilities of securing civil rights; of defining crimes of every grade, and prescribing their appropriate punishments; of establishing laws concerning the acquisition, tenure and alienation of property; of instituting and maintaining courts of justice; of prescribing and enforcing all duties arising out of the domestic and social relations; of creating associations designed to promote the public good, and controling or suppressing such as are injurious; taking care of the public health; providing a medium of exchange, sustaining domestic trade; regulating elections, and preserving the purity of the elective franchise; enacting laws for the discipline and instruction of the militia, the education of youth, the support of the poor, the relief of the afflicted, the encouragement of agriculture and all the useful arts, and the development of the resources of the State by the improvement of rivers and the construction of roads and canals; and finally all the responsibilities and powers which sovereign states may assume and exercise, with the exception only of those expressly granted to the Federal Government, and subject only to the limitations prescribed by the Constitution of this State and that of the United States. These responsibilities affect the welfare, honor and happiness of two and a half millions of free people. Although distinguished for the refinement of its social condition, this community is only in the beginning of its existence. Notwithstanding its thousand towns, it has yet an extensive region altogether unoccupied; and with aggregate wealth of a million of millions of dollars, its soil is imperfectly cultivated, its minerals have hardly been disturbed in their beds, the natural obstacles to trade have been only partially removed, and the perfect subdivision of industry in its various departments is yet to take place. We are in the midst of communities which are neither hostile nor rival powers, nor yet dependent colonies, exhausting our wealth for their support; but free and prosperous states, bound to us not only by the federal compact, but by the stronger ties of common sympathy and affection, and obliged by the natural direction of their trade to contribute to our revenues and increase our commercial importance.

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The Comptroller will lay before you a full report of the fiscal condition of the State. The revenue derived from auction sales, within the fiscal year, ending on the thirtieth day of September last, amounted to $164,621 38. The receipts for duties on salt manufactured at the salt springs, were $155,961 16.

The revenues from auction sales, have been effected by the depression of commerce, and exhibit a diminution of $60,780 46, since the previous fiscal year.—The quantity of salt manufactured, has been less than in the year 1839, by about two hundred thousand bushels, and the revenues are therefore less by the sum of $33,301 96.

There has heretofore been in use one salt spring in each of the villages of Liverpool, Salina, Syracuse and Geddes. The water at Liverpool contains about seventy per cent of salt; the springs at Salina and Syracuse, furnish about fifty six per cent each; and the water at Geddes yields about thirty per cent. All the springs, except that of Liverpool, furnish limited supplies. The very commendable efforts of the Superintendent to discover additional sources of brine, have been crowned with success. Three springs have been found at Salina, each furnishing water equal in strength and purity to that at Liverpool; and collectively they will yield an ample supply for the manufactories at Syracuse and Geddes.

I am happy in being able to state that the search for new springs at Montezuma, has been successful; and that a revival of the manufacture of salt at that place, may be expected. As a consequence of these discoveries, we may anticipate a reduction of the expense of manufacture, and an increase of the quantity produced; results which cannot fail to be profitable to the treasury, and beneficial to our fellow-citizens.

The amount of tolls and rents of surplus waters collected during the last fiscal year, on all the canals of the State, was $1,606,827 45
and the amount of charges on all the canals, exclusive of interest on loans, was 586,011 87
leaving a nett revenue, $1,020,815 58
being $16,981 17 less than the amount of nett income of the preceding year.

The amount of tolls and rents received during the season of navigation in 1840, was $1,775,747 57, showing the gratifying increase of $159,365 55 over the amount received in 1839.

The productive capital of the School Fund, at the close of the fiscal year, was $2,033,807 95. The revenue received within the same period, including the appropriation of $165,000, from the income of what is called the United States Deposite Fund, was $268,400 65. The amount paid out for the support of common schools, was $275,010 10.

The capital of the Literature Fund is $268,777 93. The revenue during the year, including $28,000, appropriated from the income of the United States Deposite Fund, was $46,935 84. The amount paid out and applied to the support of the higher seminaries of learning, was $47,871 97.

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The institution for the instruction of deaf mutes, and the asylum for the blind, continue to make ample returns for the patronage they have received.

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The number of convicts in the State Prison at Auburn on the 13th day of Sept. last was six hundred and sixty-seven; of whom two hundred and fifteen were received during the year ending with that day. In the same period, twelve died, thirty-five were discharged by pardon, and one hundred and fifty-four by expiration of their sentences. The amount received for the labor of the convicts during the fiscal year was $61,355 35; and the amount expended for general support and necessary improvements, and in payment of previous debts, was $57,928 10. The excess of the earnings of the convicts over the ordinary expenses of the prison, was $6,917 39. The number of convicts in the State Prison at Mount-Pleasant at the close of the fiscal year was eight hundred and thirty-two.—The number received during the year was three hundred and fifty-six; sixteen died, twenty were discharged by pardon, and one hundred and ninety-two by expiration of sentence, within the same period. The amount of earnings was $83,504 14 and the expenses of the prison were $77,460 00. The fiscal condition of the prisons is highly satisfactory, and their discipline has been improved. The complaints of cruelty which heretofore engaged public sympathy, and brought our penitentiary system into disrepute, have altogether ceased. Sunday-schools have been returned; and in pursuance of my recommendation, the cell of each prisoner is always supplied with a volume of the School District Library.—This measure was followed by a gratifying improvement in the conduct of the prisoners. Many weary hours of solitary confinement are beguiled, resolutions of repentance and reformation are formed, and the minds of the unhappy convicts, accustomed to the contemplation of virtue and expanded by knowledge, are gradually prepared to resist the temptations which await them on their return to society.

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The whole number of persons pardoned for every description of offence, including misdemeanors, in 1820, was three hundred and fifty-four; in 1821, three hundred and eleven; in 1822, two hundred and nine; in 1823, one hundred; in 1824, one hundred and eighty; in 1825, one hundred and seventy-three; in 1826, two hundred and eighty-five; in 1827, one hundred and ninety; in 1828, two hundred and thirty-one; in 1829, eighty-eight; in 1830, one hundred and thirty eight; in 1831, one hundred and fifteen; in 1832, one hundred and seven; in 1833, one hundred and sixty; in 1834, one hundred and forty-nine;—in 1835, one hundred and thirty-one; in 1836, ninety-three; in 1837, one hundred and eight; in 1838, one hundred and fifty-eight; in 1839, sixty-four; and 1840, eighty-five.

Sixteen convictions for murder have been reported to me within the last two years.

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The enlargement of the Erie canal has been prosecuted with all the diligence permitted by the appropriations for that object. Various portions of the work have been finished, and others will be completed during the winter. The amount expended for the enlargement, prior to the 1st of Jan., 1840, was $4,669,661. The appropriations for that object, during the last year, were $2,500,000; and the surplus revenues of the canals applied to the same purpose, were $369,171. Thus, between the 1st day of January, 1840, and the 1st day of March next, the sum of $2,869,171 will have been expended: making the aggregate sum which will then have been applied to this great work, $7,538,832. The experience of the present Commissioners justifies the belief that the cost of the enlargement will not exceed the corrected estimate submitted by their predecessors in 1839, viz. $23,112,766. Deducting the amount which will have been expended on the 1st of March next, $7,538,832, there will be required to finish the enlargement, the sum of $15,573,934. That portion lying between Albany and Rome, might be completed in the spring of 1843; the part extending from Rome to Rochester, might be finished by the spring of 1845, and the residue, from Rochester to Buffalo, by the spring of 1847.

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The debt of the State, exclusive of the portion which was contracted for the construction of the Erie and Champlain canals and which is regarded as paid by the accumulation of funds set apart for that purpose, and exclusive also of the contingent liabilities arising from the loans of its credit, is as follows:

Debt of the General Fund, exclusive of what is called the permanent loan to the Treasury from the Canal revenues,	$1,412,961 62
Debts for the lateral canals that are completed, including the recent loan for the Chemung canal,	3,551,784 71
Debts contracted for unfinished works, viz:	
For the enlargement of the Erie canal,	6,500,000 00
For the Black River canal,	1,050,000 00
For the Genesee Valley canal,	2,500,000 00
For the Oneida River improvement,	50,000 00
Aggregate State debt,	$15,064,746 33

The nett revenues of all the canals during the last fiscal year, after deducting all expenditures and the deficiencies of the lateral canals, were	$1,020,815 57
Leaving a clear surplus after paying the interest on the debt for the enlargement of the Erie canal, and the $400,000 annually loaned to the Treasury, of	$393,095 95
The Commissioners of the Canal Fund estimate that the clear surplus of the current fiscal year will be	$570,000 00
The expenditures from the General Fund, during the fiscal year, exclusive of the deficiencies of the lateral canals were	$779,324 36
The receipts from the sources provided by law were	$379,211 01
From the payment of the balance due the preceding year from the Canal Fund and from other sources,	$400,113 35

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The Legislature of 1840 entitled itself to the lasting gratitude of the people, by benign measures designed to produce a reform in legal proceedings. It dissolved the connection between judges of county courts and boards of supervisors, in the appointment of county treasurers and county superintendents of the poor, a connection by which judges were made partizans; and the power of the Executive department was exercised to defeat the will of the people in the selection of those local functionaries. The office of commissioner of deeds was abolished, except in cities; its duties were devolved upon justices of the peace, while the fees allowed for those duties were diminished; and thus an office was dispensed with, in which there were about three thousand incumbents, and the burthens of the people were sensibly diminished. A law was also passed requiring all judgments designed to affect any real estate, to be docketed in the county in which such real estate is situated. This measure has relieved the alienation of land of onerous charges, and much inconvenience, and has removed one of the causes which diverted business from the courts of common pleas, into the supreme court. The jurisdiction of justices courts was extended, so as to include controversies where the amount involved does not exceed one hundred dollars. It is gratifying to notice the progress of these domestic tribunals in the favor and confidence of the people. Their jurisdiction was originally limited to demands not exceeding five pounds, or twelve dollars and a half. By other laws, the Legislature reduced the fees of many other officers, and diminished the average cost of foreclosure of mortgages to a sum two-thirds less than under the former system, that of collecting debts in actions not litigated to a sum three-fourths less, and the costs in litigated suits to an amount one-third less. While there can be no doubt that these measures were in principle just, and that the reform that has been accomplished was necessary, it is complained by many who are conversant with the practice of the courts, that some of the laws which have been passed are imperfect, liable to be evaded and in some respects unequal in their operation. Such a result is by no means improbable. There are few of the works of man which are not susceptible of improvement; and certainly all experience has shown, that laws seldom form an exception. If the system which has been substituted in the place of one that had long prevailed, is, in any material respect defective, or unjust, I doubt not that it will afford you much pleasure to make the necessary amendments.

The charitable institutions under the patronage of the State, have heretofore been commended by me to the Legislature; and I am happy to acknowledge that no appeal made in their behalf, has been denied. It was suggested in 1839, that the interests of the State required the visitation of the Institution for the instruction of the Deaf and Dumb. The Superintendent of Common Schools was very properly charged with that duty.

In regard to our Penitentiaries it has been maintained that discipline ought to be tempered with kindness, and that moral influences should be employed to secure the submission and promote the reformation of convicts. Although some improvement has been made in this respect, more may yet be accomplished. It is too often forgotten, that the object chiefly contemplated in the adoption of our Penitentiary system, was the reformation of offenders. This object derives its importance from considerations of prudence, as well as of philanthropy. The unreformed convict after being released, spends a brief period in committing depredations upon society, and in corrupting youth, and then returns to the prison to exercise a vicious influence upon his fellow-prisoners. Reformation can seldom be expected, without addressing the mind. I would have the school-room in the prison fitted as carefully as the solitary cell and the workshop, and although attendance there cannot be so frequent, I would have it quite as regular. The recent establishment of a separate institution for female prisoners, under the management of one of their own sex, reflects much honor upon the State; and I am happy to add that it has realized the expectations of the Legislature. Female convicts within the district from which criminals are received at the Auburn prison, are now sent to that Penitentiary, where they remain until an Executive order is made for conveying them to Mount Pleasant, and such an order cannot be made for less than ten convicts. This temporary imprisonment of females in the prison at Auburn operates harshly towards them, and is inconvenient in regard to the management of that institution. I respectfully recommend that the law be modified so that females be directly conveyed to their proper Penitentiary. The chief obstacle to a reformation of this class of offenders is the inflexibility with which society rejects them after their season of penance is past. While the cause of public morals requires their exclusion, at least until they have given satisfactory evidence of reformation, humanity and expediency unite in recommending proper efforts to sustain those who are truly reformed. It has been suggested that a retreat might be provided for them at Mt. Pleasant, where, under the care of benevolent families, they might maintain themselves by labor until by good conduct, they should become entitled to employment elsewhere. Such a plan must necessarily be left to private liberality, and I am informed that such liberality is awakened to the undertaking, and ready to engage in it, if a proper edifice can be obtained. There is a building which belongs to the State, situated near the prison, and now of very little use, which might be devoted to this humane purpose, at least until the experiment can be tested. The whole number of male convicts in the State Prisons is fourteen hundred and twenty-three, of whom eleven hundred and fifty three are white, and two hundred and seventy are colored persons. The number of female convicts is seventy-four, of whom forty are white and thirty-four are colored. The sex has a just claim to extraordinary effort for the reformation of the small number of persons it furnishes to our prisons.

The success which has crowned the benevolent efforts of the House of Refuge, has induced an opinion that it would be profitable to establish a similar institution in the western part of the State, where the subjects of its discipline could be maintained at much less expense than in the city of New York.

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Our currency was sustained in 1839 and 1840, during a period of suspension in most other States. For this advantage we are indebted to a supervision of the banks, to the establishment of a free banking system, to the repeal of the act prohibiting the circulation of small bills, and to the law of the last Legislature regulating the redemption of bank notes. The policy found most conducive to the public welfare, has been to desist equally from increasing the number of chartered banks, and from legislation hostile to those in existence; to correct defects in the new system of free banking, and to give it a fair trial; to require of all banking institutions and associations, not only a prompt redemption of their circulating notes, but also that such notes should be at all times kept in good credit throughout the State. These views having prevailed in the Legislature during the last two years, the public inconvenience which heretofore existed, have ceased: and it has happened for the first time within thirty years, that the Legislature is relieved alike from applications for banking privileges, and from complaints against those by whom such privileges are held.

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Not much however can be accomplished by legislation, to affect the relations between masses of adult citizens, and the change desired in this respect, must be left chiefly to time and the operation of our institutions. But it is not so in regard to the rising generation. The census of the United States is said to show, that there are [illegible] white persons in this State who have passed the age of twenty-one years, without having learned to read and write. Let us make allowances for any portion of adult foreigners, and there yet remains a large number of uneducated native citizens. The number of children now growing up in the same manner, does not fall short of thirty thousand. These are the offspring, not of prosperity and affluence, but of poverty and misfortune. Knowing from the records of our penitentiaries, that of this neglected class, those are often most fortunate, who from precocity in vice, secure admission into the House of Refuge or the State Prison, through the ways of crime, and knowing that almost every application for pardon is urged on the ground of neglected education, I have felt it an imperative duty to appeal to the Legislature, to render our system of education as comprehensive as the purposes for which it was established. Of 1358 children in the Alms-House of the city of New York, one sixth part is of American parentage, one sixth was born abroad, and the remainder are the children of foreigners; and of 250 [illegible] in the House of Refuge, more than one half were either born abroad, or of foreign parents. The poverty, misfortunes, prejudices and inequalities to which foreigners are exposed, satisfactorily account to my mind for the undue proportion of their children in the neglected class to which the attention of the Legislature was called. Although the excellent public schools in the city of New York are open to all, and have long afforded gratuitous instruction to all who seek it, nevertheless the evil there exists in its greatest magnitude. Obviously, therefore, something more is necessary to remove it than has yet been done, unless we assume that society consents to leave it without a remedy. These circumstances led me to the reflection, that possibly a portion of those whom other efforts had failed to reach, might be brought within the nurture of their schools, by employing for their instruction teachers who, from their relations towards them, might be expected to secure their confidence. When the census of 1850 shall be taken, I trust it will show that within the borders of the State of New York, there is no child of sufficient years who is unable to read and write. I am sure it will then be acknowledged that when, ten years before, there were thirty thousand children growing up in ignorance and vice, a suggestion to seek them wherever found, and win them to the ways of knowledge and virtue by persuasion, sympathy and kindness, was prompted by a sincere desire for the common good. I have no pride of opinion concerning the manner in which the education of those whom I have brought to your notice shall be secured; although I might derive satisfaction from the reflection that amid abundant misrepresentations of the method suggested, no one has contended that it would be ineffectual, nor has any other plan been proposed. I observe, on the contrary, with deep regret, that the evil remains as before; and the question recurs, not merely how or by whom shall instruction be given, but whether it shall be given at all, or be altogether withheld. Others may be content with a system that erects free schools and offers gratuitous instruction. But I trust I shall be allowed to entertain the opinions that no system is perfect that does not accomplish what it proposes; that our system is therefore deficient in comprehensiveness, in the exact proportion of the children that it leaves uneducated; that knowledge, however acquired, is better than ignorance; and that neither error, accident nor prejudice, ought to be permitted to deprive the State of the education of her citizens. Cherishing such opinions, I could not enjoy the consciousness of having discharged my duty, if any effort had been omitted, which was calculated to bring within the schools all who are destined to exercise the rights of citizenship; nor shall I feel that the system is perfect, or liberty safe, until that object be accomplished. Not personally concerned about such misapprehensions as have arisen, but desirous to remove every obstacle to the accomplishment of so important an object, I very freely declare that I seek the education of those whom I have brought before you, not to perpetuate any prejudices or distinctions which deprive them of instruction, but in disregard of all such distinctions and prejudices. I solicit their education, less from sympathy, than because the welfare of the State demands it, and cannot dispense with it. As native citizens they are born to the right of suffrage. I ask that they may at least be taught to read and write; and in asking this, I require no more for them, than I have diligently endeavored to secure to the inmates of our penitentiaries, who have forfeited that inestimable franchise by crime, and also to an unfortunate race, which, having been plunged by us into degradation and ignorance, has been excluded from the franchise by an arbitrary property qualification incongruous with all our institutions. I have not recommended, nor do I seek the education of any class in foreign languages, or in particular creeds or faiths; but fully believing with the author of the Declaration of Independence, that even error may be safely tolerated, where reason is left to combat it; and therefore indulging no apprehensions from the influence of any language or creed among an enlighted people, I desire the education of the entire rising generation in all the elements we possess, and in that tongue which is the universal language of our countrymen. To me the most interesting of all our republican institutions, is the Common School. I seek not to disturb, in any manner, its peaceful and assiduous exercises, and least of all, with contentions about faith or forms. I desire the education of all the children in the commonwealth in morality and virtue, leaving matters of conscience where, according to the principles of civil and religious liberty established by our Constitution and laws, they rightfully belong.

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The report of the Comptroller shewed that the debt which had been contracted for the construction of the Erie and Champlain canals was virtually paid, that the liabilities for the completed lateral canals were about three and a half millions of dollars, which, if added to the existing debt, would have made an aggregate of about twenty millions, the annual interest of which would be one million. The tolls of the Erie and Champlain canals after deducting the expenses of collection, had increased from $839,925; in 1826, to $1,501,384 in 1836, and although the tolls were diminished during the commercial revulsion of 1837 and 1838, yet their future increase could not be a matter of question, and it was equally certain that they would be accelerated and augmented by the growth of the trade from the Western States, and by the reduction of the expense of navigating the Erie canal when it should be enlarged. The Canal Commissioners communicated to the Legislature their opinion, that in a few years after the completion of the enlargement, the tolls would amount to three millions of dollars. If from this sum even one million of dollars were to be allowed for the expense of superintendence and repairs, the enlarged Erie canal would yield a revenue of two millions of dollars, double the amount required to pay the interest on the debt of twenty millions of dollars. The annual nett revenue of the State, after the completion of the enlargement, would therefore be one million of dollars. The view thus taken in 1839, of the existing and anticipated condition of the State, was regarded by me as justifying the vigorous prosecution of the public works, and the expression of a confident hope, that the time had come when the State might realize the long cherished expectation of an extension of her system of internal improvements. Experience has fully confirmed the positions then assumed, so far as they depend on the revenue from the canals. The tolls, during the season of navigation in 1840, were $1,775,747 57.

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The eastern section of the Erie canal has, during the last season, been subjected to a test of its ability. From the opening to the close of navigation, a period of seven months and a half, there was an average lockage at each lock of one boat in eleven minutes. The irregular arrival of the boats has caused much detention and often delays of several days. The immediate enlargement, therefore, of this portion of the canal, is indispensable to the public convenience, and to the security of trade. 1,805,135 barrels of flour, and 1,395,195 bushels of wheat were delivered at the eastern termination of the canal during the past season. 646,970 barrels of flour, and 1,467,904 bushels of wheat entered the canal from lake Erie. Of the flour and wheat which entered the canal at Buffalo, 525,262 barrels of flour, and 725,025 bushels of wheat were received from the State of Ohio, 112,215 barrels of flour, and 97,249 bushels of wheat from the State of Michigan; 13,726 barrels of flour, and 48,279 bushels of wheat from the State of Indiana; 2,259 barrels of flour, and 10,634 bushels of wheat from the State of Illinois, and 166 barrels of flour from the Territory of Wisconsin.

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The amount of the revenues from the public lands for the present year, as estimated by the Secretary of the Treasury of the United States, will be three and a half million of dollars, of which the share of this State would be nearly six hundred thousand dollars. An imperfect idea of the rapid settlement of the public lands may be conceived from the fact, that the population of the State of Indiana has increased, within the last ten years, from 341,000 to 683,000, and that of the State of Michigan, from 31,000 to 211,000. What the actual value of our share of such a distribution would be, cannot be estimated, but it may safely be assumed that it would far exceed all we have expended in the construction of canals and roads, the foundation of charities, the erection of penitentiaries, and the endowment of colleges, academies and schools. After such an accession to our revenues, the various enterprises of internal improvement would no longer be rivals, prosecuted against the influence of local jealousies and alarms of taxation. The present generation would anticipate the blessings in store for posterity, and every portion of the State would be admitted immediately to their enjoyment. It will be in our power, not only to extend our system of improvement but also to increase in various other ways the general happiness. We are now obliged to practice a cold and calculating charity. We have more than twenty-three hundred lunatics in the State, yet we have made provision for the relief of only two hundred and fifty. We have more than a thousand deaf and dumb persons, yet we are obliged to select by favor from among them, instead of pouring the lights of truth and knowledge into the minds of all. Our alms-houses are perhaps sufficiently convenient for those who are brought into them by idleness and vice, but do they afford all the enjoyments we would be happy to yield to the aged, the sick, the widow and the orphan, whose afflictions are the result of providential visitation, unattended by vice or error of their own? Should we longer contend about the apportionment of moneys devoted to education, if our funds were ample for the full endowment of all our seminaries of learning? Would there not be an end to the great fault of our common schools, the small compensation paid to teachers, if we could adequately increase the Common School Fund, upon which we rely for the education of more than a half a million of children? But if it be maintained that enough has been done for the relief of wretchedness and the improvement of the foundations of prosperity and union, what reason can be assigned why, with the revenues in question, acknowledged to be the property of the people, the burthens of the people should not be diminished? Let us bring annually into the Treasury of the State, her proportion of these revenues, and our fellow-citizens can be relieved of the burthens of repairing common roads, and of paying tolls upon canals, rail-roads, and turnpikes, and from the heavy expenses of the administration of justice and the support of schools and charities. We are sometimes called by the adversaries of internal improvement to contemplate a condition of exhausting taxation. Who can object to a measure which would almost secure a general exemption from the burthens of government.

But we shall derive from a distribution of the surplus revenues, other advantages than those resulting directly. We are to participate largely in the benefits conferred upon other States. Our system of internal improvement is only a part of that entire system, contemplated by the Father of our country, and relied upon by him to accomplish the object of his earnest solicitude—the binding of the States together in an indissoluble union of affection and interest. Not to dwell upon the importance of thus securing the ark of our political safety against the storms to which it must sooner or later be exposed, we have interests of a subordinate character, in the completion of the public works of our sister States. If such a distribution should be made, we should be able, if we are not now, to connect the Chenango, the Chemung, and the Genesee Valley canals with the rail-roads and canals of Pennsylvania; render them productive of revenue, and at the same time giving a new impulse to our domestic trade. Lake Ontario and the St. Lawrence river would no longer be separated from the central valley through which our commerce flows, but the vast territory which intervenes would be traversed by rail-roads and canals, its forests would disappear, its soil would be rendered productive, and its mineral wealth will no longer be left among the neglected resources of the State. Ohio proceeds in her system slowly. Michigan labors under great difficulties, in her efforts to construct roads that will establish a connection between her inland regions and lake Erie. Indiana and Illinois are struggling with extreme embarrassment in the prosecution of works upon a scale of equal magnitude with our own. It is not surprising that the financial difficulties of those States are magnified, and their credit traduced in the stock markets of Europe. But it is strange, indeed, when we reflect that there are members of this confederacy, parts seeking closer union with the great whole, that they should be visited with the censure of the Federal Government, in a season of embarrassment and that the Senate of the United States should, in the face of the world, gratuitously refuse to grant in their behalf, a guarantee which they have never solicited and never desired. One might suppose, from the cold speculations, sometimes heard among ourselves concerning the improvidence of those States, that they were hostile or at least rival powers, and that our security and prosperity rose with the decline of theirs. Yet it is far otherwise.—They are communities bound to us by interest, as well as by consanguinity between their citizens and our own; their prosperity is our prosperity, and no calamity falls upon them by which we do not suffer, although we may withhold our sympathy.—The great lakes, about twenty-five hundred miles in length, may be regarded as a prolongation of the canal we have made across the isthmus, which separates their waters from those of the Atlantic. Following the policy which has dictated the construction of our lateral canals, the States situated upon the shores of those lakes, have severally undertaken the construction of improvements, to connect their interior regions with those inland seas. The Ohio canal, three hundred and twenty miles in length, reaching from Lake Erie to the great river which separates the States of Ohio and Kentucky, secures to us the trade of the nearer regions of the great west. The trade of the central portions of the west will be given to us by two other improvements, to wit: the Wabash and Erie canal, two hundred and thirty-four miles in length, extending from Lake Erie through the States of Ohio and Indiana to the navigable waters of the Wabash river; and the Miami canal, two hundred and ten miles in length, reaching from the lake to the north bend of the Ohio river, and connecting with the Wabash canal at Fort Defiance. The canal of Illinois will extend to the Mississippi the navigation we now enjoy, and thus bring to us the trade of the remotest western settlements. Of these canals, the Ohio is already completed. That portion of the Wabash and Erie canal, one hundred and forty-four miles long, lying within the State of Indiana, is finished, and the remaining portion, ninety miles in length, which lies within the State of Ohio, is yet incomplete, but the late Governor of that State, in his last message, gave the assurance that it would be ready for navigation during the present year. Of the Miami canal, nearly the whole is under contract, and more than one hundred miles have been completed.—Of the Illinois canal, which will cost about eight millions of dollars, about one-half is finished, and the construction of the remainder, unhappily retarded by financial embarrassment, might be hastened by the aid which the State of Illinois has a right to claim from the General Government, or by a speedy distribution of the public lands. When we consider the vast amount and value of the agricultural productions received from the Ohio canal alone, the only one of those canals yet in full operation, we may form some imperfect conception of the interest we have in the success of the system of internal improvement in the Western States. And when such conceptions become as familiar as they are just, we shall manifest more of wisdom than even of philanthropy, by lending our western brethren all the aid in our power, to complete what none but free and enlightened States could ever have undertaken. Views similar to these were commended to your predecessors and received their approval. If they accord with your own, I respectfully suggest the propriety of renewing the expression heretofore made in favor of the great measure I have advocated.

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WILLIAM H. SEWARD.

Albany, January 5, 1841.

THE REGISTER.

De Ruyter, January 15, 1841.

VILLAGE LECTURES.

Rev. A. Campbell will deliver the Lecture at the village School House, this evening, (15th.)

TOO LATE.

This language gives rise to the most serious reflections. Few, if any, are so fortunate as to escape them. The aged sinner sinking under the load of his sins, has his anguish immeasurably increased by the reflection that his day of grace is past, and that it is now *too late* to amend his ways and sue for pardon. The Infidel who has denied God, finds, when the visions of the eternal worlds are bursting upon him, that it is *too late* to prepare to meet that God, whose existence and attributes he has denied. The drunkard, and debauchee, sinking under loathsome and terrific disease, produced by a violation of nature's laws, lament, with inexpressible anguish, that it is *too late* to escape a just retribution of their sins. The murderer, just launching into eternity, feels that it is *too late* to retrieve the wrong he has inflicted, and secure his own life. The convict, incarcerated in a prison's gloomy cells, mourns because it is *too late* for him to escape the rigor of equitable laws. These, and other classes innumerable, have their peace destroyed in reflecting that it is now *too late* to escape the reward of their doings. How does the condemned malefactor vainly sigh for the hour, unstained with guilt, which he once enjoyed? How does the soul, strong with immortal vigor, yet wishing to die, remember, with keen remorse, instruction slighted, a Savior neglected, a Holy Spirit grieved, and hope perished for ever? The Scriptures inform us that a prolific source of wretchedness to lost spirits, will be the remembrance that they had a day of grace, and prized it not, and it is now *too late* for one ray of hope to dawn, or one drop of water to be given to cool the parched tongue. The chief cause that leads to the gloomy reflection it is *too late*, is, that when there was time to do right, the conscience was stilled with the plea it is

TOO EARLY.

He, who died an aged sinner, said to the Holy Spirit and the servants of God when reproving of sin, go thy way for this time, it is yet *too early* for me to leave my sinful pleasures. The Infidel, when every thing around spake of a God, said within himself it is *too early* to indulge such serious thoughts, I must have more time for sensual indulgence. The drunkard, and debauchee, when warned of the error of their ways, have plead there is time enough yet, but it is now *too early* for me to leave that in which my passions delight. And so have plead the murderer, the robber, the swearer, the liar, the hypocrite, and the wicked of every character and name. The only certain way to escape a just retribution for any, or all of the sins that have their origin in the human heart, is to attend to the voice of conscience—of the Holy Spirit, and of God, which says, behold

NOW

Is the accepted time—behold *now* is the day of salvation. Conscience reproves for that which the Judgment declares to be wrong. The Holy Spirit reproves for what God declares to be wrong. And God reproves in his word and providences, for that which in the nature and fitness of things is wrong. These say to the sinner *now* is the time for repentance, *now* "amend your ways." They say to the Infidel, *now* is the time to learn the character of God & to prepare to meet him. They say to the drunkard, and debauchee, *now* is the time to regard your own safety and attend to virtuous and holy principles. To those who are about to invade another's rights, or trample on the law of God, they say, *now* is the time to do right, and secure your peace by rendering unto God and all men, that which is their due.

It can never be *too early* to seek God—to do right—repent of sins—love and practice virtue; but it may at some time be *too late*. Therefore, conscience, the Holy Spirit, and God declares that *now* is the time.

Young persons are, most of all, accustomtomed to make this plea, it is *too early* to become a disciple of Christ and forsake *innocent* amusements or lawful business.—Years of pleasure are in reversion for me, it is surely *too early* to become a Christian. So have said myriads of youth, who, by their neglect, *now* find that it is *too late*, and with one of their number exclaim, "*The battle's fought!* The battle's fought!! THE BATTLE'S FOUGHT!!! but the victory is lost forever."

Christians sometimes think or say it is *too early* to attend to certain duties required of them by God. Happy will it be for them if they do not defer till it is *too late*. God bids us work now in his vineyard, when the night of death comes it will be *too late*. "Whatever thy hands find to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Sinners *now* associate with us. They are treasuring up wrath against the day of wrath, and are fast filling up the measure of their iniquity. Soon it may be *too late* to do them any good.—But *now* is an accepted time. We can not *too early* point them to "the Lamb of God" who *now* taketh away the sin of the world, but will, when it is *too late* for repentance, judge men for the deeds done in the body.

DE RUYTER INSTITUTE.

Those who patronize this school, we are sure, will have no cause to regret it. Ample facilities are presented for the acquisition of useful knowledge. Notwithstanding it is under the direction of Seventh-day Baptists, it presents equal advantages to those observing the first-day as a Sabbath. There is nothing in its internal arrangements of a sectarian character. Those wishing to observe the first-day of the week, can be accommodated with board in families who religiously observe that day, and can enjoy their sentiments here as well as elsewhere. Should any of our readers wish to avail themselves of the advantages of this school, and board in families observing the first-day, they can, by addressing a line, *free of postage*, to Rev. J. R. Johnson, Pastor of the Presbyterian Church, obtain any information they may desire.

Governor's Message.—We insert in this week's paper an abstract of the Governor's Message. Its length prevents its entire insertion. That part which is of most interest to our readers is here presented. We expect that those who are desirous of seeing the Message entire, will pardon us for presenting an abstract, and those who have no interest at all, for what we have given.

The irregularity of the mails may cause some inconvenience to our subscribers. We hope we shall not be blamed if papers are not regularly received, as we invariably mail the paper before the day of publication.

The Youth's Cabinet.—The first number of the IV. volume has come to our table. It is published weekly, at No. 9, Spruce street, New York, and 25, Corn Hill, Boston, and edited by N. Southard, who is also editor of the Sabbath School Monitor. We know of no work better calculated to make right impressions on youthful minds. We most cordially welcome it to our list of exchanges, and recommend it to those who wish an assistant in the culture of the rising generation. One dollar in advance, *free of postage*, will secure it for one year.

Legislature of New York.—This body assembled in the Capitol on the first Tuesday instant. Peter B. Porter, Jr., of Niagara, was elected Speaker, and Philander B. Prindle was appointed Clerk. In our news department we shall give a synopsis of the proceedings of this body.

Fire.—The Meeting-House of the Congregational church at Summerhill, Cayuga Co., was burned to ashes on the morning of the 14th inst. The fire is supposed to have originated from some ashes that were taken out of the stove.

Christian Investigator, is the title of a quarto sheet published at Whitesboro', N. Y., by Wm. Goodell. The reputation of Mr. Goodell, the Editor, is a sufficient recommendation for the paper. It will be published as long as the contributions of its friends last. Those wishing the paper can have it by contributing for its support.

CORRESPONDENCE.

For the Register.

CIRCULAR.—TO THE CHRISTIAN PUBLIC.

Feeling that in order to convince mankind of the real worth of the Sabbath institution and observance, there should be unity of action by all the friends of the Sabbath, and that such unity of action should be qualified with the command of God, and be based on "the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." The writer will here propose such a stand according to the best of his judgment, humbly and earnestly praying any christian friend to correct any mistake through the medium of the Register.

1. "The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." Mark ii. 27, 28. The first seventh-day was blessed and sanctified, and made a Sabbath for man, for all mankind, before man had sinned. Therefore, the Son of man is Lord also of this same seventh-day Sabbath which was made for man, teaching us that this is "also" an institution of his kingdom.

2. "The seventh-day is the Sabbath of the Lord thy God." Exo. xx. 10. It is a part of the royal law of God which cannot be altered, changed, nor pass away, not "one jot or tittle of it, till heaven and earth pass away." Matt. v. 17, 18, 19. Luke xvi. 17. Ps. cxi. 7, 8. Rom. viii. 4. Rev. xiv. 12.

3. This Sabbath is mentioned some fifty-five times in the New Testament. Matt. xii 1 to 12, and xxiv. 20, and xxviii. 1. Mark i. 21, and ii. 23 to 28, and iii. 2, 4, and vi. 2, and xvi. 1. Luke iv. 16, 31, and vi. i to 9, and xiii. 10 to 16, and xiv. 1, 3, 5, and xxiii. 56. John v. 9 to 18, and vii. 22, 23, and ix. 14, 16. Acts i. 12, and xiii. 14, 42, 44, and xv. 21, and xvi. 13, and xvii. 2, and xviii. 4. Heb. iv. 4, showing that it was Christ's "custom," and Paul's "manner" to observe the seventh-day Sabbath; and that it was the practice of the followers of Christ to "rest the Sabbath-day according to the commandment," after Christ was crucified. Luke xiii. 56: that Jews and Gentiles, believers and unbelievers held their religious meetings for worship on the seventh-day. Acts xiii. 12, 44. And that so late as A. D. 53, Luke, the writer of the Acts of the Apostles, knew of no other "Sabbath" except the Seventh-day. Acts xviii. 4.

4. The first *day* of the week is mentioned, Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. Cor. xvi. 2, and in all these places the word "*day*" is in italics. And all these places show that "the first-*day* of the week" was not then "the Sabbath day"; but that the first-day of the week was always understood to mean the very next day after the Sabbath, as Matt. xxviii. 1.

The places quoted by many to prove the first-day of the week to be "the Sabbath day" after the resurrection of Christ, are, John xx. 19. But here the disciples "were assembled in the evening *for fear of the Jews*," and not to celebrate a new Sabbath. Again, they quote verse 26, "And after eight days again the disciples were within," &c. But the day of the week is not mentioned in this place, it must have been about the second day of the next week at evening. Again, they quote Acts xx. 7, where the "disciples came together" in the evening after the Sabbath "to break bread," (verse 8 shows this to be an evening meeting, and not intended as a "Sabbath" meeting for preaching and worship, as Acts xiii. 42, 44.) This evening meeting where "there were many lights in the upper chamber," then, is no proof of a new Sabbath day! Again, they quote 1 Cor. xvi. 2, "Upon the first *day* of the week, let every one of you *lay by him in store* as God hath prospered him." But Paul did not tell these brethren to do this individual business on "the Sabbath day," but as the very first business of the week; no meeting, no congregation, no new Sabbath here mentioned! Again, they quote Rev. i. 10. "I was in the Spirit on the Lord's day." But no where is the first-day of the week called "the Lord's day" in scripture. But the seventh-day is called the Lord's day. Isa. lviii. 13. Mark ii. 28. Luke vi. 5. But many believe John had reference to being in visions on the Lord's day, that is, on the "great day of the Lord"—the great day of events which was then revealed to John.—Again, they quote Psalm cxviii. 24. But this is the day of Christ, the day of salvation. "Have they not spun a fair thread," (says a Roman Catholic writer,) "in quoting these scriptures to prove Divine authority for the change of the Sabbath? Could we produce no better to prove purgatory and prayers for the dead, they might have good reason to laugh us to scorn!"—[The Catholics urge the change of the Sabbath as an act of their church.] There is, then, no authority, no precept, nor example in the New Testament for calling the first-day of the week the Sabbath, or Lord's day. But if the words, "The Sabbath day"—"The next Sabbath day," and "every Sabbath," meant the seventh-day when the Acts of the Apostles were written, then, the same words mean the same thing now; the Man of sin, the Mystery of iniquity, the great changer "of *times* and *laws*," (Dan. 7th ch.) to the contrary notwithstanding. Neither will the example of Christ, in traveling with two men seven and a half miles to Emmaus and back to Jerusalem, making fifteen miles, prove that first-day after his resurrection to be intended as a christian Sabbath, or rest-day! Luke xxiv. 13, 15.

5. Christ our Lord was crucified "the midst of the week," the fourth-day of the week "about the ninth hour," (three o'clock in the afternoon,) and the same day "*at even*," as the "high Sabbath" of the Jews (the fifth-day of the week,) "drew on," "Joseph and Nicodemus took the body of Jesus" and laid it in "a new sepulchre," "because of the Jews preparation day," for the "high Sabbath" or feast day was to be held on the next day, the fifth-day of the week. And Jesus was to be precisely "*three days and three nights in the heart of the earth*," as a sign that he was the true Messiah. Matt. xii 40. Jonah i. 17. John ii. 19, 21. Mark viii. 31. So that he must rise the seventh-day of the week "at even," just the same time of day that he was interred on the fourth-day. Thus, Christ our Lord was risen before the end of the seventh-day Sabbath. Matt. xxviii. 1, 6. But to say, as many do, that Christ was crucified on the sixth-day, (called Friday,) and that he rose first-day morning, is to contradict the scriptures and the true "sign" of his Messiahship, which he repeatedly gave to the Jews! To say that he arose the first-day morning, we will count back to seventh-day morning, is one day and one night; and still back to sixth-day morning, is two days and two nights; and still back to fifth-day morning, is three days and three nights.—But the reader cannot believe that Jesus was laid in the new tomb in the morning of any day. Where it is objected, that Mark has said, Mark xvi. 9. "Now when Jesus was risen early the first *day* of the week," &c., I answer, that this scripture, nor no other scripture says that Christ arose on the first-day of the week. But that he "*was risen*" early, &c., in the past tense. He "*was risen*" even before "the end of the Sabbath." Matt. xxviii. 1. But even if he had risen on the first-day of the week, that could not have altered or changed the Sabbath of the seventh-day, which was to be kept so long as there should remain an Isrælite on this earth. Exo. xxxi. 13 to 18.

6. That the seventh-day was regarded as the Sabbath for several hundred years after Christ, we may see, by comparing Acts xiii. 42, 44, and xvi. 13, and xvii. 2, and xviii. 4. Millman's History of the Jews, vol. iii. Page 193. Socrates' Ecclesiastical History, Book v. ch. 21. Eusebius Life of Constantine, Book iv. ch. 17, 18, 23.—H. Bullinger's Treatise to King Edward IV., p. 143, 144. Cyclopedia, Article Sunday. Fox's Acts and Monuments, vol. 1. p. 134. Carlow's Truth Defended, p. 72 to 80.—Christian Researches in Asia, p. 158, 160. Christian Researches in India, p. 196. Calvin's Inst. of Christ's religion, p. 128, with Isaiah, xxiv. 5. Dan. vii. 25, and viii. 12. 2 Timothy, iv. 3, 4.

7. "By the law is the knowledge of *sin*." Rom. iii. 20. "*Sin* is the transgression of the law." 1 John iii. 4. "For He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii. 11. Also, He that said, Do not kill, said also, "The seventh-day is the Sabbath of the Lord thy God." Now, if thou do not kill, yet if thou do not keep the seventh-day Sabbath, thou art become a transgressor of the law. "The law of God is spiritual," "the law is holy, the commandment is holy, and just, and good." And if those who have had the law "shall be judged by the law" "in the day of Judgment," Rom. ii. 12, 16. James ii. 12. John xii. 48, then, What does the law of God know concerning keeping any other day of the week for the Sabbath, besides "*the seventh*," which God commanded, blessed and sanctified? The answer is given, Mark vii. 7, 8. Matt. xv. 6, 9.—"Thus have ye made the commandment of God of none effect by your tradition."—"But in vain do they worship me teaching for doctrines the commandments of men."

If, then, "By the law is the knowledge of sin," and if "sin is the transgression of the law," and if he that offends in one point, or in one command, "is guilty of all," and if we know by the law that it is sin, and a transgression of the holy law of God for a Roman Catholic christian to bow down to images; we know, also, by the same law that it is sin and a transgression of the holy law of God for a Protestant christian to disregard "the seventh-day Sabbath," which "was made for man," whether he kept any other day or not.

Editors, who with Paul "delight in the law of God after the inward man," without any alteration, are respectfully requested to give the above circular a place in their papers, with such corrections as truth may require, and much oblige a humble friend to union on the basis of the truth.

BENJAMIN CLARK.

Alden, Erie Co., N. Y., 1 mo., A. D. 1841.

Melville to his Brother William:

DEAR BROTHER.—When I wrote you a few days since, I neglected one item of importance. You are desired to notice the arguments which some derive from scripture in favor of dancing. Reliance is placed on passages like the following: "A time to dance," "Praise Him in the dance," &c. I thought I would add this suggestion, lest this point might escape your notice. Your affectionate brother,

MELVILLE.

For the Register

Uncle William to his Brother Melville:

DEAR BROTHER.—Your first note to me in which you propose important questions, shall receive my attention as soon as consistent. I thank you for reminding me of the responsibilities which will rest upon me, when I shall take up my pen to express my views of those topics. Your last note, relating to what some suppose to be the scriptural argument in favor of dancing as an amusement, cannot receive a more direct reply than the one which you will find in the pamphlet which I send you, viz:—"Christian Spectator, Vol. 1, No. 4, April, 1819.

That "Pastor," at the time of writing the appropos answer to the note which he received, was located at Litchfield, Ct.—was afterwards set for the defence of the Gospel in the city of Boston, and is now President of the Lane Seminary, near the city of Cincinnati, Ohio. Having said so much, I may as well add that the author is REV. LYMAN BEECHER, D. D.

As you circulate the pamphlet among your friends, you may also present this, my note, disclosing the authorship; if the Dr. finds any fault with us for making such free use of his name, I will adjust that matter with him, for we are in good terms.

Your affectionate brother,

WILLIAM.

[The pamphlet referred to in the above communication has been handed to us by Melville, from which we extract the article alluded to.—EDS.]

From the Christian Spectator.

SIR,—The subjoined note, was received soon after a ball, which occurred during a season of peculiar seriousness among the youth of my charge; and upon which a number of those who were invited declined attendance, as was then supposed, (though erroneously,) through the influence and interference of their Pastor.

NOTE.—"SIR,—Obey the voice of holy scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing."

"Ecc. iii. 4. A time to weep, and a time to laugh—a time to mourn and a time to dance.

"A TRUE CHRISTIAN BUT NO HYPOCRITE."

To this note, I immediately wrote the following answer; which, as the note was anonymous, has remained in my possession to the present time. Should it find a place in your publication, it may possibly meet the eye, and correct the opinions of the writer of the note.

PASTOR.

MY DEAR SIR,—You request that I would preach from Ecc. iii. 4, I cannot comply with at present; since there are some christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime, there are certain difficulties in the text, which you commend to my notice, the solution of which I should receive with gratitude from a "True Christian."

My first difficulty respects the *time* for dancing, for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution,—this would be no time for dancing; or if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part, to be devoted to this amusement; and if a part of the day only, then which part, is "the time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the *evening* is the 'time to dance;' and perhaps it may be immaterial, which portion of the day light is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text, do in the Providence of God come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also, to refrain from dancing, if any are dispoed? Or if the text be merely a declaration, that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men; for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a true christan, to dance in a scriptural manner, as well as at the scriptural time.

Now to avoid mistakes on a point of such importance, I have consulted every passage in the bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

Ex. xv. 20.—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea. Judges xi. 34. The daughter of Jepthah,, "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel. Judges xxi. 21.—The yearly feast in Shiloh, was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of worship.

II. Sam. vi. 14 and 20.—"And David danced before the Lord with all his might."—But the irreligous Michal "came out to meet David and said, how glorious was the king of Israel to-day, who uncoverd himself to-day, in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself." Dancing, it seems, was a sacred rite and usually performed by women. At that day, it was perverted from its sacred use, by none but vain fellows, destitute of shame. David vindicates himself from her irony by saying, "it was before the Lord;" admitting that had this not been the case, her rebuke would have been merited.

I. Sam. xviii. 6.—On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Ps. cxlix. 3.—"Let them praise his name in the dance." Ps. xxx. 11.—Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness; and the dancing, an expression of religious gratitude and joy.

Ex. xxxii. 19.—"As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears, that dancing, also, was a part of idol worship."

Jer. xxxi. 4.—"Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the divine favor, with the consequent expression of religious joy.

Math. xi. 17.—We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God, produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25.—"Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing." The return of the Prodigal, was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccls. iii. 4.—"A time to monrn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the Providence of God, sometimes demands mourning, and sometimes gladness and gratitude.

Math. xiv. 6.—"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job. xxi. 7.—"Wherefore do the wicked live, become old, yea are mighty in power." Verse 11. "They send for their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God depart from us for we desire not the knowldge of thy ways.—What is the Almighty, that we should serve him, and what profit shall we have if we pray unto him." Their wealth and dancing, is assigned as the reason of their saying unto God, "depart from us," and of their not desiring the knowledge of his ways, and in serving him or praying to him.

From the preceding quotations, it will sufficiently appear:—

1. That dancing was a religious act, both of the true and also of Idol worship.
2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the day time, in the open air, in high-ways, fields or groves.
5. That men who perverted dancing from a sacred use, to purposes of amusement, were deemed infamous.
6. That no instances of dancing, are found upon record in the bible, in which the sexes united in the exercise, either as an act of worship or amusement.
7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job; which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained, that you are a "true christian," and on the meekness and modesty, with which you have been able to express it; and most sincerely do I join with you in the condemnation of all hypocrites.

I am affectionately yours.

T. D.

INTELLIGENCE.

LEGISLATURE OF NEW YORK.

IN SENATE—*Thursday, Jan.* 7, 1841.

Prayer by the Rev. Dr. Welch.

The President announced the following standing committees, viz:

On Claims—Messrs. H. A. Livingston, Hunter and Hopkins.

Finance—Messrs. Verplanck, Foster and Hawkins.

Judiciary—Messrs. Maynard, Strong and Lee.

Militia—Messrs. Lee, Tompkins and Dickinson.

Canals—Messrs. Mosely, Ely and Humphrey.

Rail-roads—Messrs. Furman, Paige and Hopkins.

Roads and Bridges—Messrs. Hunt, Johnson and Works.

Literature—Messrs. Root, Hunter and Verplanck.

State Prisons—Messrs. Peck, Denniston and Rhoades.

Banks and Insurance Companies—Messrs. Nicholas, Foster and Verplanck.

Division of Towns and Counties—Messrs. Hull, Tompkins and Hopkins.

Agriculture—Messrs. Dickinson, Clark and Platt.

Manufactures—Messrs. Works, Johnson and Furman.

Privileges and Elections—Messrs. Taylor, Skinner and Lee.

Medical Societies and Medical Colleges—Messrs. Hull, Ely and Peck.

Engrossed Bills—Messrs. Hawkins, Ely and Strong.

Indian Affairs—Messrs. Dixon, Clark and Dickinson.

Expiring Laws—Messrs. Scott, Moseley and Denniston.

Incorporation of Cities and Villages—Messrs. Taylor, Scott and Humphrey.

Public Buildings—Messrs. Hunter Humphrey and Furman.

Public Expenditures—Messrs. Paige, Nicholas and Hunt.

Poor Laws—Messrs. Skinner, Platt and Dixon.

Charitable and Religious Societies—Messrs. H. A. Livingston, Rhoades and Nicholas.

SUMMARY.

In Ohio, there are 34,552 white Males, over 20 years of age, who can neither read nor write,

In Ky., there are upwards of 100,000 white children, who have arrived at the years of discretion, that are without the means of a common school education.

West Troy.—450,000 barrels of flour, and 1,000,000 bushels of wheat were received at this place during the past year.

Counterfeit Red Back Notes.—5's on the St. Lawrence and James Banks, are in circulation. One of them has the name P. D. Prindle, Register, (the name is P. B. Prindle.) The filling up is bad, and the paper thin.

The canal Reservoir in Mercer Co., Ohio, covers 13,000 acres of land. It is thought to be the largest artificial lake in the world,

The Small Pox is prevalent in some parts of the city of New York.

"Keep thy feet dry—thy skin clean—thy digestion regular—thy head cold—and a fig for the doctors."

There are 93 Colleges in the United States.

A Knife.—Messrs. Rogers of Sheffield, Eng., have in their show room, a knife of 1840 blades. A blade is added the first of every year.

Mr. Samuel Jones of Stockbridge, Mass., has obtained $2,000 damages, for injuries sustained while on board of the Steamboat De Witt Clinton.

The population of Texas, is estimated at 200,000.

Gen. Harrison will be 68 years old on the 9th of February

The distilleries of New York city consume three times as much grain as the inhabitants do for bread.

The American Seaman's Friend Society, report the loss of 309 vessels during the past year.

Mrs. Stringer of Washington, Williams Co. Ohio, deliberately shot her husband while sleeping, on the 18th ult. Jealousy is assigned as the cause. She is in Defiance jail, awaiting her trial.

The smallest bird in America, is the humming bird; and of Europe, the golden crested wren.—The smallest quadruped in the world, is the pigmy mouse of Siberia.

David E. Paton has recovered a verdict of $2,500 with costs, of the Richmond Steamboat Co., for damages done by the fall of the promenade deck of the Steamboat Samson, which was chartered to take passengers to the S. School Celebration, on Staten Island, on the 4th of July last.

A Young Men's Total Abstinence Society, has been recently formed in Ithaca, and 800 pledges obtained in one week.

Sir John Harvey, the Governor of New Brunswick, has been removed to a post in India.

Mr. Heydam, a distinguished English Painter, is preparing a painting of the World's Convention, 13 feet by ten, to embrace portraits of all the members. It will be engraved for circulation.

A Beet Sugar Company has been formed at Baltimore, with extensive preparations of Machinery. The soil of Maryland is well adapted to the culture of the Beet.

The American fishing schooners Ocean, Director and Alms have been condemned at Halifax, for encroaching on the fisheries of this province, contrary to the treaty of 1818.

Mr. Nathan Dunn, of Phila., has given $20,000 to the Haverford school, the only Quaker College in the country.

The Richmond Whig says, judging from the returns already received, the census of Virginia will show full fifty thousand white adults in that state, that can not read.

The first Steamer on the Mississippi, was launched in 1811. There are now more than 600.

McLEOD.

Mr. Fox, the British Minister at Washington, demands the release of McLeod, who is confined in Lockport jail, awaiting his trial for the offence committed against the laws of the state of N. Y., in the outrage upon the "Caroline," and its passengers. Mr. Fox represents that McLeod was acting under instructions of Her Magesty's government, against a piratical vessel, and intimates that a refusal to release him, will lead to things serious and grave. On the other hand it is contended that McLeod is an aggressor, and, as such will be tried and if found guilty will be hanged.

Tea.—24,826,596 lbs. of Tea have been imported into England, from China, since the first of October last. Of which 6,206,609 lbs. were *green*, 18,609,987 *black*.

Earl of Litchfied, Postmaster General of Eng., has prohibited any person engaged in the Post Office Department, or their wives from keeping a house for the sale of intoxicating liquors, under the penalty of forfeiting their office.

On the 14th ult Rev. Mr. Lindslay a Methodist Clergyman, was murdered near Hendersonville, Sumner Co., Tenn. He was shot, as is supposed by a man named Carrol, to obtain the money he had about him, $300, and thrown into the Cumberland River.

The Tallahasse Star, of the 22d ult., intimates that the Indians are anxious for peace. After the disappearance of the Indians from the neighborhood of Fort King, on the 14th Nov., Tiger Tail and several warriors had come in to Fort No. 4, and reiterated their former protestations of peacable intentions; and stated that between Tampa and Withlacooche, were several bands all anxious to come in.

Governor Seward has given his reasons at length why he could not pardon Jacob Leadings, who was convicted of the murder of his wife, the mother of his 14 children. He was tried on the 13th Oct., and sentenced to be executed on Dec. 4th. His execution was postponed to the 19th, and again to the 29th, at which time he was hung.

A Coroner's inquest was held over the bodies of six persons in New York, on the 1st inst. The use of intoxicating liquors is assigned as a cause of the death of four of them. Let those who drink to keep warm remember this.

The state debt of Maryland, is $15,109,000, and the sinking fund $1,076,533. The demand on the Treasury for the present year will be $927,000, and the receipts $306,905.

In Missouri and Arkansas, the increase of the colored population during the last ten years, is 38,957. In Maryland, the slave population is less by 12,559 than it was in 1830; less by 17,679 than in 1820; and 21,782 less than in 1810.

Mark Beasley murdered John Long in Caroline Co., Va., on the 18th ult.

POPULATION OF CITIES.

New York, N. Y.	313,234.
Philadelphia, Pa.	258,832.
New Orleans, La.	102,191.
Baltimore, Md.	101,378.
Boston, Mass.	84,401.
Cincinnati, Ohio.	46,382.
Brooklyn, N. Y.	36,283.
Albany, N. Y.	33,627.
St. Louis, Mo.	24,584.
Washington, D. C.	22,777.
Pittsburg, Pa.	21,296.
Rochester, N. Y.	20,129.
Troy, N. Y.	19,372.
Buffalo, N. Y.	18,356.
Mobile, Ala.	15,700.
Portland, Me.	15,208.
New Haven, Conn.	14,396.
Hartford, Conn.	12,793.
Utica, N. Y.	12,674.
Savannah, Ga.	11,214.
Poughkeepsie, N. Y.	10,007.

MARRIED,

In De Ruyter, on the 6th inst., by Z. T. Bentley, Esq. Mr. ASAHEL WHITFORD, of Truxton, and Miss ELIZA MITCHELL, daughter of Joseph Mitchell, of the former place.

DIED,

In this village, on the 12th inst., at quarter past six o'clock P. M., Mrs. CATHARINE, wife of Stephen Maxson, in the eighty first year of her age.

Mrs. Maxson was formerly a resident of Stonington, Conn. She professed religion in Hopkinton, and united with the S. D. Baptist Church in that place, in the days of Elder John Burdick. For more than sixty years, she has adorned her profession with a candor and stability of purpose which has evinced that she has had steadily in view that eternity, to which she has now so peacefully departed. Her death was without a struggle. Her husband, with whom she had lived more than sixty years, is left, at the advanced age of 83, to mourn her loss. Her funeral will be attended on Thursday, the 14th inst., at half past 10, A. M.

ADVERTISEMENTS.

List of Leters

REMAINING in the Post Office at De Ruyter, Jan. 1st, 1841.

B
Samuel Blackman
Hannah Burdick
Rev. Esebus Burdick
Reuben Brownson
Caleb Bentley
William B. Brown
Samuel Benjamin, or
Jared Burdick
Daniel R. Burdick
Reuben Barnard
Phineas C. Burdick
C
Samuel Corliss
George Champlin
Cyrus Cartwright
Barber Cardner 2
Mrs. Mary Campbell
Hale Coggshall
D
Eliphalet Davis
G. W. De Lamater
Elijah Darling
James Darwood
Richard Deyo
E
Riley Eaton
F
Joseph N. Fairbank
G
George Graham
Perry Greenman
Harlow Gilbert
Stephen Gates 3
H
Thomas Holmer, or
Sidney Smith
J
James H. Jerome
L
Hannah Langworthy
Abraham Lawrence
M
Roderick McQuine
Nathaniel B Mattison
N
Hubbard Newton
Henrietta Newitt
P
A. S. Pomeroy
R
Joseph W. T. Rice
S
D. B. Shephard
Eleazar Sweetland
Ethen Smith
Daniel Shaw
Abel Saunders
W
Esther Warner
Lorenzo L. Warner
Benjamin Wilcox
Theodore Warner

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser, and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system *only* by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given away to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
For sale by *Rochester, N. Y.*
S. D. DELLAY, *Agent for De Ruyter*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Harlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	3-8
MAINE:	
Bangor Commercial Bank	—
Calais	—
Agricul. Bank, Brewer	—
City Bank, Portland	—
Damariscotta, Nobleboro	—
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	—
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	1
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St. Albans	1
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk., Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Middling Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnissimet Bk., Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk., Newport	fraud
Farm. Ex. Bk., Gloucester	broke
Farm & Mec. Bk., Pawtuxet	broke
Mount Hope Bk., Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk., Scituate	failed
NEW-YORK:	
Safety Fund	3 8a1
Red Back Money	3-8a1
Millers Bank, Clyde	20
Farm. Bank, Seneca co	20
Tonewanda Bank	40
NEW-JERSEY:	
West of New Brunswick	3
East of New Brunswick	3-8
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	3 1-4
Schuylkill Bank	broke
Towanda Bank	4
Honesdale Bank	4
Susquehanna co.	4
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a6
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3 3-4
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	4
MICHIGAN	
CANADA	a3 5

PRICE CURRENT.

ASHES. Pot, per cwt		5,25
Pearl		6,00
FISH.—Mackerel No 1. bbl.		13,62
" No 2.		10,62
" No 3.		6.37
Shad		9,50
FLOUR.—N. Y. super. canal		5,12
Ohio		5,00
Rye Flour		3,25
Indian Meal		3,25
GRAIN.—Wheat, Northern		1,00
" Western		—
Rye		,60
Corn	56lbs.	,57
Barley	do.	,65
Oats		,40
Beans, per tierce		13,00
MOLASSES	gal.	,36
OILS.—Whale		,30
Sperm, Fall		1,00
" Winter		1,12
PROVISIONS.—Beef, Mess		12.00
" Prime		8.00
Pork, Mess		15,00
" Prime		13.50
" Fresh, per cwt		8,50
Butter, Orange	lb.	,18
" Western		,10
Cheese		,06
Hams		,10
SALT.—Turks Isl.	bush.	,35
St. Ubes		,33
Liverpool, ground		,25
TALLOW		,08
WOOL.—American		,23
Merino		33

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec. 21, 1840. 43m3

POETRY.

From the Churchman.

"HO EVERY ONE THAT THIRSTETH, COME YE TO THE WATERS."

Ho, every one that thirsteth:
See ye where the waters flow,
Gleaming, gleaming, O how brightly!
In the blessed sunshine's glow?
Not a ripple swells their surface,
Not a stain dark earth hath given,
Not an image meets their pureness,
Save the boundless vault of heaven.

Ho, every one that thirsteth:
Taste ye of the living wave—
Why delay ye, when 'tis proffered
To the monarch and the slave?
Not the needy or the lowly
Shall the waters make to blench—
Not the proudest or the noblest
Here may fail their thirst to quench.

Ho, every one that thirsteth:
Would ye now for ever live—
Would ye know the priceless blessing,
That your Lord alone can give—
Here behold his bright stream flowing—
Taste its waters sweet and clear—
They will quench the spirit's yearning,
They will hush each earthly fear.

Ho, every one that thirsteth:
Though no price your hands may hold,
Sure the draught of God, salvation,
Is not bought with worthless gold:
It is given fully, freely—
Yea, 'tis urged on ye to drink—
Why will ye refuse the favor!
Why your hearts within ye shrink?

Ho, every one that thirsteth:
Would ye never thirst again?
Would ye never feel the torment
Of eternal years of pain?
O then haste ye, where the waters
In their fadeless beauty flow—
There, partaking of their freshness,
God shall free you from your wo.

Ho, every one that thirsteth:
Hear ye not your Savior call?
See ye not those choicest treasures
Which he proffers now to all?
O then hasten to the waters—
Drink ye, drink ye, ere you die:
Drink ye, and ye shall be gifted,
With an endless life on high.

Inn

MISCELLANEOUS.

MAKING AUGER HOLES WITH A GIMBLET.

There is a fund of good sense in the following sketch, we copy from one of our country exchanges, where it appears as a selection, but without credit,—it reads very much like the pen work of a city friend, whose 'Hole in my pocket,' and other kindred teaching, have conveyed lessons of true wisdom, to thousands of persons in all parts of the country within the past five years. We had him among our correspondents during last winter, and now that the election excitement is over, we should be pleased to make our colums the vehicle of his communications to the popular mind.—*Cincinnati Gazette.*

'My boy, what are you doing there with that gimblet?' said I the other morning to a flaxen haired urchin, who was laboring away with all his might, at a piece of board before him.

'Trying to make auger holes?' was his reply, without raising his eyes, or suspending operation.

'Precisely the business of two thirds of the world, in this blessed year of our Lord, 1840; is this making auger holes with gimblets;' said I to myself as I walked musingly onward.

Here is young A. who has just escaped from the clerk's desk behind the counter. He sports his mustuches, wears his hair long, has acquired the power of being shaved; carries a rattan, drinks champaign when he can command an X to purchase a bottle, and treat a friend to a dinner; talks large of the price current, fall of western stocks, and profits of banking, stands in his boots two inches taller than Astor or Appleton, and speaks of foreign exchanges as Rothschild or Biddle. He thinks he is a great man, when all others know he is only making auger holes with a gimblet.

M. B. is a rabid politican. He labored hard at caucusses, at town and ward meetings, has talked of the dear people till the words flow parrot like from his lips; and has done a full share of dirty work of the party for years.

Office has been the lure held out to lead him onwards, and which has made him neglect his business, spend his time in hunting up recruits, drilling the refractory, and qualifying himself for bar room and stump oratory. He can settle the affairs of a nation in a trice; diplomacy has no intricacies for him: he has shaken hands with the President, and is a great man. He will soon be used up, and cast aside; and will then see, as others now do, that he is chasing a jack o'lanthorn, that he is making auger holes with a gimblet.

There is Miss C., who is really a pretty girl, and who might become a woman, a man of sense would be proud of. Now she apes the *ton* in all things; reads exciting novels, goes to the opera, admires Celest's dancing; has nearly ceased to blush at the most incident nudity; lounges on sofas, glories in her idleness, keeps her bed till noon, coquettes with male animals, as feminine as herself; imagines she is a belle, and forgets that her father was a cooper, lisps of high life, and plebian presumption, and is in a fair way to ruin herself. All this comes of her belief that an auger hole can be made by a gimblet.

Mr. D. whom I have just passed may be put down as a distinguished professor of the gimblet. He was a farmer. His father had left him a fine farm free of incumbrance; but speculation becomes rife, fortunes were made in a twinkling, and D. fancied "one thing could be done as well as another." So he sold his farm, and bought wild lands in the prairies, corner lots in lithographed cities, and began to dream of wealth worthy of 'golden land.' Work he could not, it had suddenly become degrading. Who could think of tilling or being contented with a hundred acres of land, when thousands of acres in the broad west, were wanting for occupants or owners. D. was not the man to do it, and operated to the extent of his means. At last the land bubble broke, lithographed cities were discovered to be mere bogs; and prairie farms the basis of exhaustless wealth, worthless unless rendered productive by labor. But D's beautiful farm is gone, and as he is preparing on compulsion to become a pioneer in the west, he feels that it is difficult making auger holes with a gimblet.

Mr. E. is the representatives of quite a class. He has his attention awakened to the subject of religion, and obtained new views of its importance and his obligations. Believing what cannot be disputed, that love to God and good will to man, is the only true source of happiness, and feeling as every benevolent mind must, a desire for the welfare of his race, he fancied himself called upon to declare these truths to the world; and forsaking his lapstone his anvil or his plow, become without delay an expounder of the scriptures, a self-delegated instructor of mankind. He forgot that the age of miracles had ceased; and that ability to teach must now be acquired by the the slow but necessary process of human learning. He begins to have misgivings that he has mistaken his call and probably discover, when too late to rectify the error, that he has spent the half of his life in trying to make augur holes with a gimblet.

Observer.

From the Churchman.

ORDINATION.

"I have made thee a watchman unto the house of Israel."—Ezekiel 3. 17.

High upon Zion's holy walls,
Thy place and portion hence will be;
It is Jehovah's voice that calls,
To gird thee with His panoply.

Sleep not upon thine honored post,
Wear thou an eagle's piercing eye,
Blow loud the trumpet 'mid the host,
To warn them that the host is nigh.

Unfurl the blood-stained banner free
To float above thee far and wide,
And let thy watchword ever be,
In good or ill, "Christ crucified."

Watch, for thou knows't not of the time
Thy Lord will come in mighty power;
Whether at day's unsullied primo,
At early dawn, or midnight hour.

Go forth undaunted; ever bear
A fearless heart when danger springs;
For, O remember, thou dost wear
The armor of the king of kings.

Fight the good fight, thy steady aim
Shall bid the vengeful foe despair;
Go forth in thy Redeemer's name,
And be thy weapons *faith* and *prayer*.

Go forth; fulfil the work begun,
Forsaking earth, and earth's renown;
Then rise from earth, thy duty done,
To wear the victor's deathless crown.

M. N. M.

WEBSTER AND BROUGHAM.

The following paragraph is extracted from a late London publication, which is entitled "Portraits of Public Character."

"The first occasion on which I saw Mr. Webster was in the Court of Exchequer, three or four days after his arrival in town. He sat on the right hand of Mr. Baron Gurney; while Lord Brougham and the Grand Duke of Saxe Weimar—the latter a young man, not seemingly out of his teens, sat on his left. To see the greatest men of their day, the one the master spirit of the Old, the other of the New World, thus sitting so near each other, was a sight of no ordinary interest. Nothing could be more striking than the contrast which the personal appearance of the two illustrious individuals presented. The large broad countenance of the American seemed more ample when the eye took in at the same glance the narrow contracted face of the English peer. Lord Brougham's hair seemed more gray when seen in juxta-position with the almost jet black hair of Daniel Webster. While there was no hair on the forehead of the latter, the small, low forehead of the former was so overlapped with it, as almost to render it doubtful to those who knew no better, whether he had any forehead at all. The English ex-Lord Chancellor's small gray eyes appeared to dwindle into yet more diminished proportions when placed side by side with the large dark eyes of the Leader of the American bar. The tall, slender, bony frame of the Englishman, arrested the eye more readily, when witnessed at the same time as the full, middle-sized, broadbuilt figure of the American. While the dress of Mr. Webster was plainness itself, that of Lord Brougham had so much of positive dandyism about it, that a Parisian swell would have been proud to put his person into it. I have already described the apparel the former wore on the occasion. The noble and learned Lord patronized blue, tastefully made surtout, a white waiscoat, white trousers, white stockings, and thin shoes; on his breast was a handsome gold chain, while from his small clothes watch pocket there was suspended, by a smart looking riband, a cluster of massive gold seals. His appearance, altogether, with the exception of his grey hair, his complexionless face, and large features, was remarkably boyish-like. He reminded me of a youthful student at some country academy, "trimmed up" for the annual ball.—The severity of a Mr. Webster's countenance, the repose of his features, and the motionless position in which he sat, must have struck every one more forcibly from the perpetual smile which played on the face of his Lordship, the incessant and rapid movement of his muscles, and the infinitely diversified attitudes into which he put his body. He laughed, spoke and acted with his hands, feet and face, during the whole time he sat on the bench—his body thus exhibiting a singular sympathy with the known restlessness of his mind."

From the Youth's Cabinet.

WHAT IS POETRY?

Who can answer this question? The child who has just learnt to read, says, "I can." But when asked to give a definition of Poetry, he hesitates and stammers. No wonder; for critics and philosophers have tried, without satisfying themselves. The word Poet comes from the Greek *poiesis*, which signifies creation. This origin is significant of the true Poet's art. He puts life into every thing he describes.

"And as imagination bodies forth
The form of things unknown, the Poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

It is true, his creations must resemble nature. But he may select from the whole real world, all the objects which please his fancy, and present them in their loveliest forms, skillfully heightening their beauties, and concealing their defects. A true poet, in writing a dialoguo between a mother and her little son, puts the following language into the mouth of the child.

"I saw the glorious sun arise,
Behind a mountain gray,
And, as he travelled through the skies,
The darkness fled away;
And all around me was so bright,
I wished it would be always light."

What makes this *Poetry?* The simple elegance of the language, the perfect metre, and the smooth rhyme are not sufficient of themselves. The poetry was in the warm imagination of the writer, which gave color to the mountain, glory to the sun, and brightness to all visible objects. The poet was not content to say of the sun, '*It moved* from the east towards the west.' That would be too dull and prosaic. He gives personality to the sun, and tells us HE *traveled*, as we spake of a man taking a journey, while the darkness, as if smitten with sudden terror, *flies away*, and hides from his face. This glowing language, being arranged in syllables which flow in regular numbers, becomes true poetry. The fact that it is expressed in the simple language of childhood is but another proof of the poet's skill. The perfection of art is, to conceal art. I first read this verse in childhood, a season when we are apt to fancy that all things *are* what they *appear*. It then seemed as if some had listened to a child's question, and written it down just as he said it. That was a *great* mistake. That verse may have cost hours of patient labor.

Here is another specimen of perfect poetry, appearing like the most natural prose.

"How long, sometimes, a day appears,
And weeks, how long are they;
Months move as slow as if years
Would never pass away.

Days, months and years must have an end,—
Eternity has one;
'Twill always have as much to spend
As when it first begun.

Great God, an infant cannot tell
How such a thing can be,
I only pray that I may dewll
That long, *long* time with thee.

The first line seems like the unstudied expression of a weary child. The three verses are truly poetic, notwithstanding their simplicity. The mind becomes enlarged in thinking of eternity, and is ready to join in the address to God, with solemnity and reverence, and without effort or constraint.

Rhyme is not essential to poetry. In a dramatic poem, called the Siege of Valencia," Mrs. Hemans introduces a mother whose sons must die, unless their father betrays the city to its enemies. In the bitterness of grief, she reproaches her husband with want of love to his sons, and says:

——————"There is none,
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart."

After some remarks on man's love, she exclaims:

——————"What, marvel! *you* ne'er made
Your breast the pillow of his infancy;
While to the fullness of your heart's glad heavings
His fair cheek rose and fell; and his bright hair
Waned softly to your breath! *You* ne'er smoothed
His couch, ne'er sung him to his rosy rest,
Caught his least whisper, when his voice from yours
Had learnt soft utterence, pressed your lip to his,
When fever parched it; hushed his wayward cries
With patient, vigilant, never wearied love.
No! These are *woman's* tasks.

Here is no rhyme, and the subject is,—not the revolutions of empires, the motions of suns and stars, or the length of eternity. It is,—the every-day duties and cares of mothers. Yet the language has ever been admired as genuine poetry.

But space fails, and we conclude with the best definition of poetry we can frame: *It is the language of a lively imagination, smoothly flowing in regular numbers—sometimes in rhyme, but not always.*

THE POLAR SEA.

It is certainly a reasonable curiosity that we should desire to penetrate every quartar of our globe. As human art increases, we shall undoubtedly be able to solve many unsettled questions and advance science and human comfort far beyond any point which has yet been reached.

The attention of the world has recently been called to the exertions of Wrangell, to explore the Polar Ocean in the service of Russia. He was employed four years on the Siberian coast, to rectify errors concerning the coast line, and to settle the question respecting a large country supposed to be situated north of New Siberia.—He proceded from St. Petersburg to the mouth of the river Kolyrna, where he spent one winter, and whence he started on the 22d of February, over the ice northward. He had nine sledges, drawn each by twelve dogs—an indispenible animal in these regions—by which be was able to travel on the ice from sixty to one hundred miles a day. The loading of each sledge, consisting chiefly of provision for dogs and men, was about nine hundred pounds. The thrilling incidents connected with these expeditions we cannot repeat. In doubling Cape Schelagskoi, they had to ascend icebergs ninety feet high, with great peril to the dogs. Their chief dangers were out in the sea, where the ice became thin, treacherous, and liable to be broken up by the winds. The second journey was wholly on the sea. It commenced on the 26th of March with twenty-two sledges and two hundred and forty dogs. They proceeded to the north about four hundred miles, and returned in about thirty six days. The third expedition was with five sledges and sixty dogs. They penetrated further than before, to lat. 72, and discovered no land, although they were allured with the prospect of it for several days. They were absent fifty-seven days, and traveled more than nine hundred miles.

The fourth attempt was made from Cape Schelaskoi, whence they traveled easterly thirty-five miles, and reached a small island, which they named Schalarow. They left this island on the 13th of March, proceeded northward, until on the 14th their course was impeded by rugged hummocks of ice, through which, and other obstructions, they worked their way, until they arrived at an immense break in the water, which was more than one hundred and fifty fathoms across. From a lofty ice hill, they saw the wide ocean, and as farther progress was impossible, they returned. Who does not wish that a noble steamboat could then and there have been ready to bear them triumphantly through those polar regions? The discovery of the northwest passage, and of the North pole itself, is rendered we think probable and certain to some future navigator, by the voyages both of Captain Parry and the explorations of Baron Van Wrangell.

The London Quarterly Review, on which we are dependent for these statements, urges the enterprise upon Great Britain. It is, indeed, a post of honor yet in reserve to be contested between the nations, first to lift the flag of possession on the Pole itself. To us, it appears an object worthy of American enterprise, and which we should not willingly suffer to pass into the hands of any other power.

What scenes may there be witnessed it is difficult to say. What inhabitants—and what climate. The Yankees should find out.—*N. Y. Evangelist.*

A Pyramid no Wonder.—Mr. McBriar, a Methodist missionary thus describes a visit to a pyramid:

"There are only two things which incite most travelers to ascend the pyramids: one is, to say that they had been there;—and another, to obtain a view of the country, which is certainly grand. But it was too much for my dizzy head to sustain: for though pretty good at climbing up a steep place, I can never look down from a great height without shuddering; so that my swimming brain was much at ease when we reached the bottom. I thought that I should make a better hand at scrambling through the interior of the pyramid. Disencumbering myself, therefore, of hat and coat, I crawled upon all fours through the aperature; the Arabs leading the way with lighted candles. It was suffocatingly hot; and we were sometimes obliged to crawl upon our bellies, and again to climb the rocks: for which trouble and fatigue, we were privileged with a sight of some bare stone chambers, one of them containing a sarcophagus like a bath. I was almost tempted to ask, "Is this all that is to be seen?" But remembering that it was antique, and was really the inside of a pyramid of Egypt, where every thing must necessarily be marvelous, I prudently held my tongue, and wondered like others; though my amazement was excited in trying to guess what others found here to wonder at. I never visited a natural cavern that was not a hundred times more worthy of being seen; and, if enthusiastic antiquarians will pardon me, the rail-road tunnel under the town of Liverpool, and much more the tunnel under the River Thames, are a thousand times more marvelous.

Oils and Essences.—Aromatic herbs, such as mint, peppermint, pennyroyal, sage, margendy, lavender, and rosemary, derive their effects from a volatile oil, which is obtained from them by distillation. These oils are very powerful medicines in small doses. Thus, for instance, the oil of peppermint in larger doses than two or three drops, would be unsafe. Oil of tanzy, over three drops, is also highly dangerous, and one or two tea-spoonfuls will inevitably destroy life. The same is true of other oils as a general remark.

Essences are nothing but the spirits of these oils, i. e. the oils dissolved in alcohol, and are comparatively safe. Thus the essence of peppermint may be taken in considerable quantities, (comparatively speaking,) without detriment, while the oil of peppermint would be only safe in doses of from one to three drops.

This distinction between oils and essences is worthy of being remembered, as many accidents may be prevented thereby.—Let it then be recollected that *oils* are dangerous, *essences*, comparative safe.

A Physician.

Hallo there! young man!! we mean that one clad in broadcloth and ruffles, who has just emerged from the bar-room, having swallowed his brandy and water, and who now appears with a Spanish cigar in his mouth, and is mounted on his swift trotting horse—hallo there! young man!! you are on the high-road to ruin, and will soon trot into disgrace. Rein back, dismount, lay off your broadcloth, cast away your cigar, abjure the cup, procure some mechanical or agricultural tools and go hard to work like an honest and useful man. In this way you may gain a wanting reputation, and place yourself in easy and respectable circumstances in due time.—*Beacon Omnibus.*

ADVERTISEMENTS.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.
De Ruyter, Dec. 16, 1840.

NOVA SCOTIA GRIND-STONES.
THE "REAL GENUINE" article this day received at the STONE STORE.

New Tailoring Establishment.
J. M. LETTS,
WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the
TAILORING BUSINESS,
in all its branches and respectfully solicits a share of Public Patronage.
He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in
FIT, FINISH, or FASHION.
N. B. Particular attention paid to CUTTING and preparing Garments ☞ Prices to correspond with the times.
De Ruyter, August 4, 1840 22tf

Cabinet Ware-House.
D. R. BURDICK,
WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Bookcases, Bedsteads, [illegible] Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.
All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840 21tf

Head Quarters Going for Boots.
THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where farmers can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. [illegible]

S. G. WALKER
IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in this town, and will be sold right at the
FARMERS EXCHANGE
De Ruyter, Oct. 26.

FRESH TEAS.
S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the
FARMER'S EXCHANGE
De Ruyter, Oct. 26

Boot and Shoe Store.
ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840

DE RUYTER INSTITUTE.
SOLOMON CARPENTER, A. B., Principal.
GILES M. LANGWORTHY, Teacher of Math
A. L. SAUNDERS, M. D., Lecturer on Chemistry
S. NILES SWEET, Esq. Professor of Elocution
Ladies Department.
Mrs. L. M. CARPENTER, Preceptress
Miss CAROLINE E. WILLCOX, Teacher
Miss L. A. ROLLO, Teacher of Music.

This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are both spacious and commodious. Study rooms of which there are a large number, are furnished with chairs, tables, bedsteads, and stoves; and rented to gentlemen at one shilling per week; or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing or lodging. One shilling extra, is charged to those who require both.

The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.

About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.

It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.

And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches, - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - - - - -	2,50
In Painting, - - - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.
Sept. 29, 1840. 30tf.

JOB PRINTING.
BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church
De Ruyter, March 10, 1840 1tf

SADDLE, HARNESS & TRUNK-MAKING.
THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN
N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Elmore, Annas & Ayer,
ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine
De Ruyter July 7

BOOKS! BOOKS!! BOOKS!!!
E. P. BLY,
WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has [illegible] Book Store. The following [illegible] a few, viz:—Davies Geometry, do Surveying, do [illegible] Arithmetic, [illegible] First Lessons in Arithmetic. Also all kinds of [illegible] Olney's Geography & Atlas, Burritt's Geography [illegible]
Common Schools can be supplied with District Library.

BOOK BINDING
Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3 Albany St., De Ruyter.
De Ruyter, November 1st, 1840 [illegible]

NEW GOODS.
FIRST IN TOWN.
ELMORE, ANNAS, & AYER are now receiving their Fall Stock of GOODS, consisting of the greatest variety ever offered in this town. Their Stock has been purchased principally for Cash, in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to show their Goods, and Customers are never [illegible] urged to purchase. [illegible]
Sept. [illegible]

Agents for the Register.

NEW-YORK.

Scott—[illegible] Potter, Henry C. Hubbard, [illegible]
Persia—[illegible] Rogers
P[illegible]—[illegible] Adin Burdick, [illegible]—*Leonardsville*, [illegible]
[illegible]—[illegible] Williams, Rev. Joseph Potter
[illegible]
[illegible] William Greene, [illegible]
[illegible] P. M.
[illegible]—Rev. [illegible] Estee.
[illegible]
[illegible]
[illegible] Maxson Greene, [illegible]
[illegible] P. M.
[illegible]
[illegible] Nathan Truman.
[illegible]—[illegible] P. M.
[illegible]

PENNSYLVANIA.

[illegible]—[illegible] Lewis Dunham
[illegible]—Jonathan Bond
Coudersport—Post Master.

VIRGINIA.

Lost Creek—Levi H. Bond, Thomas B. Bond.
New Salem—[illegible] F. Randolph
[illegible]—Joseph [illegible]

OHIO.

Northampton—Rev. Simeon Babcock.
Port Jefferson—Rev. Lewis A. Davis.

NEW-JERSEY.

Plainfield—[illegible]
New Market—Rev. W. B. Gillett
[illegible]—[illegible] George Tomlinson
Salem—Rev. David [illegible]

CONNECTICUT.

Waterford—Rev. Lester T. Rogers

WISCONSIN.

Milton, Rock Co.—Joseph Goodrich

RHODE-ISLAND.

Hopkinton—Joseph [illegible]
Westerly—Jonathan Maxson

INDIANA.

Battle Ground, Tippecanoe Co.—Nathan Babcock

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, JANUARY 22, 1841. NUMBER 47.

RELIGIOUS.

From the Watchman of the South.

RELIGIOUS EXPERIENCE.

NO. XXXVI.

RECOVERY FROM BACKSLIDING.

The backsliding believer can only be distinguished from the final apostate by the fact of his recovery; at least, when Christians have slidden far back, no satisfactory evidence of the genuineness of their piety can be exhibited; nor can they have any which ought to satisfy their own minds.—In the course of pastoral visitation I once called upon a habitual drunkard, who had been a flaming professor. I asked him what he thought of his former exercises of religion. He said that he was confident that they were genuine; and expressed a strong confidence that the Lord would recover him from his backsliding state. Now here was the very spirit of Antinomianism. Whether he was ever recovered from his besetting sin, I cannot tell; but I rather think that he continued his intemperate habits until the very last. I have often remarked, how tenaciously the most profane and obstinate sinners will cleave to the hope of having been once converted, if they have ever been the subjects of religious impressions. One of the profanest men I ever heard speak, and one of the most outrageous drunkard, when on his death-bed to which he was brought by intemperance, when asked respecting his prospects beyond the grave, said, that when a very young man he had been among the Methodists, and thought that he was converted; and though he had lived in the most daring and open wickedness for more than twenty years since that time, yet he seemed to depend on those early exercises. Miserable delusion! But a drowning man will catch at a straw. An old sea-captain, whom I visited on his death-bed, seemed to be trusting to a similar delusion. He related to me certain religious exercises which he had when he first went to sea, but of which he had no return ever since, though half a century had elapsed. I have met with few persons who had neglected to cherish and improve early impressions, who were ever afterwards happily converted. They are generally given up to blindness of mind and hardness of heart. But some of these are sometimes brought in times of revival; or, at a late period, driven to the Gospel refuge, by severe affliction. The conviction of a Christian backslider is often more severe and overwhelming than when first awakened. When his eyes are opened to see the ingratitude and wicked rebellion of his conduct, he is ready to despair, and to give up all hope of being pardoned. He sinks into deep waters where the billows of divine displeasure roll over him; or he is like a prisoner, in a horrible pit, upon miry clay. All around him is dark and desolate, and he feels himself to be in a deplorably helpless condition. His own strivings seem to sink him deeper in the mire; but as his last and only resource he cries out of the *depths* unto God. As his case is urgent, he cries with unceasing importunity, and the Lord hears his voice of supplication, and brings him up out of the horrible pit, and places his feet upon a rock and establishes his goings, and puts a new song into his mouth, even of praise to the Redeemer. The freeness of pardon to the returning backslider is a thing which is hard to be believed, until it is experienced. No sooner is the proud heart humbled, and the hard heart broken into contrition, than Jehovah is near with his healing balm. To heal the broken in heart, and to revive the spirit of the contrite ones, is the delight of Immanuel. And he receives the returning penitent without reproaches. He pardons him freely, and sheds abroad his love in his heart, and fills him with the joy of the Holy Ghost. It is, in fact, a new conversion; there is but one regeneration. We never heard of a sinner being born a *third time*, but we remember that Christ said unto Peter, "when thou art converted strengthen thy brethren." Indeed, the exercises of the soul on these occasions may be so much more clear and comfortable than on its first conversion, that the person is disposed to think that this is the real commencement of spiritual life, and to set down all his former experience as spurious; or, at least, essentially defective. Christians, when recovered from backsliding, are commonly more watchful, and walk more circumspect than they ever did before. They cannot but be more humble. The remembrance of their base departure from God fills them with self-loathing. Whenever spiritual pride would lift up its head, one thought of a disgraceful fall will often lay the soul in the dust. And whether the blackslider's sins have been open or secret, the recollection of his traitorous behavior fills him with shame and self-abhorrence. When such persons have so conducted themselves as to bring upon them the censures of the church, so as to be separated from the communion of his people, at first it is probable, resentment would be felt towards the officers of the church who performed this painful duty; but after reflection, these resentments are turned against themselves, and they pass much heavier censures than the church ever did. Judicious, seasonable discipline is a powerful means of grace, and often would be the effectual means of recovering a backslider, if exercised as it should be. Indeed, this may be said to be one main design of its appointment. If, whenever there is an appearance of declension in a church member, the pastor, or some other officer of the church, would go to the person, and in the spirit and by the authority of Christ, would address a serious admonition to him, and then a second, and a third, and if these were unheded, then to bring him before the church, backsliding, in most cases, would be arrested before it proceeded far. But every member of the church has a duty to perform towards erring brethren. When they see them going astray, they should not act towards them as if they hated them, but should in any wise rebuke them. Christian reproof from one Christian to another, seems to be almost banished from our churches. There is a quick eye to discern a brother's faults, and a ready tongue to speak of them to others, but where do we now find the faithful reprover of sin, who goes to the man himself, without saying a word to any one, and between themselves, faithfully warns, exhorts, and entreats a straying brother to return. The serious discipline of formal accusations, and witnesses, &c., by such a course would be, in a great measure, rendered unnecessary; but the practice is, to let the evil grow until it has become inveterate, and breaks out into over acts, and then there is a necessity to pay attention to the matter, and to put in force the discipline of the church. But even this often proves salutary, and is a powerful means of reclaiming the offender; or if he persists in his evil courses, it serves to separate an unworthy member from the communion of saints. But when church officers and private Christians utterly fail in their duty towards backsliding brethren, God himself often makes use of a means of his own, which does not require the intervention of men. He smites the offender with his rod, and causes him to smart in some tender part. He sends such afflictions as bring his sins forcibly before his conscience. He deprives of the objects for the sake of which he forsook the Lord. It may be the wife of his youth, or a beloved child, on which his affections were too fondly fixed, so as to become idolatrous. Or if it was the love of the world which was the seductive cause of his backsliding, "riches are caused to make to themselves wings and flee away like the eagle to heaven." Or, was the love of ease and indulgence of the sensual appetites the cause of his delinquency, the stroke falls on his own body. He is brought low by sickness, and is tried upon his bed with excruciating pains, until he cries out in his distress, and humbly confesses his sins. Or, if he was carried away by the undue love of the honor that cometh from men, it is not unlikely that his reputation, which he cherished with a fondness which caused him to neglect the honor of his God, will be permitted to be tarnished by the tongue of slander, and things may be so situated, that although innocent, he may not have it in his power to make the truth appear. Children, too much indulged, become, by their misconduct, fruitful causes of affliction to parents, and thus they are made to suffer in the very point where they had sinned. Look at the case of Eli and David. All afflictions, however, are not for chastisement, but sometimes for trial; and those whom God loves best are most afflicted in this world. They are kept in the furnace, and that heated seven times, until their dross is consumed, and their piety shines forth as pure gold, which has been tried in the fire. But we are now concerned only with those afflictions which are more effective to bring back the backslider: the virtue of which the Psalmist acknowledges when he says, "It is good for me to be afflicted, for before I was afflicted I went astray." It may truly be said that many who had backslidden never would have returned had it not been for the rod; other means seemed to have lost their power, but this comes home to the feelings of every one. Whether a believer is ever permitted to go out of the world in a backslidden state, is a question of no practical importance; but it seems probable that Christians see all conditions in which any of this character are ever found. No one has any right to presume, that if he backslides, derth may not overtake him in that unprepared condition. Backsliding then is a fearful evil; may we all be enabled to avoid it; or if fallen into, to be recovered speedily from so dangerous a state?

A. A.

From the Cincinnati Observer.

BEECHER'S LECTURES.

NO. II.

Is there any evidence that the moral law has been, or will be perfectly obeyed in this life by the fallen race of man.

The question is not whether this law is in force as the stand of perfectness.

Not whether man is a free agent and justly punishable for every transgression.

Not whether the perfect conformity of all belivers to the law, would be safe and of good tendency in society.

Not whether some saints are not, in their best frames, perfect a week or a month at a time, more or less, and often just before death.

For, though we neither admit nor believe it, this is not the intent of the claim affirmed on the one side, and denied on the other. The claim is, that of perfect and continued conformity to the moral law through subsequent life.

The question is not whether a great and universal increase of holiness in believers will precede and attend the millenium. It is as certain as the coming of that day.—But will it be sinless—perfect holiness according to the moral law.

Not whether God prefers that the saints should sin some all their days, and has said that they shall sin, and taken measures to prevent their becoming perfect. He has said no such thing. On the contrary, the undivided influence of his character, law, gospel, and Holy Spirit, are constantly on the side of obedience, and never on the side of sin—the most powerful moral influence, probably, in the universe, and prevented in results of perfect obedience only by the voluntary pertinacious repellance it meets in the hearts of the people, and the question is whether it is the plan and purpose of God to remove wholly this repellance in this life.

Not whether he would be pleased to have them obey him perfectly under the auspicious influence of his gospel—but whether they refusing to yield such obedience, God sees it to be wise and best to secure it by his free and sovereign grace—and this is a question, not of theory, but of fact. Does God sanctify all his saints in this life? Does he sanctify them all immediately, and continue through life their perfect sanctification—and if not, why? This question, it belongs as much to one side as the other to answer. The subject will be discussed in another place.

The question is not whether Christ is able to remove the moral inability of his saints, and make them perfect. He has promised to make them perfect at sometime, and has perfected all who have entered heaven.

The question is, has he promised the exercise of his power to secure his people sinlessly perfect in this life.

The question is not whether believers make themselves perfect in the exercise of their own unaided free agency, and by the use of the proper means attain the faith and prayer to which the promise of perfection is made. It is understood to be admitted that they do not. But that for the faith of perfection, as for justifying faith, they are dependant upon God.

The question is not whether the faith which insures perfection, is the same precisely with justifying faith, so that Christians are made perfect, by their regeneration and justification, and from the first moment of Christian character lead a sinless life.

It is not understood that this is claimed by any; and it is understood that the faith which secures perfect sanctification is not exactly identical with justifying faith.

Nor is it the question, whether God as a sovereign gives the faith to which perfection is promised to all saints unconditionally in the present life.

It is admitted, as I understand, that under the old dispensation, none were made perfect—and that under the new, the instances of perfection have been hitherto few and far between—so that the discussion respects, for the most part, what is to be rather than what has been.

The question is not whether God in his sovereignty bestows on some few saints the faith which ensures perfection, and leaves the rest to their own free agency and a life of sinful imperfection. This will not, I believe, be claimed by any.

The question seems to be, what is that faith as distinguished from justifying faith, to which the promise of perfection is made—and is there any faith intelligibly revealed and defined in the Bible, distinguished from justifying faith, to which a subsequent sinless life is promised, and are there any promises of actual perfection, conditional, or unconditional, made in the Bible—fulfilled in the past or to be fulfilled in the future?

To decide the question, whether any are perfect in this life, an exposition of the law is indispensable. The materials for it are contained in the language of the law, as epitomized in two commands by our Savior. In its practical illustration in the ten commands—in its perfect exemplification by our Savior, and in the experimental indications of Christian character. The first of the two commands is, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This means, doubtless, that our love to God shall be commensurate with our capacity, and the governing principle of our whole accountable action, securing the entire consecration to his service, of all our powers of soul and body, our intellect, our will, our affections, and all our bodily powers.

The attributes of this perfect love, are,

That it has God for its immediate and primary object.

It does not mean good actions, and loving God by doing good to men, without any consciousness of direct supreme delightful affection for God.

Good actions are not love, and men are not God, and to love and do good to men, though it would be the effect of love to God, and not the love itself. It might as well be insisted, that the love required for our neighbor means only worshiping God, as that to love God means only loving and doing good to man.

It includes benevolenee towards God, to the exclusion of all selfishness of heart.—Originating not on his dependence on us, but in his boundless being and capacity of enjoyment, and of communicating enjoyment. There is more being and enjoyment in God than in the whole intelligent universe besides.

It includes also perfect complacency in his character, law, gospel, and providence, and a delightful approbation of his excellence and ways.

It includes the preference of God and his service as our chief good, undivided and unwavering, excluding all rivalship or competition of creatures, or inordinate affection for them.

It includes affectionate confidence in God, to the exclusion of all doubt, distrust, fear, wavering or unbelief, however dark and incomprehensible his ways may be.—Perfect resignation to his will under the operation of disappointment and suffering, however severe—realizing his hand in it, confident of his rectitude and wisdom, and, willing, if need be, to suffer for his glory. Resignation instanter, without hesitation, murmuring, or fainting—rejoicing in tribulation.

Perfect gratitude to God for all his benefits of creation, providence and redemption; gratitude unwavering amid their constancy and multitude, and unextinguished by temporary deprivations, and rendering unhesitating and unstinted praise and service up to the fullness of all our powers, according to benefits received—a living, full hearted, unforgetting gratitude to God for all his benefits.

A habitual, joyful realization of the divine presence—the welcome evidences of his being, and character, and presence always shining uneclipsed without, and always apprehended within.

A full-hearted and constant desire and purpose at all times, to serve and please God, by doing actively and immediately his known will, with un-sinning fidelity in the application of our powers and means to understand his will.

That our benevolence, and complacency, and preference for God, and confidence in him, and resignation to his will, and gratitude for his benefits, and desire to please him, be free from relative deficiency, and up to our entire capacity of knowledge, and love, and obedience, so that sanctification by taking away sin is impossible, and increase of holiness possible only by the enlargement of our capacity and knowledge, to this is to be added, the perpetuity of the whole through all time, without short coming or over-transgression.

For to love God perfectly in the above manner, one-third or one-half of our time would no more constitute perfection in this life, according to the moral law, than perfect honesty, one-third or one-half the time would constitute a perfect honest man. It would be such perfection in honesty under civil government as would send a man to the state's prison on conviction of his offence, and will not—compared with the law of God, bear the ordeal of the judgment.

YOUR OWN EPITAPH.

Reader, you may not have employed any person to write one for you. You would shrink from this. But you have been doing it already yourself. Were you to close life to-night, your epitaph would be completely finished and ready for perusal, and all the work of your own hands. You are startled perhaps. You are not aware of having ever been engaged in any such employment.

True, you have not used the pen upon paper, nor the chisel upon marble; but you have been doing this thing far more perfectly in another manner. *You have been writing your character by your course of life, upon the memory of each survivor who has been acquainted with you.* You have written it fairly. There has been no flattery. Just what your life has been, you have penned concerning yourself. You have told your own story.

The tablet on which you have been engraving your epitaph, think of that. It is a living mind. The cold marble receives neither good nor evil from the characters inscribed upon it. Not so the tablet of the heart. Your life has made impressions on an indestructible substance, on an immortal mind. What you have written you have written. You cannot blot it out. With a pen of iron you have done this work. Your character as you have been inscribing it in the minds around you, may have given power to principles of action, currency to moral sentiment, impulses to courses of conduct, that have made this writing in this way, of your Epitaph, the most serious and momentous business you have ever transacted. Thus the dead live. And how many to a dreadful purpose! Had monumental marble only received the story of life, it had been well. But living, sensitive, immortal minds received it. Moral character was tinged, controlled perhaps, by the sentiments thus impressed, and eternity will display the dreadful harvest.

You are writing your own Epitaph!—What a motive you have to write it well! Some of the lines are traced every day. Some developments of your character cause much to be written in a single hour. You are writing for eternity. The inscription will be read there. You will read it there. Therefore write it well.

A member of the church removes from his former home to a distant part of the country. He is gone, says one friend to another, as the sound of the rolling wheels grows more and more faint. He will be missed. The family circle will feel the vacancy. In the scenes of social life in which he moved, there will be a notice of his absence. Many an acquaintance and friend will feel the loss.

But will the church feel it. His name was on record. Many remember the day, and its affecting solemnities, when it was placed there. He had sat often at the sacramental table. He was called brother, and was publicly known as a professed Christian. But all this would not prove the church to be a loser by his departure. All this does not prove that he was such a branch that the vine would bleed when it was broken off. All this does not prove that a particle of moral strength had been lost when he departed to a distant land.

What was he in moral character? This is the question.

So it is when a disciple dies. We perform the last sad offices over him. We lay kindred dust upon him, and retiring, leave all that remains in the cold silence of the place of sepulchre. There is a loss. There are broken social ties. But has the *church* been a loser? Here again we fall back upon character.

Death may rob a family, and a community, when it does not rob a church. A valuable and useful citizen may be the one removed, and he a professed disciple, but the church may have as much strength and beauty as ever. The departed disciple may have brought no glory to Zion, and hence he loses none when she is removed. Her records may lose a name, and this may be all her loss.

There is something sad in the thought, that a disciple may remove to a distant land, or be called to the eternal world, and the church he left sustain no loss. Having added nothing, he subtracts nothing. The spiritual and devoted in that church do not find their number lessened by his departure. He did not belong to that number. But if no loss to the church on earth, is he any gain to the church in heaven? If Zion below does not mourn over him, will Zion above welcome him?—*Recorder.*

From the New England Christian Advocate.

UNIVERSALISM.

In our first number we commenced reviewing a Universalist Tract, consisting of forty-four questions, and entitled, W[illegible] Answer? We then promised to proceed in future numbers, until the last question should be answered. We will now attend to the second question, which reads as follows:—

"2. If God hates His enemies, why should we love our enemies? Are we required to be better than our God? If God love those only who love him, what better is he than the sinner? Luke, vi. 32, 33."

Here are three questions, which deserve particular attention, and separate answers.

"If God hates his enemies, why should we love our enemies?"

1. We should love our enemies because God has commanded us so to do, and not because God loves his enemies, admitting that he does love them. The conduct of God is not a certain rule, in all things, for our conduct. God gave his son to die for his enemies, but it does not follow that we are, therefore required to give our sons to die for our enemies. Again, God often punishes and destroys his enemies, as in the case of the Antediluvians and the Sodomites, but it does not follow from thence that we are at liberty to destroy our enemies. If it be sound logic to reason that because we are required to love our enemies, *therefore*, God loves his enemies, it must be equally sound to argue that because we are forbidden to kill our enemies, *therefore*, God cannot destroy his enemies, which matter of fact proves to be false.

The principle of reasoning from our duty, concerning what God will do, or from what God does concerning our duty, is false, for the following reasons.

1. Obligations always correspond to the relations in which intelligent beings are placed, and hence, as the relation which exists between us and our enemies, is not the same as that which exists between God and his enemies, it is fallacious to reason from one to the other.

2. It is admitted that God loves his enemies, in one sense, but it does not follow from thence that he loves them with the same love as that which he loves his friend, or those that love him; or that he does not hate them, in another sense, at the same time. Love is used in different senses.—"It has been distinguished into, 1. *Love of esteem*, which arises from the mere contemplation of some excellence in an object. 2. *Love of benevolence*, which is an inclination to seek the happiness or welfare of any thing. 3. *Love of complaisance*, which arises from the consideration of any object agreeable to us.—*Buck's Dictionary.*

Now it is admitted that God loves his enemies, with the love of *benevolence*, but it is denied that he loves them with the love of *complaisance*, for he "is angry with the wicked every day."—Ps. vii. 11. Again it is said, that the "Lord hates a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren."—Prov. vi. 17, 18, 19.

But it is asked, "Are we required to be better than our God? We answer most certainly not, nor would it follow that we are required to be better than God, were it admitted that we are required to love our enemies, and that God does not love his enemies. We have shown above, that the relations are not the same between man and man, and between God and man, and therefore that it is fallacious to reason from the obligations connected with one of these relations concerning the other. If the fact that we are required to love our enemies, and that God does not love his enemies, would prove that we are required to be better than God; than the fact that we are forbidden to destroy our enemies, while God does sometimes destroy his, or the fact that God "hates a false witness," must prove the same point, and the conclusion will be that we are required to be better than God. Can any one believe a theory which involves such absurdities? or will any one be led by reasoning, which, if carried out, will push them upon such consequences?

But it is asked still further, "If God loves those only who love him, what better is he than the sinner?" This question is founded upon the fallacy, already pointed out above, that God sustains the same relation to man that man does to his fellow. A sinner is one who has violated God's law, "for sin is the transgression of the law," one precept of which is, "love your enemies," but this is a law for the government of man and not for the government of God, and hence, to reason that if God does not love his enemies, he is no better than sinners, is worse than trifling. But there is another fallacy in the position. If it were admitted that God loves only those who love him, it might still be shown wherein God is better than sinners, who do the same. The text referred to, which says that "*sinners love those that love them*," means no more than that *sinners love those* who are like themselves, for they do not love christians. Christ says, "Because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you."—John xv. 19. Now if God did love only those who love him, still he would love all good men, but sinners, who love those who love them, that is, *those who are like them*, do not love good men, but bad men, and in this God is better than the sinner. It is worthy of remark that the text referred to, at the end of the question, was given as a rule of comparison between man and man, and not between God and man. "If ye love them which love you, what thank have ye? for sinners also love those that love them." This is plainly a test of the [illegible] goodness of professed disciples and sinners, [illegible] connection with which it is referred to, supposes it a test of the comparative merits of God and men, which is no more absurd than it is profane.

From [illegible].

FORGIVENESS AND REVENGE.

What more [illegible] than *forgiveness* and revenge. The former is noble—is Christlike,—the latter is mean—is demon-like—He who freely forgives injuries and prays for the offender holds communion with spirits above. The revengeful person is allied to fallen spirits, whose motto is, "Spite with spite is best repaid."

How forgiving was our Saviour! See him nailed to a cross, hear the taunts of the vile, the sneers of the rulers, the railing of the rabble, the mocking of the priests, and to hear to Him, who is the object of all this insult, praying, "Father, forgive them."—See also, the martyr Stephen, while men are also gnashing on him with their teeth, and stoning him to death, he kneels down and prays, "Lord, lay not this sin to their charge." William Tyndale, the first translator of the New Testament into the English language, was banished and burnt in consequence of his efforts to give the Scriptures to the common people. At the stake he prayed for the king who had driven him out and caused him to be put to death. "Lord, open the eyes of the king of England." How like his divine Master was Stephen! Happy Tyndale! The fires which liberated the soul wafted it towards the residence of its Redeemer.

Would we do our enemies good, the surest way is to forgive them and pray for them. There is power in meekness; forgiveness is persuasive. Prayer for an enemy will do more to disarm him, than all the arguments which can be used. He who requites an injury with nothing but goodness, may soon find, as did Joseph, his enemies bowing at his feet. If the Lord be for us, who can be against us? O how unwise to seek revenge! What good can result from sinful passion? Why indulge in rage when insulted? Who is made better by it? Is the injured person benefitted by retaliation? Is the abuser reformed by it? Does the community acquire a *better name*? Does the cause of virtue ask the patronage of sinful passions? Is Christ in need of madmen? Can the work of Heaven be promoted by those, whose bosoms burn with the fires of hell? Can *aught* of good result from spiteful feeling? "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Methinks the whole empire of hell reverberates with shouts of fiendish exultation, when one of Christ's disciples on earth, is in pursuit of revenge!

Y-n-r.

GOODNESS OF GOD.—If the goodness of God is so admirably seen in the works of nature and the favors of Providence, with what a noble superiority does it even triumph in the mystery of redemption! Redemption is the brightest mirror in which to contemplate this most lovely attribute of the Deity. Other gifts are only as mites from the divine treasury; but redemption opens all the stores of his glorious grace. Herein God commendeth his love; not only manifests, but renders it perfectly marvellous; manifests it in so stupendous a manner, that it is beyond parallel, beyond thought, and above all, blessing and praise.—*Hervey.*

MEEKNESS OF CHRIST.—Do you at any time find your heart fretting, disquieted and impatient, under every petty cross and trial? See how quietly Christ, your sacrifice, went to the altar! how meekly and patiently he stood under all the wrath of God and man together. That will convince, silence, and shame you.—*Flavel.*

There is that maketh himself poor, yet hath great riches.—*Solomon.*

THE REGISTER.

De Ruyter, January 22, 1841.

VILLAGE LECTURES.

The Lecture for this evening, (22,) will be delivered by SOLOMON CARPENTER, A. M. Subject, *Natural Theology.*

FAMILY RELIGION.

"But as for me and my house, we will serve the Lord."—Joshua xxiv. 15.

The dependencies of man upon God—the relations which he sustains to the divine being, together with the happy effects thereof, make the resolutions of Joshua peculiarly appropriate. Men, in all circumstances, are so entirely dependant on God, that the utmost service they can render is his due. The most pious will always be debtors. After they have done all that they can, they are unprofitable servants. Did God exact an equivalent for his mercies rendered to men, the services of all would not repay the blessings of one. How great, then, the sin of those who do not, like Joshua, resolve that they with all their house shall serve God. The fury of God is threatened to all the families that call not upon his name.

More are they who neglect the practice of Joshua, than they who deny the duty.—Every believer in divine revelation, must be as thoroughly convinced of the duty of family devotions, as he can be of any of the claims of God. Every head of a family can not be insensible of the fact that God should be acknowledged before his household; else, how can he train up those committed to his care in the nurture and admonition of the Lord? or, how can he feel a conscience void of offense, while he renders to his neighbor that which is an equivalent for any service rendered, but neglects to express his gratitude to God for blessings every moment repeated? If reciprocity is due from man to man, How much more from man to his Creator? Shall he who deals uprightly with his fellow, claim the Christian name when he deals wickedly with his God? And surely, does he not act wickedly in the sight of God who does not acknowledge God in his various relations, especially in his own house?

But it is in vain to tell our readers that family religion is required of all professing godliness. The enlightened conscience of the believer, speaks it in stronger terms.—It may not, however, be amiss to suggest a few hints relative to the manner of its performance.

1. It should not be an occasional business. If the minister of the Gospel, or any pious Christian visits you, you need not ask him to attend to religious duties in the family when they are not performed in his absence. By so doing, you evince that you are afraid to let him know your negligence, but are willing to indulge it continually before God. Your family knows that it is the presence of the man of God that causes prayers and thanksgiving to ascend to God before them, and may inquire, Why that occasion should call it forth more than others? It is not the business of the Sabbath only. If it is proper to acknowledge God then, it is proper every day in the week. Sabbath exercises only, will be insufficient to secure the continual pleasures of Heaven. Seasons of revival are no more appropriate than others for family religion. 'Tis true, the heart is then enkindled with holy love to God more than usual, but if religious exercises are appropriate for such seasons, they are always so. If the conscience can not be quieted then, it can not at other times, without being seared as with a hot iron.

2. It should be attended to cheerfully, and not as a task. Religious duties performed reluctantly lose all of their happy tendencies. A slavish fear, and an unwilling sacrifice are abominable in the sight of God. Forced service is never acceptable to God—he loves a cheerful giver. Unless the heart with all its affections can enter into the exercise, it is of comparatively little avail to come around the family altar. God is not pleased with that spirit that seeks an excuse, or labors to make a little do.

2. It should be *emphatically* a family exercise. Around the altar, all the members of the family should come, and participate as much as possible in the devotions. "As for me and *my house, we* will serve the Lord." Joshua was not left to serve alone. Christian parents or guardians should not serve alone. Most happy is that family, where parents, and children, and all the members of the household can unite together in paying their devotions to God. Nothing, scarcely, can exert so happy an influence as such a scene as this. All partake of the same spirit, and have the same emotions enkindled in their hearts. The morning devotions exert their happy influence till evening, and the evening till morning. And the time for family worship is hailed with as much joy as any passing scene by all. When children are taught to read the Bible with the parents, at the seasons of family devotions, and then bow themselves before God, they receive divine impressions that for the time exert a most happifying influence, and which, in their ultimate effects, lead them to the Lamb of God that taketh away the sin of the world. Christian parents, learn your children to love the family altar by accustoming them to attend to it, and by interesting their hearts in the exercise, and thus train them up in the way in which they should go; and you may rest assured that they will begin early to relish the religion of the blessed Savior, and be found walking in the footsteps of the Lamb of God.

4. It should be a devotional exercise. O! how often is the Holy Spirit grieved by the deadness of those who professedly engage in this duty. A cold, unfeeling prayer from a cold heart is presented by one, perhaps, while of the rest of the family, some are sitting, some are standing, others absent, and all glad when the last word is said. Shall *such* be termed a religious exercise? No present benefit can be expected from such a scene, and we question whether God can look upon it with approbation. If you would acknowledge God in your family, and have all its members brought under the influence of religion, make your altar a place where all can come and be interested, and feel as if God was looking upon them waiting to be gracious. Let all bow themselves together there, and then evince your great interest in their welfare by presenting them with all their circumstances to God.

"NEW-ENGLAND CHRISTIAN ADVOCATE" is the title of a new paper, published at Lowell, Mass., devoted to the interests of the Christian Religion, and edited by Rev. Luther Lee. The sinfulness of Slavery will occupy an important place in its columns. The Missionary cause, Sabbath Schools, Temperance and Moral Reform will receive due attention. The specimen No. before us, together with the reputation of its editor, augur well for its character and usefulness. We cordially welcome Br. Lee to the corps editorial, and his paper to our list of exchanges. We trust the good people of the Bay State will appreciate the advantages of such a paper, and by their prompt support ensure its long continuance.

TO CORRESPONDENTS.—'Philanthropos' is informed that his article is *right*, and should be inserted if we had not, some time since, resolved not to publish any more on that subject than to fulfil the engagement first made.

"S. G."—Your article came too late for this week. It shall appear in our next.

CORRESPONDENCE.

For the Register.

HOW A PEOPLE SHOULD LOVE THEIR MINISTER.

Extract from the address of the Cortland Presbytery to the Presbyterian Society in De Ruyter, Jan. 22, 1840, at the installation of Rev. J. R. JOHNSON as their Pastor, furnished at the request of the Editor of this paper by the author, D. PLATT, Pastor of the Congregational church in Homer.

1. Love your minister—not with the fondness of personal attachment and earthly affection, but with the sober, chastened, christian attachment enjoined in the Bible. As a man—he may have his excellencies and his defects—he may please your fancy and gratify your taste, or he may not. He may awaken your sensibilities and call forth your admiration—or he may appear to you in many respects less engaging, personally, than you may desire. It is unreasonable to expect that any one man should please the taste of every one. It is not as a matter of taste or personal liking that we ask you to love your minister.—The sickly sensibility and personal fondness too often exhibited in the attachment of a people towards their minister, is no part of your duty as enjoined in the Gospel.—The less of it you cherish, the better it will be for you and him.

The love which we urge you to cultivate, is the *love of a Christian towards a Christian minister. Esteem him very highly in love,* (not for his sake as a man—not because he has a pleasant voice and can play well on a musical instrument—not because he is a scholar and a gentleman,) but *for his work's sake.* He comes to you as the embassador of Christ, to proclaim to you the Gospel, and instruct you in the ways of holiness. This is the reason you should love him. He is the messenger of God to you for good—to dispense the rich gifts of heaven to your souls—to impart to you the instructions and counsels of infinite love—to heal your spiritual maladies, and prepare you for the joys of heaven. Do you love the physician whose skill, and attention, and kindness are the means of saving your bodies from death? How much more should you love the physician of your soul, who comes to you with the healing balm of heaven to cure the diseases of your soul, and save you from the second death.

Love your minister, then, with a pure, chastened, christian affection, not as a man, but as the minister of Jesus Christ. Whatever may be his personal defects and failings, so long as he faithfully discharges towards you the duties of his office, *esteem him highly in love for his work's sake.*

Be careful not to think too much of his personal defects, and never speak of them except when duty to him, or to the cause demands. Think of the Gospel which he preaches to you—the precious truths he unfolds to your view—the messages of eternal life to your never dying spirit; and if you find that the treasure *is* contained in a *vessel of clay*, do not despise or throw it away on that account, but in rejecting the *vessel*, you lose also the *treasure* which God has deposited therein. If he proves himself a faithful minister—be thankful for the gift of heaven—encourage him in his work—honor his holy calling—and cherish towards him, always, a chastened and steadfast christian affection.

For the Register.

MONTHLY SERMONS,

BY

A VILLAGE PASTOR:

(JANUARY, 1841.)

NO. I.—THE RAGING MOCKER.

Prov. xx. 1. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Solomon, in alluding to certain kinds of beverage, fixes our attention upon their *intoxicating* qualities; and wherever *this* be found, in wine, or in any other strong drink, he denounces it—

A Raging Mocker.

If we would fully understand the character of this raging mocker, we must notice his *insiduousness*, and *destructiveness.*

I. HIS INSIDUOUSNESS.

He promises to drown trouble. He thus accosts the man who is weighed down by the loss of property, or loss of friends, or other calamities: "Come, form an intimate alliance with me, and your troubles will vanish—in me you shall find needful refuge, and complete solace." The unwise one, being deceived by the much fair speech, and by the flattering lips of the mocker, straightway goeth after him, as an ox goeth to the slaughter, or as a fool to the correction of the stocks: Till a dart strike through his liver; as a bird hasteth to the snare, and knowing that it is for his life.—The mockery does not cease here. A great amount of happiness is promised to every class of persons who will consent to indulge in the inebriating cup. Not only are sorrow's clouds to be driven away wherever they lower, but the bright sunshine of happiness is to gild the whole meandering path of life.

The insiduousness of the mocker leads on the deluded, pledging, "happiness—happiness! just before you; at the next step you will find it." Repeated disappointment serves as occasion, not for the dispelling of the delusion, but to develope other and stronger insiduous arts of the mocker.

He even counterfeits happiness. He makes his votary believe that he *is* happy. He feels some better for his indulgence; he experiences an exhilaration of spirits. His quickened pulse, his gleaming eye, his warm imaginations, his confidence that he is strong as Samson, rich as Job in his prosperity, wiser than Solomon, learned as Newton, talented as Milton, more sagacious in state affairs than Washington or Franklin—his certain knowledge that he far excels St. Paul in piety—all combine to prove him happy. Under these impressions, he boldly re-asserts his complete happiness, and who can dispute him?

"And while the heedless wretch believes,"
He "makes his fetters strong."

The habit of partaking of the poisonous cup increases, but the deceived victim knows it not. The insiduous mocker leads him on to take deeper and deeper draughts, and more and more frequently. When his friends first saw indications of the foundation of this habit in its incipient stages, they felt that they must remonstrate; they watched for indications to become a little plainer, lest it should be thought they were interfering where there was no demand; but, alas! when they were convinced it was time to speak, they found their friend in the strong grasp of the raging mocker. The beverage which contains the intoxicating ingredient, is often introduced to cement the bond of friendship; it has long been regarded as the badge of cheerfulness. Those of us who move only, or chiefly in the temperance circles, forget that those habits of using alcoholic beverage which once pervaded all classes of society, are now retained by some classes in some sections of our country. In those places the mocker smiles with all his practiced insiduousness, until he inflicts his deadliest bite.

We now see the mocker, but would we see his raging characteristic combined with his mockery, we must notice

II. HIS DESTRUCTIVENESS.

His proverbial waste of property need not be dwelt upon now; he squanders it by thousands; yea, he even takes the bread from the mouth of our children, and converts it into liquid death. His destruction of the peace and comfort of the individuals whom he beguiles is beyond description. He promised them happiness; but, "*Who hath woe*"? A thousand voices join with the Bible in replying, the victim of the mocker—"*they that go to seek mixed wine.*" As they partially awake from one scene of inebriation, the resolve of each is, "I will seek it yet again."

This destroyer wages war upon domestic comfort. He spoils the once happy home. The father becomes the tyrant, from whom the defenceless wife and frightened children hide themselves, as his staggering footsteps approach the door. If the mother be the mocker's prey, can the devastation of domestic peace be less? Is a son the deceived one? Let the mortification of his brothers, the deep smothered sadness of his sisters, the sleepless nights of his father, and the unrevealed agony of her who rocked his cradle—tell us of the waves of domestic sorrows. See this raging mocker prostrate the strong and healthy constitution, causing reason to quit her throne, and making the poor man glare, *rage*, and SHRIEK, amid the horrors of the *delirium tremens!*

We often hear of such cases, but we parry off the force of their appeal, by saying, 'they occurred at a great distance.—Who knows that the true account has reached us? Perhaps there is a great exaggeration.' But I will now mention a case that recently was witnessed in an adjacent county—in the village of *Waterville.*

The communication from which I make the following extract, is from the pen of the Rev. John Frost, is published over his own name, in the New York Evangelist of Jan. 2d, 1841. It is dated, "Waterville, Nov. 7th, 1840." Being already a public document, though it relates a most appaling occurrence, which turned the inhabitants of a neighboring village pale, I see no impropriety of making the most public use of it. The words of Mr. Frost are as follows:—

"On this day" (Sabbath, March 6th, 1840,) "a very intelligent man, and who had been a respectable citizen, 41 years of age, was attacked with *delirium tremens.*—He had one attack previously. He resolved to reform, but after an abstinence of two months, relapsed. He had been employed among the head workmen of the distilleries in this place, for 15 years. I visited him on Tuesday. His incoherent language, his violent spasms, and his cries for help to defend him against the snakes and devils, that passed before his disordered imagination, were truly shocking, and enough, one would suppose, to deter men from swallowing a poison producing a disease so frightful. His wife, a worthy member of the Baptist church, was present, and his distracted children. He had the best medical aid, but his nervous system was so excited that no medicine could procure sleep. His disease increased in violence, and before morning terminated in death." Here my friends, we have the full portrait of the *Raging Mocker.*

I say the *full* portrait; I intend only so far as his war against the health, reason, and life of an individual is portrayed—together with the heart-rending recital of domestic anguish which incidentally is brought to view, and which was inseparable from the faithful representation. But as we weep in gazing upon this "single captive," the unwelcome, but inestimable thought comes home—he is but the representation of tens of thousands. By this form of death, and by a variety of others, though perhaps not as shockingly obtrusive as this, he opens the premature grave for untold numbers of American citizens.

Time would fail us to tell how he perverts and ruins some of the most promising blossoms of intellectual powers that adorn the smiling circles of Columbian youth. In this respect alone, what an indictment we record against him for his destruction of the public welfare! If we fill out the "count," what will be the aggregate? Because of the ravages of the mocker, the land, the whole land mourneth.

But I have said nothing of the future destiny of those *souls* that quit the bodies of inebriates. Here my words must be few—and God grant that they may be plain, tender, and searching. I do cherish the anti-despairing reflection, that the drunkard *may* be regenerated in the closing hour of life. I recollect the *thief* who said, "Lord, Remember *me*"! I have not forgotten the reply which he received from the Redeemer of the world—"To-day shalt *thou* be with *me* in *Paradise.*" I know that God is as able to display the triumphs of his grace in the expiring hours of a drunkard, as in those of a thief. In which instance, if in either, he will most probably make such display, is not for mortals to decide, nor do I know that they have any business to alter, or even to think the conjecture. But if opportunity for the most astonishing display of *sovereign* grace, be the criterion of probability—the soul preponderates on the side of the drunkard. But, possibly, I have now indulged in these incidental remarks to an extent which is censurable.

I simply mean to say, that it is *extremely improbable* that any habitual drunkard will ever turn from his sins, and make preparation to meet in peace his offending Judge. If he dies without this preparation, the Bible decides his future condition in that declaration which is found in 1 Cor. vi. 10:—"*Nor* DRUNKARDS *shall inherit the Kingdom of God.*"

We have looked upon the raging mocker; we have studied his Satanic characteristics as we find them developed by his *insiduousness* and his *destructiveness*; and from the view which we have taken, we derive the following

LESSONS OF INSTRUCTION.

1. Pity for the unwise who have been deceived by this mocker, and sympathy for their mortified and suffering family connections, are demanded of us. I do not recommend such pity as will attempt to shield the drunkard from the charge of guilt; but such as shall incline us to commiserate his fallen condition, and shall cause us to mingle our tears of gratitude for God's restraining grace towards us, with our tears of regret over our poor besotted fellow man. *This* pity will impel us to do all we can to reclaim him.

The sympathy which we are to exercise for his suffering relatives, will incline us to avoid saying unkind words to them, and will dispose us to say as little concerning the vicious habits of their "deceived" friend, as we can consistently with our increasing responsibilities as the firm advocates of Temperance Reform. Our obligations to exert ourselves to the extent of our power to advance the reform, will sometimes require us to make disclosures respecting the habits and woes of the intemperate, that otherwise would never be made. But whenever this becomes our painful duty, sincere pity for the drunkard, and the kindest, deepest sympathies for his wife, parents, children, or other kindred, should be assiduously cherished by us, while we disclose, *so far as the public good may require*, the humiliating facts which have come to our knowledge. Before passing from this suggestion, permit me to add, that if we find the children of deceased drunkards, or of those who seem yet to exhibit too many signs of animal life to be consigned over to the undertaker—if we find *such* children struggling against a strong current of temptation, and the roaring surges of adversity—let us not fail to extend to *them* the helping hand. In doing this, we may strengthen the hands and gladden the heart of their virtuous and almost disconsolate mother, who will ten-fold repay us for all our efforts, by her midnight thanksgiving to the God of the fatherless.

2. Combined influence, embracing the pledge of total abstinence from all intoxicating beverage, is the only mode of warfare by which we can exterminate this raging mocker.

Whatever may be said on the wine question to prove that the Bible permits us to use intoxicating wine, or any other beverage of that nature; one thing is certain, the Bible no where enjoins the drinking of the inebriating cup. I am at liberty to let it entirely alone if I please. If by entire abstinence I am rendered in any degree safer myself, from the wiles of the insiduous mocker, or if by my example I can strengthen one of my fellow creatures against temptation to become intemperate, then it becomes my duty to entirely abstain from alcohol as a beverage in all its forms. It is the duty of each one of you to firmly resolve to abstain from all that can intoxicate. Do you say that there is no danger that *you* will be deceived by wine or by any other strong drink, though you indulge yourself to partake of it moderately? You are not wise to reason thus. Thousands have fallen before the mocker, who ventured to speak as you now do. But you say, you can cease to partake of the cup just when you please—it costs you no effort.—*Then do it*, my friend, for the benefit of others. But will the abstinence cost you some effort—much effort? then speedily abstain for your own soul's safety. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. *At the last it biteth like a serpent, and stingeth like an adder.*"

3. We ought to appeal to all the venders of intoxicating drinks, and ask them to desist from an occupation that sustain this raging mocker in his insiduousness and destructiveness. As their neighbors and fellow citizens, we ought to entreat them to cease from that business that causes so much woe, sorrow, contentions, babbling, wounds without cause, redness of eyes, and expulsion from entering into the Kingdom of God.

But I anticipate their defense; they say their business is *legalized.* Yes, and you and I have assisted to legalize it. Responsibility therefore rests upon us to assist in undoing this mischief as speedily as possible.

This leads us to say—

4. That the vending of intoxicating beverage ought no longer to be sanctioned by statute law. *We, the people*, should petition for the repeal of such laws, and for the enactment of such prohibitory statutes as the wisdom of our legislators may judge requisite. This raging mocker boastfully walks forth, priding himself that his arms, (the very personification of destructiveness,) are gracefully shielded by the statute EPAULETS of the Empire State. Let *these* be torn off, and let the bloody arms of the mocker be seen, and his mocking, raging, deceiving reign will soon cease from among the people of the State of New-York.

5. The subject reminds us that we ought to make timely preparation for the simultaneous temperance meetings to be holden on the last Tuesday of February next.

All that we can do by previous arrangement to make that day subservient to the advancement of the cause of Temperance, ought to be done. The attention of the community must be aroused to the subject; we must expect a full congregation on that day—some one to address us must be secured—the singers must make preparation: all these items must receive attention.

6. We must oft *reiterate* well known truths relating to the Temperance cause.—There must be line upon line, precept upon precept.

* * * * *

7. We must labor to advance the Temperance Reformation as a part of the great scheme of the Gospel for the renovation of the world. This is the view with which we ought to engage in every department of reform. The Gospel of Jesus Christ is the great reformatory scheme for this sinful world. For this purpose was the Son of God made manifest, that he might destroy the works of the devil. If one resolves to preach the general truths of the Gospel, leaving them to work their silent influence for the reformation of mankind, without ever directly applying those truths in opposing any specific form of vice, he mistakes his proper course. He should use Gospel weapons for direct assault in pulling down the strong holds of sin. If others conclude to spend their efforts in this or that department of reform without reliance upon Gospel principles and promises—they suffer under a delusion. The fate of the seven sons of one Seva, a Jew, will be theirs; the evil spirits will leap upon them and overcome them, exultingly inquiring, "*Who are ye*"? The true course is, stand upon the Gospel as the basis of all the truths which we ever need to use for opposing sin, or promoting righteousness.

Engage in works of reform as varied departments of Gospel effort. Let Christ crucified be the sum of our moral system. Then we shall be safe from the contamination of Jehu-like zeal, and shall not be induced to pray that fire may come down from heaven upon our opposers to consume them.

If we stand amid the Gospel truths as '*Christians at home*,' we shall prosecute all reformatory plans with Gospel benevolence. We shall not be dejected by temporary defeat, nor become peevish though many a Demas should forsake us; nor be disheartened though some good men should regard our measures as injudicious. With *God* we shall leave our cause, and cheerfully go forward in the path that his word and providences mark out before us.

These are the feelings with which we should enlist *afresh* in the *Temperance* Reform. This reform being one branch of the Gospel scheme, our simple duty is, to engage in it with Gospel motives, arming ourselves with Gospel truths, and relying upon Gospel premises. Thus furnished and sustained, we shall triumph over the insiduousness and destructiveness of the raging mocker, and shall rejoice in beholding him cease to deceive the people of this favored, yet *trembling* republic.

For the Register

MESSRS. EDITORS,—Permit me to call the attention of the youth of this vicinity to the importance of attending the Bible Class, which is to be re-organized in the S. D. B. Church in this village the present week. It is a subject of vital interest to the rising generation to imbibe a knowledge of the Holy Scriptures in the days of their youth, ere the clouds of disappointment and anguish lower over the mental horizon, and blunt the keener energies of the immortal mind. The Students of the Institution are *particularly* invited to attend. X. Y. Z.

FOR THE CHILDREN.

From the Youth's Cabinet.

THOUGHTS FOR JANUARY 1841.

Little Charles thought he should like to wish every body a happy new year; but he knew so little about people in different parts of the world, that he did not feel much interested in them. He thought he should care more, if he knew more about them.—I will tell this thoughtful boy about some of the people who should be remembered new year's day.

1. There are some millions of orphan children, little girls and boys, who have no father or mother. Turn your kind wishes into a prayer for them, that God would raise up kind friends who will take care of them and train them up in the way in which they should go.

2. There are other millions of children, whose parents teach them to swear, steal, and fight. You should wish and pray that their parents may grow wiser and better.

3. There are many thousands of children who are taught to beg for a living, and often encouraged to tell lies. The parents of many of these are drunkards. You may wish that their parents may become sober, kind and industrious.

4. Many children are children of heathen parents, who are taught to worship false gods. You may desire that they may receive the Bible, and learn about the Savior. If in this you are sincere, you will do something to have your desire accomplished.

5. Many thousands of children, who read the Bible, and attend Sabbath School, do not love God, and therefore cannot have a happy new year. You may pray that they may have new hearts, that they may be happy, not only for a year, but through all eternity.

6. Several hundred thousands of children are born to be slaves. I receive in exchange for the Sabbath School Monitor, a paper called the Carolina Watchman. In a late number, I saw the following advertisement:

SALE OF TEN VALUABLE NEGROES.

In pursuance of an order of the Court, I will sell

10 NEGROES,

the property of the estate of James G. Spears, deceased, at the Court House door, in the town of Concord, N. C. on the FIRST DAY OF JANUARY, 1841.

Among the number ordered to be sold, is a boy, GREEN, about 20 years old, who has been raised a cook, and is said to be one of the first order; another boy, DICK, has been raised a house servant, both of which Negroes have been hired at the Hotels in Salisbury for several years, where their characters can be had for honesty, &c. CYNTHIA, a negro woman, who is a good Cook, Ironer and Washer. SARAH, a likely girl, *about twelve years old*, yellow complected and very smart. The other six are men and boys from 15 to 20 years of age, of good character, and as likely as any other lot of negroes in the State of the same number.

KIAH P. HARRIS, Ex'r. of
James G. Spears, dec'd.

Nov. 13, 1840.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

THE PRE-EMPTION BILL.

IN THE SENATE, *Jan.* 6,—This bill was called up, and discussed at considerable length, and with great latitude of remark, by Messrs. Clay, Wright, Linn, and others, without however, bringing it to any conclusion. This bill has been discussed nearly every day since its first introduction, and though it was then thought to be a matter easily disposable, will probably engage the attention of Congress through the short remainder of its session.

On the 8th, Mr. Crittenden moved to recommit the bill, with instructions to report amendments to the effect that the proceeds of the sales of the public lands should be distributed among the States; and that the pre-emption principle should be extended to such *bona fide* settlers as choose to enter a quarter section at $1,25 per acre, who, at the time of making their settlement, should not be worth more than $1000.

Mr. Calhoun said he should move an amendment by way of substitute, for that offered by the Senator from Kentucky, which would be "to *cede the public lands* to the States in which they lie." The bill was then postponed until Monday. Thus the whole land question will be opened.

OREGON.

Mr. Linn introduced his bill to extend the laws of the United States over the territory of Oregon, and for the protection and settlement of the same.

Mr. Linn said he had forborne to press this subject, at the suggestion of some friends, lest he might add to the controversy with Great Britain at a time when another question of magnitude was pending;—to their suggestions he had yielded his assent, but not to his judgment. He was one that never believed the N. E. Boundary question could be settled amicably. The British had gone on, step by step, until the claim set up assumed a formidable shape. It was notorious that at the treaty of Ghent they did not assert more than a mere shadow of the claim. Delays were always dangerous. By and by, unless something decisive was done, the same claims would be made to the territory of Oregon. Indeed they had already pushed up to the very confines of Missouri and Arkansas. The Hudson Bay Company were already bringing emigrants from Europe, shepherds, farmers and others, and had succeeded in depriving our people of the trade with the Indians. If our claim was valid, Mr. L. was for asserting it at once, and maintaining it. At all events, he thought we ought, at least, to proceed *pari passu* with the British Government. The bill was referred to a select committee of five.

HEIRS OF HENRY ECKFORD.

A bill was reported by Mr. Williams, for the relief of the heirs of Henry Eckford, deceased.

THE BOUNDARY QUESTION.

Mr. Walker submitted a resolution instructing the committee on Foreign relations to inquire into the expediency of procuring copies of the debates in the British parliament, prior to 1820, in relation to the Northeastern Boundary.

The resolution was objected to by Mr. Preston and others, and its propriety and utility discussed by Messrs. Webster, who approved of the resolution, considering the debates to which it referred, as shedding important light upon the views entertained of the Boundary at the peace of 1783.—Messrs. Buchanan and Allen opposed it, also Mr. Clay, who clearly expressed himself of the opinion that all apprehensions of a collision with Great [illegible] were unfounded.

CONDITION [illegible]

[illegible] Mr. H[illegible] presented a [illegible] from the Ch[illegible] Anti-Slavery Society, praying that an inquiry might be instituted concerning the condition of the slaves in the District of Columbia. The motion to receive it, was ordered to lie on the table.

INGERSOLL AND NAYLOR.

In the House, Jan. 6.—The contested election at Philadelphia was taken up.—The question is on adopting the resolution reported by the majority of the Committee, viz. that *Charles Naylor* was duly elected as the representative from the 3d Congressional District of Pennsylvania, and is entitled to the seat, which he now holds as the sitting member.

This resolution was reported at the close of the late session, and was not acted upon. The committee also made a report setting forth that the election was illegally and fraudulently conducted. It does not appear that any case of fraud going to vitiate the election, has been made out.

Mr. Ingersoll resumed his argument about two o'clock, and spoke about an hour and a half in conclusion. He urged upon the House the propriety of recording their judgment on the question presented in this case, though it was a matter of sovereign indifference to him what their judgment might be.

Mr. Naylor replied on the Monday following; the case is not yet disposed of, and very probably will not be, till the close of the session.

LUNATICS IN THE DISTRICT.

Mr. Fillmore moved the re-consideration of the vote by which temporary provision was denied the lunatics in the District, which was carried 87 to 57. The matter was then discussed at length by several gentlemen, in which the only objections offered to the provision for them, was on the ground of its unconstitutionality. A bill was subsequently passed, which makes such provision, by a vote of 110 to 59.

Mr. Monroe reported a bill for the establishment of an asylum for the support of invalid officers of the army.

THE AMISTAD.

Mr. Curtis, from the Committee of Commerce, reported a bill to authorise the enrolment or register of the schooner Amistad, which was passed. By this she becomes an American vessel.

An inefficient attempt was made to adjourn on the 8th of January.

PRE-EMPTION LANDS.

Mr. Lincoln introduced a resolution, calling on the Secretary of the Treasury for an account of all the lands purchased by preemption, under the several pre-emption acts of Congress.

TREASURY NOTES.

Mr. Granger introduced a bill authorizing an issue of Treasury notes not exceeding five millions.

DISMISSED POSTMASTERS.

The resolution introduced by Mr. Adams, for the names of all the postmasters removed, was called up, when Mr. Hopkins moved a substitute, stating the right of the Executive to remove, &c., without assigning reasons. The case is not yet disposed of.

Much business of a local or unimportant nature has been transacted.

FOURTH INSTALMENT.

Mr. Stanley, introduced, on leave, a bill to authorize the payment to the States of the *Fourth Instalment*, under the law of 1836, for the distribution of the surplus revenue, as soon as the same can be done, after providing for the public debt.

The sum due to the State of New York, under this bill, will be one million, three hundred and thirty-eight thousand dollars—a very pretty slice out of the public loaf.

THE FRESHET.

Every mail brings us farther accounts of the effects of the late unusual freshets.

FROM THE SOUTH.

Patterson—Considerable injury has been done to some the factories, and some of the buildings have been swept away.

From the Trenton Gazette.

The Flood.—Besides the Yardleyville and Taylorsville, the New Hope and Centre bridges, and, it is positively said, the Reigelsville bridge, have been carried away.

The daily Easton mail, which comes down the Pennsylvania side of the Delaware, has not been received since Thursday night; indicating the destruction of many bridges and roads in that direction. There are serious breaches in the bank of the water power at Crossley's and Scudder's. Most injury was done after the river began to subside, by the water's running out of the race way into the river.

Part of the guard wall of the Assanpink bridge, in Warren-street, Trenton, fell off on Friday night, and another part was started so that it must be taken down.

The bridge at Lowrey's mill was swept away.

The guard bank of the canal between Trenton and Bordentown was washed into the canal, filling it up. The opposite, or eastern bank, with the rail road, was carried away for more than a quarter of a mile. Below Bordentown the road is covered with water.

The river began to fall on Friday evening about 9 o'clock. It had fallen at 12 o'clock to-day about 10 feet above low water mark.

A coffin, screwed up, was observed floating by the Delaware bridge.

The fragments of the up river bridges came twice in contact, with the Delaware bridge, with great force. Several guard timbers, some 16 inches square, were snapped off.

Three of the five arches of the New Hope bridge are standing.

There is a breach of a mile or two in the feeder of the canal, about two miles below Lamberton. The fine farm of Mr. Larrison, in the flat between the feeder and the river, was completely swept over. Not a rail, not a hay stack was left. The dwelling house was on the other side of the feeder. The guard lock at bull's island is gone.

The high bank and the road along the river above Hill's ferry is washed away for a distance of two miles.

The bridge on the Lehigh, at Easton, is said to have been destroyed, but not the bridge over the Delaware at that place.

Several rail road brigdes in Burlington and Gloucester were carried away.

Easton, Pa., Jan. 8.—This morning, at half past 4, the splendid bridge over the Lehigh was torn from its abutments, and floated off a mass of ruin. At 8 o'clock, the Delaware attained the hight of thirty-five feet above low water mark.

On the Lehigh the following bridges have been carried away.—Bicey's bridge, the Allentown bridge, the Bethlehem bridge, the Freemansburgh bridge, and the Easton bridge. It is reported that the Rugglesville bridge, on the Delaware, has been carried away.

Allentown, Pa., Jan. 8.—About one o'clock, last night, the new and beautiful bridge recently erected over Lehigh at this place, though standing on piers some fifteen or twenty feet above the usual water mark, was swept down the stream. It is impossible to estimate the loss along the Lehigh. The Cran Iron company's grounds are reported to be under water, and their immense anthracite furnace is said to be chilled, if not ruined.

About midnight a family who live in a house above the company's dam, which was and is still in the middle of the torrent, were removed in boats, having attracted the attention of the spectators by firing several musket shots from an upper window. It was a bold undertaking; for the current was strong and the surface of the water covered with timber and ice.

Bethlehem, Pa. Jan. 8.—The beautiful bridge over the Lehigh is gone—the paper mill of Mr. Boyd, and Bickel's foundry, with other establishments, are all swept off.

Pottsville, Pa., Jan. 9.—The destruction of property has been considerable by the filling up of cellars, &c., in this borough, which in some instances was so sudden that the merchants had not time to remove their goods. Part of the embankment of the Green-wood canal has been swept away below the aqueduct—and the houses on the island were all completely surrounded with water. The families of some were carried out when the water was middle deep.

About 50 yards of the embankment of the Navigation Company's Canal has been swept away opposite Tumbling Dam, and about 100 feet of the embankment opposite C. Lawton's wharf, carrying away his schutes and boat-house, and the old bridge connecting the new turnpike with Mount Carbon was also carried off. The tow path bridge opposite Lewisport is carried away, and a breach has been made in the canal at Adams's Locks. Dribelbis's dam is also injured.

The Schuylkill Bridge below this borough is so much injured that it is considered dangerous to pass over it.

At the first dam above Audenried's Mill, the water broke out and completely surrounded the lock house, carrying away the stable, undermining the walls of both of which will probably fall down—about 100 yards of the embankment of the canal has also been carried away. A sick person in the lock house was rescued with great difficulty.

The town of Port Carbon was completely inundated—the water reached up almost as far as the bank; but two bridges are left standing. Mr. Kinsley has lost considerably, and Mr. Pott has lost his garden and an acre lot.

Mr. John Pott's dam, at his iron works, on the West Branch, has been swept away, and his works considerably injured.

At Schuylkill Haven, the damage has also been very great. Several of the coal wharves have been washed away, and the balance filled up.

The destruction of boats and coal has been very great, and the whole course of the streams in this neighborhood presented a frightful appearance yesterday.

From the New York Spectator.

FROM THE EAST.

Connecticut River.—At a late hour we received the following letter from Hartford.

Hartford, Ct., Jan. 10—*evening.*

We are now in the midst of one of the highest freshets ever known in the Connecticut river. During Friday and Friday night it rose with unprecedented rapidity, and at about 11 o'clock the merchants on Commerce street, having previously cleared their cellars, commenced removing their goods to the second stories. I finished clearing my lower floor about 1 o'clock on Saturday morning, and in less than an hour there was over a foot of water upon it.

During the night, the scene was beyond description. In Commerce street, and in all the streets east of Front street, every person was busy in securing his family and house-hold goods, or goods in his store.—Women and children were screaming for help to take them from the second story windows, and pigs and horses were squealing or neighing as the water invaded them in their pens or stables.

The river continued to rise until Saturday morning at about 10 o'clock, at which time the water rose within ten inches of the mark of 1801, on the old distillery. All of Front street was covered, except from the North side of Temple street, to a short distance South of State street. In State street the water came up to Beach & Co's store, second building East of Front street.

During this time the ice continued to run in very large quantities, and on Saturday morning it showed evidence of having become choked below, as the current of the river was so slow that the motion of the congealed masses was impracticable.—When this obstruction gave way, at about 10 o'clock, the rapidity of the current was instantly increased to its full extent, and the river fell in a very few minutes, some eighteen or twenty inches.

After this the water again commenced to rise, and it kept gradually advanced until day light this morning, when it was about eight or ten inches below the extreme height of yesterday morning. This I believe to be the natural swell of the river, from the rain and melting snow, without any aid from obstructions in the river from ice.

Since morning the river has fallen some four or five inches. It falls so slow, that I fear it will be several days before we get back into our stores again.

There must be much suffering on the part of families who have been driven from their homes, or into the second stories of the houses. I have heard of no accident to life or person. A number of horses and swine have been drowned.

The drybridge at the end of the causeway in East Hartford is gone; the powder house in the south meadow has floated off; a small house and the kitchen part of another have been carried away. The latter was a part of the old Wadsworth place, above the creek, and the other was farther above.

The water was so high on the upper part of Enfield falls as to run over the embankment into the canal, by which it is supposed considerable damage was done. The feeder dam to the Farmington canal, on the Farmington river, was mostly carried away, and the acqueduct at Westfield is gone.

One sloop was carried away in the ice, a schooner was nearly crushed against the old Victory's store house, which in its turn was nearly demolished.

Several bridges across the Farmington and other rivers were carried away, but I have heard of none on the Connecticut. I have no doubt that we shall hear of serious damage through the whole extent of the river.

This freshet is two or three feet higher than that of January 1839, and much higher than that of any other year since 1801.

Middletown.—A letter from Middletown, Ct., states that the meadow bridge across the Little River, and connecting the Lower and Upper houses, had been carried away. It is stated that the water was very high, but no other particular damage is mentioned.

FROM THE NORTH.

We have received intelligence from the North as far as Troy. On Friday at one o'clock the ice in the river opposite that city had broken up and was floating toward Albany.

From Albany we have advices also, to Friday evening at 8 o'clock.

South Market street was impassable for foot passengers, and all communication was carried on by boats.

Catskill.—The damage at this place and vicinity is reported to be extensive.

Saugerties.—The losses at this place are estimated at 100,000 dollars.

Truth from an unexpected quarter.—John M. Morehead was inaugurated and entered upon the duties of Governor of North Carolina, on Friday last. The following is an extract from his inaugural address:—

Nothing so surely indicates the happiness and prosperity of a people, as numerous School-houses well filled during the week; and churches well crowded on the Sabbath, and the latter is sure to follow the former. If we desire to perpetuate our glorious political institutions, we must give to all our *people* moral and intellectual cultivation—that man who improves his intellect for six days in the week, and on the seventh endeavors to give it the proper direction, from the precepts of our holy religion, who learns to do unto others as he would they should do unto him.—*That man will never become a tyrant—and he can never become a slave.*

SUMMARY.

Eclipse.—There will be a total eclipse of the moon, on the evening of the 5th of Feb. next. It will be visible in all parts of the United States.

Yale College.—There are 61 students in the theological department, 32 in the law department, 52 in the medical, and 429 in the collegiate.

Of 157 persons convicted before the Brooklyn Police in 1840, 95 drank ardent spirits to excess. So it is, intemperance is the direct road to crime

The Directors of the Boston and Providence rail road, have stopped the Sunday train of cars, in answer to the petitions of those living near the route. Would it not be advisable to stop them on the Seventh-day, in obedience to the command of God!

Wreck of the Garrick.—This new and beautiful packet, was wrecked a few days since about 20 miles below Sandy Hook. All on board (62) were taken ashore. The cargo, worth about $400,000 will nearly all be saved in a damaged state. The dense fog was the occasion of her running aground.

The inhabitants of Cincinnati are determined to put down intemperance in their city.

Fire.—A fire occurred at New Orleans, a few days since, by which five lives were lost, and property to the amount of $20,000 consumed.

Catholic Statistic.—Population in the U. S. 1,300,000. Clergymen, 545, churches and chapels 412, churches building 27, other statistics 355. Ecclesiastical institutions 17, clerical students 141. Female religious institutions 31, female academies 49, pupils in them 2,782. Literary institutions for young men 24, students 1,593, Bishops 17.

A Mormon paper.—A paper, entitled the "TIMES AND SEASONS," has been started at Nauvoo Il.

The total valuation of property in Mass., as reported by a committee is $299,000,000, increase since 1831, 99,000,000.

The largest iron bridge in the world is in China, near Kinting, where it forms a perfect road from the top of one immense mountain to another. It is formed of 21 chains bound by cross chains.

Hon. I. Varian, Mayor of New York, is recovering from his dangerous illness.

The French have 70 ships engaged in the Whale Fishery. Their crews consist of 2,670 French sailors and 11 foreigners.

The Methodists in England are estimated at [illegible] 299,000, with 4,099 congregations. The Congregationalists have 1,990 congregations; [illegible] 1,200; Friends 396. The whole No. of dissenting congregations is 8,446, of churches in the establishment 11,825.

Russia in 1838 including the Army and Navy, Finland and Poland and the wandering tribes, had 62,590,000 inhabitants.

Holland contains 2,602,489 inhabitants, of which 1,605,342 are Protestants, 910,952 Roman Catholics; 51,127 Jews.

About 41,66[illegible] Indians have emigrated from the [illegible] to the west since 1833.

The school Lands of Michigan amount to 1,2[illegible]000 acres.

The crown of Queen Victoria, weighs about 3 pounds. It is made of hoops of silver enclosing a cap of blue velvet, and studded with numerous precious stones, rubies, pearls, emeralds, [illegible] sapphire and diamonds. It is valued at £111,9[illegible] or [illegible] a million of dollars. Oh fudge!

The English Language consists of about 38,000 words, including radical and derivative words.—Twenty-three thousand of these are of Anglo-Saxon origin. A majority of the rest are Latin and Greek.

Hon. A. O. P. Nicholson has been appointed by the Gov. of Tenn. to fill the vacancy of Senator Grundy, deceased.

Hon. I. C. Bates, of Northampton, Mass. has been elected by the Legislature to fill the vacancy in the U. S. Senate, occasioned by the resignation of Hon. John Davis.

The electoral vote of Alabama is reported to have been lost by informality.

Pittsburg has been selected by the Board of Surgeons appointed by Congress to designate a suitable place for a Marine hospital.

Dr. Eldridge.—It is said, that if the Dr. who is on his trial in Philadelphia for forgeries, should be convicted and sentenced on all the [illegible], it would require 3,500 years to finish his terms of imprisonment.

The Indiana house of representatives have passed resolutions in favor of the repeal of the Sub-Treasury law, by a vote of 57 to 16.

The Detroit Daily Advertiser, says that about two thirds of the children of that city attend no school, and urges upon the citizens to take measures to effect a different state of things.

The annual revenue of the established church in England, is $24,000,000, and the value of church edifices and parsonages $96,000,000.

Thomas Hogan and wife committed suicide a few days since, in New York. The former by shooting himself, the latter by taking Corrosive Sublimate.

Bates Cooke, Esq., has resigned the office of Comptroller.

Thomas Clayton and Richard H. Bayard, both friends of Gen. Harrison, have been elected Senators of the U. S. from Delaware.

SLAVE POPULATION IN 1840.

N. Hampshire,	1
Michigan,	1.
New York,	3
Rhode Island,	5.
Wisconsin,	8.
Iowa,	18.
Pennsylvania,	31
Connecticut,*	54.
Illinois,	184.
New Jersey,	658.
Delaware,	2,613.
District of Columbia,	4,694.
Arkansas	18,969.
Missouri,	48,941.
Maryland,	89,719.
Louisania,	115,292.
Tennessee,	188,168.
Alabama,	188,664.
Mississippi,	195,765.
North Carolina,	246,186.
Georgia,	253,538.
South Carolina,	327,158.
Virginia,	447,207.
Kentucky,	———
Florida,	———
Total,	2,127,847
Total known and estimated,	2,350,000.

Behold! what a multitude of Christian made heathen!!

*Including the 43 Africans of the Amistad.

DIED,

In Brookfield, on the 29th ult., ANNA, wife of Franklin Coon, aged 32 years, 11 months, 26 days. The deceased was a member of the Seventh-day Baptist Church. Conn.

In Berlin, on the 11th inst., of the rattles, SARAH ANN, daughter of Lyman and Sarilla Saunders, aged 1 year and 6 months.

In Berlin, on the 9th inst., of the inflamation on the lungs, JAMES D., son of David and Lois Potter, aged about 2 years. Conn.

L I S T O F L E T T E R S,

Received at this office for the week ending January [illegible] 1841.

H. B. S[illegible], P. M., E. S. Kenyon, S. S. Strecter, P. M. [illegible] W. [illegible] P. M. (the paper is sent) [illegible] P. M., E. Whitmore, P. M., W. [illegible] P. M. R. J. S. Rogers, S. B. Crandall.

L I S T O F R E C E I P T S,

From [illegible] *ending January* 22, '41

[illegible] Silas A. Barber S. S. Streeter, [illegible] O. Clark, 25.

ADVERTISEMENTS.

$20 Reward.

S[illegible] from the stable of John Estee, in the [illegible] night of the twelfth inst. [illegible] HORSE, small size, heavy built, [illegible] of the off fore [illegible] shod all round. Said horse [illegible] and is a smart [illegible] with a sheep [illegible] were also taken, [illegible] changes of linen. [illegible] REWARD [illegible] for the recovery [illegible] of the Thief, or Ten [illegible]

[illegible] V. HULL.

[illegible] 1841.

READ THIS!!!

ROOF'S SPECIFIC.

F[illegible] certain cure [illegible] specific [illegible] OINTMENT, [illegible] hoofs, or [illegible] bruises [illegible] Scratches, &c [illegible] appointed sole [illegible] 47m6

[illegible] LILLAY.

[illegible] ss.

N[illegible] of the [illegible] estate, of [illegible] De Ruyter, [illegible] among the [illegible] Eldredge, [illegible] next, at one [illegible] place [illegible] not hereto[illegible] against the [illegible] present and [illegible] the [illegible] Surrogate

List of Letters

R[illegible] De Ruyter,

[illegible]	Harlow Gilbett
[illegible]	Stephen Gates 3
[illegible]	H
[illegible]	[illegible] Homer, or
[illegible]	[illegible] Smith
[illegible]	J
[illegible]	James H. Jerome
[illegible]	L
[illegible]	[illegible] Langworthy
[illegible]	[illegible] Lawrence
[illegible]	M
[illegible]	[illegible] McQuine
[illegible]	[illegible] Mattison
[illegible]	N
[illegible]	[illegible] Newton
[illegible]	[illegible] Newitt
[illegible]	P
[illegible]	A. S. [illegible]
[illegible]	R
[illegible]	Joseph W. T. Rice
[illegible]	S
[illegible]	[illegible] Shephard
[illegible]	[illegible] Sweetland
[illegible]	[illegible] Smith
[illegible]	[illegible] Shaw
[illegible]	Abel Saunders
F	W
[illegible]	[illegible] Warner
Joseph N. [illegible]	Lorenzo L. Warner
G	Benjamin Wilcox
George Graham	[illegible] Warner
[illegible]	

Medicines! Medicines!!

[illegible]

S. [illegible] call the attention of [illegible] most speedy and ef[illegible] before been offered [illegible] he has lately [illegible] among which [illegible]

[illegible] & Co's

MOTHER'S RELIEF.

[illegible] eight years since we [illegible] of our country, the [illegible] Mother's Relief is [illegible] contented ourselves [illegible] and we would [illegible] were [illegible] there are persons so [illegible] of the health and lives of the [illegible] as to endeavor to [illegible] useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases [illegible]

As we [illegible] there are such compounds now offered [illegible] and by different persons, we would [illegible] interested, to be particular [illegible] BARTHOLICK'S MOTHER'S RELIEF [illegible] of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As [illegible] be enlarged upon [illegible] permit us [illegible] the genuine article for sale [illegible] pamphlet for gratuitous [illegible] is more fully discussed [illegible] is demonstrated to [illegible] operating upon the [illegible] deranged functions to [illegible] allaying the febrile and [illegible] and assisting nature in her effort to prepare the system for the important change [illegible] This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep-rooted prejudices have given away to [illegible] expressions of gratitude, and a [illegible] as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge,

POETRY.

From the Knickerbocker.

FOUNTAIN IN THE DESERT.

He opened the rock, and the waters gushed out: they ran in the dry places like a river.—

He spoke, and from the barren rock
A crystal fountain burns:
Streams through the arid desert ran,
To slake the traveler's thirst:
Oh! joyous shouts were borne to heaven,
For that new type of mercy given.

They drank—the way-worn host of God,
And every languid eye
Looked bright again, as star gleam out,
When shadows have passed by
How grateful to the burning brow,
Was that cool fount's luxuriant flow!

Oh! deemed they not its worth beyond
The costliest diadem?
Could aught of finest gold compare,
Or pearl, or lustrous gem,
With those pure bubbles, as they broke
All glist'ning from the desert rock!

Love burned anew, and notes of praise
Arose to Abraham's god,
While yet again their pilgrimage
With cheerful feet they trod;
Onward, a chosen joyful band,
They hasten'd to the promised land.

Behold a better fount appears
'Mid life's drear wilderness,
Whence streams of living water flow,
The thirsty soul to bless;
Forth from a rock issues free,
And boundless as eternity.

The fever'd spirit, sore oppressd
With earthly wo and care;
The weary, and the guilty too,
May find refreshment there:
Hope springs and blossoms like the rose,
Where this celestial fountain flows.

And oh! can aught exceed its worth,
Bright gems, or purest gold!
Seem not the choicest things on earth,
Its stores of wealth untold,
Less than the fading hues of even,
Compared with this best gift of heaven!

Come nigh, ye pilgrims, faint and worn,
For you a fount has burst;
A Rock is open'd 'mid the waste!
Come, freely quench your thirst;
Then as on eagles' wings arise,
Soar for your immortal prize!

MISCELLANEOUS.

From the Wilmington (Del.) Standard.

CONSITENCY.

If consistency is a jewel, as every body says it is, there must be a great many persons in this miscellaneous world of ours, who held jewels in very low estimation. Perhaps the cost of it is so great as to deter them from the purchase; for it must be acknowledged that consistency is oftentimes a very expensive jewel. It costs almost as much as a conscience, which is known to be entirely too costly for some men to keep. There is a good deal of plausibility in the doctrine advocated by some of the old German physicians, that the stomach is the seat of the soul. A day spent in exploring the taverns, oyster and eating houses in one of our populous towns, might almost convince a sceptic of the truth of that doctrine. Certain it is, that the souls of a great many people are hardly to be found if not in that capacious receptacle. And there are not a few of these everlasting eaters and drinkers, whose souls have so long companioned with their meat and drink, that they seem to have dissolved away under the process of digestion, and to have run into adipose. Phrenologists have allotted to a small space about friction point of the jaws the organ of *alimentiveness.*—But we think they attach too little importance to the organ. It should be located between the short ribs, and may one day become the basis of a new science, for which we suggest the title *Gastrology* or *Gastroscopy.*

But there is another class of human animals to whom we have already referred, and who are more concerned with the heading of this article—those who carry their souls in their pockets. "Make money, my son, *make money.* Make it honestly if you can, but MAKE MONEY"!! What doth it profit a man to be consistent, or to keep a good conscience, if he lose money by it? Or what shall a man gain in exchange for his purse? The end justifies the means, and that end is money.

We recollect an old gentleman who formerly lived in this city, and kept a small shop for the sale of "notions." He was a greater enemy of tobacco than King James, and considered it as little better than the personifications of the spirit of evil.—He was so troublesome to the church of which he was a member, that they disowned him for disturbing their religious worship by his unseasonable and perpetual exhortations against the "Devil's weed," as he was fond of styling it. One day, a Quaker gentleman was in his shop, when some one came in and asked for a cent's worth of tobacco. The tobacco hater stepped round the counter, and unrolled the noxious stuff from its huge coil, and supplied the demand of his customer. The Quaker, who knew the man to be a violent anti-tobacconist, was startled, and expressed his astonishment at the inconsistency of denouncing a disgusting practice, and at the same time furnishing the means of maintaining it. "Ah, Mr. F., said the shopkeeper," you do not understand me. My profession and practice are perfectly consisent. By my keeping tobacco and selling it, a great many people who need advice on the subject are induced to come to my shop, and this gives me an opportunity of lecturing them, and enforcing my testimony against the use of the 'Devil's weed.'"

This tobacco-hater was not a whit more inconsistent than many persons who are objects of ridicule. We will cite a few illustrations in proof.

The conductors of many newspapers are in the practice of treating their readers with frequent lectures on the evils of intemperance, and on the necessity of avoiding intoxicating drinks. They often declaim truly and eloquently against the deleterious influence of the traffic in alcohol, and denounce it as a national curse. But on looking into their advertising columns you will find the usual portion of advertisements, setting forth where Wine, Brandy, Rum, Gin, Cordials, and all kinds of excellent liquors can be obtained. Perhaps their object in admitting such advertisements is to gain the ears of rum-drinkers and rum-sellers, and convey to them their valuable lessons on the iniquities of the use and traffic. We saw lately in a Philadelphia paper, some excellent remarks attributing a large portion of the taxes under which that community is groaning, to the traffic in alcohol, and denouncing that traffic in the severest terms. In another column was an advertisement of the character refered to, in which almost every kind of poisonous drink was conspicuously named, and the reader recommended to that particular establishment to make his purchases. Call you this *consistency?*

Again, we read in some newspapers, professing a high regard to morality, eloquent expositions of the pernicious consequences of Theatres and Play houses—ascribing to these sinks of vice the most deplorable ravages in society. In the same paper, and perhaps in the next column, you will read a long list of theatrical advertisements, much more conspicuously arrayed than the philippics against the stage. Is this *consistency?*

Again, you read of the ill effects of lottery-gambling—you see it denounced as the vilest species of gambling, and instances are given of the most dreadful consequences resulting from it. Hard by, the eye lights on flaming announcements of "*Splendid Prizes, Fortune's Home,*" and the like; tempting the reader by all the inducements that a publication can present to his cupidity or his wants, to embark in this "vilest species of gamblimg." Is this consistency?

Betting on elections has been denounced in unqualified terms by many papers, in the late political canvass; to this cause has been traced much of the corruption and fraud with which the political parties are infected. At the same time, currency is given by the same papers to challenges and other notices of bets; and in one instance, we observed an advertisement offering a large bet on the Presidential election, qualified by a grave notification that the proprietors of the paper were decidedly opposed to betting! Is this consistency?

But we have extended this article far beyond the limits contemplated in commencing it, while there are other instances of inconsistency which ought to be told. The further consideration of the subject we refer to the next number.

A THRILLING NARRATIVE.

We never read a narrative of wretchedness more touchingly told than the one which follows, from real life. The scene occurred in New York a week or two since, before the Police Court, and is from the New York Tattler—a paper remarkable for the vividness and power of its police reports. We never saw a mother's all-absorbing love for her children better described. If any one can read the following without feeling queer about the heart, he may depend he has none.—*Argus.*

GENUINE WRETCHEDNESS.—A tall, haggard-looking woman, very neatly clad, but with an air of worn-out gentility about her, was charged with stealing a brass candlestick, worth about two shillings. She sat apart from the other prisoners, and appeared to be deeply stricken with poverty and sorrow. It was evident, that she took no interest in her present position, nor cared for the disgrace or inconvenience she might be subjected to, but that her sorrows had a deeper root, and that her heart (alas, what a wretched heart that was!) was elsewhere. She sighed continually, but her sighs were suppressed, as if she did'nt wish them to be overheard; and her eyes were red and hard with weeping, and she would have wept still, but she had no tears to shed.—She was beyond that. The poor creature's hair was loose & ragged; her paroxysms, her wrinkled brow, and her haggard eye, gave evidence of much mental suffering; and her pinched up, attenuated nose and chin, and hollow, skinney cheek, told but too plainly that stark famine had almost done its worst upon her; for she was so much wasted, that there could be but little further effected by the grave and the worms. Her dress consited of an old tattered gown, and that was all; for the rents here and there made it but too evident that she had no inner garment, and she was alas deficient in shoes and stockings. God help her! Much as we are used to scenes of poverty and misery, we did not think there was so forlorn a creature in existence, or even that a being could exist and be so forlorn. Her name was Ellen Barclay.

The Court having disposed of three or four trifling cases, called Ellen Barclay, but received no answer. "Don't you hear his worship call?" said a watchman. Still no answer.

"Get up," added the watchman, with an oath, and he was about to lay rude hands on her, when he looked her in the face, but was at once subdued, and almost terrified, by its expression of abstract misery. It was evident the wretched woman was wrapped up in her own agonizing reflections, and that she was not aware of what was passing around her.

Being at length aroused to a knowledge of her position, however, her fit of abstraction forsook her, and she became keenly sensitive; her countenance relaxing from its expression of contemplative suffering, and assuming a mingled air of eagerness, distrust, and solicitation.

"Do you know what you are confined for, Ellen?" inquired the Court.

"I do, Sir, I do," exclaimed the prisoner, clasping her hands together, and looking as nothing but deep misery and want can look. "I do, Sir, I do. It is for stealing a little brass candlestick; and, oh, God! oh God! I wish I had stolen and got off with it, for I fear that my little Dickey is dead, and that my poor little Ellen and Mary are crying themselves to death over him."

Court. You acknowledge, then, that you attempted to steal the candlestick?

Prisoner. I do, Sir—kill me—hang me—do what you like with me—but oh! for God's sake, send some one to look after my children.

Court. Where are your children?

Prisoner. (Looking wildly about her.) Ah! that's it,—I fear they are dead and gone forever; for they had nothing to wear—nothing to eat—no bed to lie on—and their poor mother in prison. Oh Ood! I wish I had killed myself, and them, before it came to this; for then, at all events, I would have been with them when they were dying!

Court. Poor woman, I pity you, and will have you comforted.

Prisoner. You can not comfort me unless you bring me my children. The biggest is only six years old, and they have eaten nothing since Monday. O go quick, for I know my babies are dead or dying, as human nature can not stand so much as they were called upon to suffer.

Court. I again ask you where yon can find them?

Prisoner. O, Sir, I don't know how to tell you, but I could find it out myself, for its somewhere close at hand. They are in a long, dark hall, under a stairs, where we have lived for a fortnight. For the Father of Mercies your worship ———— permit me to go and find them, and, dead or alive, I'll return, and let you do what you please with me.

Here the poor creature threw herself on her knees to implore his worship for liberty to go and look for her children, and an officer had been desired to attend her for that purpose, when the door opened, and a watchman entered with an infant in his arms, and two half naked, trembling little girls, the one about four and the other about six years old, holding on to his coat.

Instantly the prisoner sprung to her feet and rushed toward the watchman, shrieking, "Is Dick alive?" and on finding that he was alive she laughed hysterically, clasped the infant wildly to her bosom, and danced about the office; and throwing herself upon the form exhausted, she took her two half famished infants in her lap, when they all commenced laughing and weeping together.

Meanwhile the watchman had told his worship that the eldest girl had called his attention to the children, and that he found them huddled together, under a stairs, evidently in a state of starvation, and with nothing to cover them other than the rags they had on.

Court. Now, Mrs. Barclay, since you have got your children, will you answer me a few questions, and I'll have you and them properly taken care of.

Prisoner. I will, Sir. I'll do anything now; but oh! whatever you do, don't part us again.

Court. Never fear. How long have you been in this city?

Prisoner. About two months, Sir.

Court. How have you supported yourself in that time?

Prisoner. I hardly know, Sir, but we eat very little. I tried to get work, but no one would employ me, because they said I looked so shabby. I then went to beg, but some people told me they would have me taken up, and others that I was drunk: though, God knows, at the time, I was almost wild with starvation, and with hearing my poor infants crying for food. And so, Sir, I was driven on by sheer necessity until I did the thing that brought me here.

Court. What brought you to New York, when you had no friend here?

Prisoner. I come here to seek my husband, Sir, who deserted me six months ago for another woman; but wen I found him, he only beat me: and when I told him that I and my children were starving, he said he wished we were all dead; and God knows so did I.

Poor Ellen then stated, that for seven years she and her husband had lived very comfortably together in Albany, where they had kept a little store; but that a servant girl, whom she had hired to take care of the children, while she herself attended to the store, had induced him to go off with her, and to take everything of value along with them. From that time she did nothing but pine away, until necessity compelled her to go in search of her husband, whom she knew to be in New York. And we have heard the result. The complaint of the larceny having been withdrawn, the unfortunate family were ordered to be taken care of, and will probably be handed over to the commissioners of the alms-house this morning.

EXTENT OF THE SLAVE TRADE.

The last number of the Edingburgh Review contains an article on this subject, which places the matter in a clear but startling point of view. According to the writer, who has gathered most of his facts from Sir Thomas Buxton's able work on this subject, the whole importation of slaves from the coast of Africa into the Spanish and Portuguese colonies, amounts at least to one hundred and fifty thousand annually—and the grounds on which the calculation is built, would raise it much higher. In three years, ending 1830, there appear, by the returns of the British Vice Consul at Rio de Janeiro, to have been 148,940 imported into that place, or nearly 50,000 a year, and returns from the British Commissioners show the importation into Bahia, Pernambuco, Maranham, and Para, to have been at least 21,000 during the same period. In 1792, the slave population of Brazil was 600,000; in 1835 it was 2,000,000—and by making due allowance for the deaths of newly imported slaves, &c., the total importation to Brazil alone, must have equalled 130,000 a year!

According to authentic documents, the importation into Cuba has been very large also. The annual excess of deaths over births in that island is 8 1-2 per cent, being 10 upon sugar, and five upon coffee plantation. In 1828, the census gave 300,000 for the whole slave population, which in 1830 should have fallen to 250,000, had there been no importation. Instead of that, it had increased to 479,000, leaving an excess of about 230,000, or an importation of about 125,000 yearly. So that by these statements the importation into Brazil and Cuba would seem to be about 245,000, instead of 150,000, at which Sir T. Buxton is content to take it. The price of slaves being £70 in those countries, this indicates an expenditure of between seventeen and eighteen millions yearly.

After making every allowance, says the reviewer, for the inaccuracy of the returns supposing, as is very possible, that the census may have been less accurate at the earlier periods to which those returns relate; the melancholy result is yet certain that ever since the peace the slave trade has been carried on by the Spaniards and Portuguese to an extent wholly unparalleled at any other period of its history. For, in 1790, before the destruction of St. Domingo, it was never by any one supposed to exceed 70,000; and the very lowest estimate now made carries it to double that amount.

From Beattie's Minstrel.

FANCIES AND REALITIES.

Eyes, dazzled long by Fiction's gaudy rays,
In modest Truth no light nor beauty find;
And who, my child, would trust the meteor blaze,
That soon must fail, and leave the wanderer blind—
More dark and helpless, far, than if it ne'er had
shined!

Fancy enervates while it soothes the heart,
And while it dazzles, wounds the mental sight:
To joy, a bright'ning charm it can impart,
But wraps the hour of wo in tenfold night
And often, when no real ills affright,
Its visionary fiends, an endless train,
Assail with equal or superior might;
And through the throbbing heart, and dizzy brain,
And shivering nerves, shoot stings of more than
mortal pain.

And yet, alas! the real ills of life
Claim the full vigor of a mind prepared—
Prepared for patient, long, laborious strife,
Its guide experience, and truth its guard
We fare on earth, as other men have fared;
Were they successful? let us not despair
Was disappointment oft their sole reward?
Yet shall their fate instruct, if it declare
How they have borne the load ourselves are doomed
to bear.

From the New York Evangelist.

TRANSUBSTANTIATION—AN INCIDENT

The following facts have been in my possession some time, and were communicated by one who understood the whole transaction.

Miss S., who was connected with several families of the Catholic persuasion, professed to have experienced a change of heart, and united with an evangelical protestant church, in one of our Eastern cities.

She soon after became an inmate of the family of one of her Roman Catholic friends where it seemed to be a desirable object to convert her from her supposed errors.

In order to insure success in this enterprise, she was frequently visited by a *priest* whose learning and talents were thought equal to the task of enlightening her darkened mind.

His manners were bland, and his skill sufficient to confound, though not convince her understanding. At some times his persuasions were so plausible and his deportment so pleasing, that her faith wavered, and she became half inclined to yield her predilections for the church with which she was connected. Soon after, however, her doubts were dissipated, and her purposes fixed.

Learning that he would, on a certain day, renew his labors, she earnestly prayed for strength and wisdom, by which to repel his arguments, and silence his appeal.

As was expected, he soon arrived, and on this occasion attempted to prove the doctrine of transubstantiation. While the discussion was proceeding, respecting the conversion of the wine of the sacrament, into the real and literal blood of the Lord Jesus Christ, by the act of consecration, she recollected the account of that sacrament, as according to the language of Paul, it was administered at Corinth.

If, said she, there be such an entire change of the nature of the elements as you name, how did the literal blood of the Son of God make some of the Corinthians drunk? Surely it is not one of the properties of blood to intoxicate, much less the life-giving blood of Immanuel. Her prayer was answered. The priest was confounded and did not even attempt an answer.

From this time, she seemed to be considered a hopelessly confirmed heretic, and no further attempts were made for her conversion.

It appears to me that the argument in this case is entirely new, at least, I have never heard it before. It is, however, as conclusive as it is new, and can be used with overwhelming power, against the propagators of this unscriptural doctrine.

'Tis the misery of the poor to be neglected of men: 'tis the misery of the rich to neglect God.

ADVERTISEMENTS.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.
De Ruyter, Dec. 16, 1840.

NOVA SCOTIA GRIND-STONES.
THE "REAL GENUINE" article this day received at the STONE STORE.

New Tailoring Establishment.
J. M. LETTS,
WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the
TAILORING BUSINESS,
in all its branches; and respectfully solicits a share of Public Patronage.
He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in
FIT, FINISH, or FASHION.
N. B. Particular attention paid to CUTTING and preparing [illegible] ☞ Prices to correspond with the times.
De Ruyter, [illegible] 1840. 22tf.

Cabinet Ware-House.
D. R. BURDICK,
WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.
All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.
De Ruyter, July 28, 1840. 21tf

Head Quarters Going for Boots.
THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 20tf

S. G. WALKER
IS now receiving the best assortment of [illegible] Cloths, Cassimeres & Sattinetts, ever [illegible] town, and will [illegible] FARMERS' EXCHANGE.
De Ruyter, Oct. 26

FRESH TEAS.
S. G. WALKER [illegible] Hyson, Young Hyson [illegible] FARMERS' EXCHANGE.
De Ruyter, Oct. 26.

Boot and Shoe Store.
ANY quantity of BOOTS AND SHOES for sale [illegible] GEO. W. SUTTON.
De Ruyter, March 10, 1840.

BLACKSMITHING.
THE [illegible]
STEEL SPRINGS
[illegible] warranted.
HORSE SHOEING
[illegible]
De Ruyter, March [illegible]

DE RUYTER INSTITUTE.
SOLOMON CARPENTER, A. B. [illegible]
GILES M. LANGWORTHY, [illegible]
A. L. SAUNDERS, M. D. Lecturer [illegible]
S. NILES SWEET, Esq. Professor [illegible]
Ladies' Department.
Mrs. L. M. CARPENTER, [illegible]
Miss CAROLINE E. WILLCOX, [illegible]
Miss L. A. [illegible]
This Institution is located in the pleasant and healthful village of De Ruyter. Its buildings are spacious and commodious. [illegible] are a large number, are furnished with chairs, tables, bedsteads, and stoves, and rented to gentlemen at one shilling per week, or one shilling for each student, the rooms being large enough to accommodate two. Good board is afforded at one dollar and twenty five cents per week, including washing and lodging. One shilling extra is charged to those who [illegible] cloth.
The institution is furnished with a good Philosophical and chemical apparatus. It is also furnished with a valuable Library. A scientific society connected with the Institute, is furnished with a choice collection of Minerals and Curiosities.
About twenty-one thousand dollars has already been expended on the De Ruyter Institute for the purpose of facilitating the student in his pursuit of scientific knowledge.
It is the object of those to whom the management of the Institute is entrusted, to make the expenses of acquiring a knowledge of the sciences, as light as possible.
And the public may be assured that a strict attention will be paid to the moral cultivation of the student; and the trustees and teachers will spare no reasonable pains to render the time spent at the De Ruyter Institute, as agreeable and profitable to the student as circumstances will admit.
Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two, at the De Ruyter Institute and satisfy themselves in regard to its merit.
The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September; The second term on the first day of January; and the third term on the seventh day of May.
TUITION.

In the common English branches, - - -	$3.50
In the Languages and higher English branches,	5.00
In Drawing, - - - - - - - - - - - -	2.50
In Painting, - - - - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.
Sept. 29, 1840. 30tf

JOB PRINTING.
BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

Z. T. BENTLEY,
Attorney & Counsellor at Law,
AND
SOLICITOR & COUNSELLOR IN CHANCERY,
Will attend to all business in his profession with fidelity and despatch, at his office on Cortland Street, three doors west of the Presbyterian Church.
De Ruyter, March 10, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.
THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valises, Traveling Bags, and Harness of every description, all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap can do so by calling on B. G. STILLMAN.
N. B. Any quantity of good ash or maple wood taken in exchange for the above articles. B. G. S.

Elmore, Annas & Ayer,
ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.
N. B. Purchasers wanting Bliss' Sash will see that each instrument is stamped "L. & W. BLISS, Traxton, N. Y." None other are genuine.
De Ruyter July 7.

BOOKS! BOOKS!! BOOKS!!!
E. P. BLY,
WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most sorts and description usually called for in any Book Store. The following are a few, viz:—Davies' Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also almost all sorts of Latin, Greek [illegible] Bibles, Olney's Geography & Atlas, Burritt's Geography of the Heavens.
Common Schools can be supplied with Books for a Library.
BOOK BINDING
Done in a neat and durable manner, and as cheap as can be done at any other place, at the sign of the Mammoth Book, No. 3, Albany-St. [illegible]
De Ruyter, November 1st, 1840. 35tf

NEW GOODS.
FIRST IN TOWN.
ELMORE, ANNAS, & AYER [illegible] 2tf

Agents for the Register.
NEW-YORK.
[illegible]
PENNSYLVANIA.
[illegible]
VIRGINIA.
[illegible]
OHIO.
[illegible]
NEW-JERSEY.
[illegible]
New Market—Rev. W. B. Gillett.
[illegible]
CONNECTICUT.
Waterford—Rev. Lester T. Rogers.
WISCONSIN.
[illegible]
RHODE-ISLAND.
[illegible]
INDIANA.
Battle Ground, Tippecanoe Co.—Nathan Babcock.

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

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To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.
Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.
☞ No subscription received for a less term than six months.
☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.
☞ Advertisements inserted on the most reasonable terms.
☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. [illegible] AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, JANUARY 29, 1841. NUMBER 48.

ORIGINAL.

For the Register.

THE VILLAGE BELLE.

Eliza D—— was one of those interesting beings whose first appearance attracts the eye of the stranger. She was happy in loving and being beloved by parents whose circumstances permitted them to amply provide for her education. The halcyon days of her childhood passed by, marked only with uninterrupted prosperity, and no portentous cloud hung over her future prospects.

Her father, in early life, was a minister of the Gospel, and his fine talents procured for him great popularity. But the period arrived when he became weary of his high and holy calling, and he renounced his former belief and was a professed Universalist. This change of sentiment produced a great change in his family. They were introduced into all the gayeties of fashionable life, in which they deeply participated. Soon after the renunciation of Eliza's father, there was an extensive revival of religion throughout the country in which the village of P—— shared largely. Eliza felt deeply interested in the salvation of her soul. The vanities of the world dwindled into nothing when compared with her eternal interests. She went to the house of prayer and heard the servant of God proclaim the way of life and salvation. She was impressed with a sense of her exceeding sinfulness, and desired the prayers of Christians and knelt at the altar. She was watched by her parents. They led her from the altar and the house, and tried every means to drive away her melancholy, as they termed it. Against her own inclination they took her to a Universalist meeting. A Cotillon Party was appointed on her account, and by much entreaty she consented to attend it. She was heard to say, from that moment her serious impressions left her, and that she could not stem the tide of opposition; and in order to find peace of mind she must put implicit confidence in her father's sentiments, and if he was mistaken and finally lost, she was willing to share his fate also.

* * * * * * *

Years rolled on, and Eliza became the village belle. Her father was successful in business, and able to procure the gaudy trappings which her thoughtless heart desired. The most of her time was devoted to amusements. Her personal attractions, joined with intellectual beauty, won many admirers who would live awhile upon her smiles, and then she would turn to some newly acquired favorite. Among those who sought her hand, was one who had been the playmate of her childhood. He had loved her ere her heart knew guile or had learned to practice deceit. His parents removed to a distance from the village of P—— before he arrived at the age of manhood, where he acquired good habits, and was well established in business and much respected. Eliza's parents saw that her love of pleasure must be checked, and they urged her to accept of the offered hand of her early friend. He knew not precisely the manner in which Eliza spent her time. He would spend a week at her place of residence when she would devote her time exclusively to him. He knew she had faults, and would sometimes chide her for her vanity, but he could not erase the early affection which he felt for her from his heart, and she was at length his affianced bride. But who can confide in a heart that never concentrates its affections upon one object, but like the gay butterfly of a summer day, sports awhile with every gaudy flower! In the routine of amusements which Eliza pursued, the theatre was often resorted to. One of the actors was enamored with her beauty, and professed his attachment to her; it was mutual. But from regard to the feelings of her parents and public opinion, she rejected his proposals of marriage. It was rumored that Eliza expected soon to be married to her early friend. And thus it was. Great preparations were making at her father's house for the wedding. All was gayety with its inmates, save one. She, who was wont to be the gayest of the gay, seemed not much interested in what was passing around her. A look of melancholy was discernable upon her countenance, and appearances indicated that all was not right. One day her father entered the apartment where she was setting, an open letter lay before her, and she was weeping. What, my child, weeping when you are so soon to be united to one of the most worthy of men? Why so sad? I hardly know why, but I was thinking that I had so long lived on airy dreams of bliss that I should make a poor companion for Wm. R——. His manner of life is different from mine. True, he is no devotee of pleasure, yet he delights to partake of innocent amusements. There is something else to be considered, Eliza. You know his parents left him a patrimony, and he is engaged in lucrative business, and is able to support you in affluence. The time will arrive when you must turn aside from the giddy throng to find enjoyment, and where will you find more refined pleasure than that beside your own fireside. It was said that the old gentleman did not approve of the career of folly that Eliza pursued, and that he cast some reflections upon his conduct respecting her. The actor had gone to a distant city, where, by some means, he heard that Eliza was to be married to her early friend. He immediately returned to the village of P—— where, by stratagem, he had an interview with Eliza —an elopement was agreed upon, which took place the day that preceded the one that was fixed upon for her marriage. All was in consternation at her father's house. The voice of mirth was hushed, and the preparations ceased. Her father had gone to an adjoining town to make arrangements for the expected wedding, and did not return until evening. He was informed that Eliza had eloped with the actor. He, with some of his friends, proceeded after them and overtook them at a village about fifty miles distant, where they were just ready to be married. The meeting can more easily be imagined than described. He told Eliza that he would use no coercive measures with her, but tried every means to persuade her to return with him. She was much affected, but remained fixed in her purpose, and desired her father to stay and see the marriage ceremony performed. He said he could not, but if the grave was about to close over her and hide her from his sight, he could look on with calmness, and it would be a melancholy pleasure when compared with his present feelings. They were married and proceeded on their way to New York, and the father returned to his once happy, but now desolate home. The parents were left to reflect upon their past conduct towards the child. And, perhaps, conscience reminded them that they taught her to seek enjoyment at the convivial party, and to disregard the precepts of the Bible. Parental affection was deeply implanted in their hearts, and they could not brook the idea that their child was in a large city with a stranger, whose character and calling they disapproved of. Resentment could not find place in their heart, and the father went to New York in search of his erring child, where he found her quite happily situated. Her husband found employment in a mercantile house, and Eliza had an opportunity of indulging her love of amusements more than formerly. The old gentleman made proposals to them to return home with him, of which they accepted.—What mingled emotions of joy and sorrow must have agitated the bosom of Eliza when she drew near the home of her childhood? The meeting with her friends was of no ordinary kind. She was received as one who had been lost to them, and they had hardly dared to cherish her memory. Painful, indeed, were the recollections which it recalled to mind. But after all her deviations from the path of rectitude, she was forgiven. Her father advanced a large sum of money to her husband, which enabled him to commence business with very flattering prospects. The ball-room and other places of amusement was still frequented by Eliza, and if her husband's business prevented him from attending with her, she would willingly accept of some other one for a partner. Thus, time wore away, and Eliza was again accounted happy by the thoughtless multitude.

"How sad a sight is human happiness,
To those whose thoughts can pierce beyond an hour;
Know, smiler! at thy peril art thou pleased,
Thy pleasure is the promise of thy pains."

For a time, Eliza's husband was successful in business, but by a life of extravagance, and folly, and inattention to his affairs they were reduced to poverty, and Eliza returned to her parents with three small children, to lead a solitary life, almost "unknowing and unknown;" and her husband is a wanderer she knows not where. And she can now trace the first origin of her misfortunes to the indiscretion of her parents. But the blighted hopes which her conduct caused, ends not here. The happiness of another individual, and of another circle of friends has been destroyed. Her early friend, him to whom she was betrothed, has suffered much; but he has done with the disappointments of earth, and his body rests beneath the sod "where yew-tree branches wave." At first, he bore the disappointment manfully. There was no change in his outward appearance, excepting he mingled in the society of his friends more than usual, and said he was glad to be released from the fickle girl, although the cup of happiness was dashed from his lips. But at length he grew melancholy, and dire disease—

"Seized on his manly frame, exhausted slow
The fountain springs of life. Now withering fell
Health's blooming rose, and o'er his ghastly cheek
Played the light hectic flush. His step so light, so free,
So like an angel's tread, grew slow and heavy.
But ah! his eye with purer radiance beamed,
Than in health's rosy hour. 'Twas not the flash
Of vivid wit, or genius' glittering ray,
That shone with so unearthly lustre there.
His was the Christian's hope—that hope which buoys
The sinking soul above life's troubled waves,
That sweetly points beyond the shadowy vale
Where disappointment's blasts ne'er touch the heart,
Where grief's dark shades ne'er sully holy joy."

Gibson-Ville, Jan. 8th, 1841. S. G.

RELIGIOUS.

LORD, WHAT IS MAN!

A very important inquiry. How important that we know what we are. And how proper that we make the inquiry with our heart's desires raised to heaven for divine aid in so important an investigation. What is man? Offspring of the dust. A creature of yesterday. "He cometh forth like a flower," and "fleeth like a shadow." What is his life? As a vapor. How fleeting.—Ever hastening to its close. Three-score years and ten, how short, how soon gone; and how soon his place will know him no more. In all his glory of health and strength, riches and honor—a wind passes over him, and he is gone to his long home, and the mourners go about the street. And all things move on as though he never existed. What are his resolutions? You may hear him resolving to-day with full purpose, to live differently, to break off some evil habit, to renounce some evil course, to shun some vicious companions, and to pursue a virtuous course. To-morrow you see him pursuing the same old track, just as though he never had thus resolved; and all his resolutions are lost in the wind, all are forgotten and pass away like the morning cloud, and the early dew.

And what is his wisdom? Almost perfect folly. How much weakness is mixed with all he does. How many mistakes, and how much ignorance. He cannot comprehend the works of God around him, with all his boasted knowledge. How soon is he lost when he undertakes the task, and is forced to confess his ignorance, and feel his nothingness. Let him try to explain the wonders of nature or providence, and he must fail altogether. O how humiliating! What becomes of our pride and self-conceit. What is his moral character? He is by nature an enemy to his Creator, preserver and greatest benefactor; one who has always been doing him good, and one upon whom he is continually dependent for every breath he breathes and every step he moves. And upon whose Spirit he is dependent entirely to lead and guide him to heaven. His feelings are such, and his situation such as an enemy, and a transgressor against the just and holy laws of God, that it is impossible for him ever to make amends for the dishonor he has cast upon God, or for one of all the ten thousand sins he has committed. And although God has opened a way of reconciliation, he rejects it with all his heart, while every day and hour he is adding to his innumerable sins. He owes ten thousand talents and he has nothing to pay. And yet, strange as it may seem, he is full of his own self-righteousness, and opposed to God, his word, and Spirit.

What are his deserts? He deserves nothing good from the hand of his Maker. No temporal favor, no aid of the Spirit, no light from heaven to guide his feet in the path of peace. No, he has forfeited all. He hears the thunders of the law, and the invitations of the gospel with the same careless indifference, and has thus cut him off from every claim to mercy. And when the Spirit has whispered in his breast to turn from sin, he has resisted. When reason and conscience have remonstrated, he has outraged them and put them to silence. Is any thing clearer than that he deserves no good at the hand of God? He deserves his wrath, and the threatened penalty of the law of God which he has despised and made light of. Life and death have been set before him and he has chosen death. And is it not plain that he deserves it? Can any thing be plainer?—Would it not be just in God to shut him out of Heaven forever? Forever to withhold the aid of that Spirit which he has resisted, and leave him to his own chosen way? Must not reason and conscience forever say, Amen, to such a decision?

Such is the situation of man. Cut off from all claims to any good from God, by his own voluntary conduct, he is entirely in the hand, and at the mercy of God. If he is saved, it will be grace, undeserved favor from first to last; and if he is lost, justice will shine in his condemnation, and conscience will forever acquit God of injustice. What then is his duty? It is his duty to surrender himself up to God unreservedly. To confess his deserts, feel that God would be just in his condemnation, and that if he is saved, it will be grace from first to last. Such conduct will honor God and keeps us in our place.

Is not this a true picture of man as presented above? Does not conscience testify to the truth of it? If so, let us never forget it. Let us not go away and forget what we are. It is dangerous for us to get out of our place, or lose a sense of our vileness. We then are prepared to quarrel with God's word and conduct, and to think him a hard master. But let us keep in our place, and carry about with us a humbling sense of our situation and deserts, and we shall find little or no difficulty with the word or conduct of our Maker, and shall never charge God foolishly. And the moment we are tempted to do it, we shall repel the temptation by asking, "who art thou?" But when we get out of place, every thing else appears out of place, and we look at every thing else through a false medium?—*Chr. Mirror.*

MEMORIAL OF MRS. HEMANS.

A better memorial of her than any from her own pen, or from the recollections of her family, will be found in the beautiful testimony of an attendant, who has since followed her beloved mistress to the haven of rest. It occurs in a letter written by her a few months after Mrs. Hemans's death: and it is a remarkable instance, not merely of innate susceptibility and delicacy of feeling, which are not confined to any particular rank or station, but of an intellectual refinement, like that of the "Dairyman's Daughter," which is not usual among persons of the writer's station in life. It seems if her intercourse with Mrs. Hemans had etherealised her; and who can say how much the Scriptural knowledge and humble faith of the dependant were blessed to her highly gifted mistress.

"It is a continual cause of thankfulness to me that I was so wonderfully supported, even to the last sad hour—sad it must ever be to me; it is a thing not to wear off. Oh, no! with me it seems to deepen daily—remembrances grow dearer. My thought of her is like some hidden treasure, [illegible] which no power could win from me. I feel it would be downright selfishness to wish her back: it may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting-place here! She often said to me, 'I feel like a tired child—wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of Him to be meek and lowly.' And then she would say, 'Oh Anna! do not you love your kind Savior? The plan of redemption was indeed a glorious one; humility was indeed the crowning work.—When any body speaks of His love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful realms, with far more rapidity.'

"My heart gets too full for utterance when I think of her affectionate manner to me. She often told me that she believed I had been sent to her in answer to her earnest prayer, and said that, whatever might be her fate, I might always feel that my being with her had not been in vain. These were her words; and the searcher of hearts only knows how thankful, yet humbled, I feel for such an inestimable blessing. It is one for which I feel I shall have to render an account. May it prove a blessed one! I wish I could tell you more of what she said; but my language is so poor, so weak, that when I would try, it is as if I were robbing her words of their brightness; but then I know that none can speak as she did. These are not words of course; no, I can truly say my ties to earth are weakened, because she is no longer here."—*London Christian Observer.*

MORAL POWER OF THE GOSPEL.

The Gospel is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart. It is a message from Pity to Misery—an invitation from Mercy to Guilt. It is a gift from the fulness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could *he* have taken the ark of the temple. The Christian missionary takes with him tears—the tears of incarnate compassion; blood—the expiatory blood of the Son of God. "Before your eyes," said the apostle to the Galatians, "Jesus Christ hath been evidently set forth, crucified among you."—Brethren, he goes to India with the cross, to repeat the scenes of Calvary, to let the Hindoo see Christ crucified before his eyes. Does he feel sufficiently the grandeur of this message? He goes to Africa with the identical gospel that Paul took to Rome. He goes to China with the identical blessing that Christ brought from heaven. Oh, it was the consideration of their subject—its necessity, its adaptation, its infinite grace and glory, which fired the apostles—which made them think little of life itself when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office—which gave them the ambassadors, the ports of kings—which would have led them, if necessary, to contend for precedence with an angel. He goes to address a nature which, however depraved, was originally pre-configured to the truth, and the message he bears is divinely adapted to the moral state which that depravity has created—and the Spirit goes with him.—He goes to tell the victims of imposture of essential truth—to point the eye of the Hindoo widow from the corpse of her husband to Him who is the Resurrection and the Life—to tell the infanticide mother that she may save her offspring, and may press them to her heart—to tell the [illegible] of [illegible] Boodna of a true [illegible] the parched pilgrim of the desert, [illegible] water that springs [illegible]—and the [illegible] of the Ganges, of the washing of regeneration, [illegible] of the Holy Ghost—[illegible] votary of cruelty, that the name of [illegible] Love—and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. [illegible] guilt has [illegible] accumulating [illegible] since the time of the deluge [illegible] mand of Christ is, "Go to it." And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, "Offer him redemption through the blood of the cross." Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He [illegible] most.

In testifying to the necessity [illegible] ty of the Gospel, we occupy [illegible] than did even the apostles. Since [illegible] day, nearly eighteen hundred years [illegible] added their testimony to [illegible] by [illegible] spiritual deliverers [illegible] direct from heaven [illegible] hundred years have only served [illegible] strate the sufficiency of the [illegible] dy. Guilt, which might destroy a world, has been cancelled [illegible] sin have been burst [illegible] with pollution, made [illegible] where Satan's seat was [illegible] ties have been [illegible] blessed by it, and heaven [illegible] growing [illegible] its *never* [illegible] our voice [illegible]—all the [illegible] rise up and [illegible] tuntary, and urge us to repeat it [illegible] er, and yet deeper, our [illegible] claiming its efficiency, the thousands who in every age have been saved by [illegible] to speak louder in its praise [illegible] all heaven comes to our aid, ascribing [illegible] to the Lamb that was slain [illegible]—*Dr. Harris.*

THE BIBLE TO BE [illegible]

[illegible]

There is one thing [illegible] schools, which has [illegible] to my mind: the [illegible] Scriptures. I hope [illegible] the all-sufficiency of [illegible] faith and practice [illegible] any formulary [illegible] which the Bible is [illegible] the Bible is the [illegible] formulary, creed, [illegible] to be judged, and [illegible] accordingly. [illegible] of the children [illegible] Scriptures themselves [illegible] teach them very [illegible] interpret the Scriptures, [illegible] to misrepresent, and [illegible] they would put the [illegible] the place of Christ [illegible] supplied with [illegible] the operations of [illegible] future days. I [illegible] thought of mixing [illegible] Let the word of God [illegible] in all our schools. [illegible] sign of the times, that [illegible] becoming elevated [illegible] on which the final appeal is to be made. I know there were many persons who thought [illegible] destroy [illegible] injury, unless it were accompanied with some formulary, some safe-guard to keep it from doing harm. Very respectable men, gentlemen, educated men, have [illegible] to me solemnly that such was their [illegible]; that it was a very dangerous thing to put the Bible into the hands of all classes, especially of young children. I hold the notion to be an absurdity; a libel both on the Author of the book and on the human mind. I believe that there is no book in the whole world easier to be understood in all its essential parts; one more universally adapted to man in all the capacities and all the diversified situations of human life. Its truths can enter into the minds of the humblest, as well as the highest orders, and under all the disadvantages of the want of literature; like the elements of water, which, while it fills the bed of the ocean, can insinuate itself into the smallest crevice; or like the element of light, which, while it gladdens the monarch in his palace can cheer the peasant in his cot. I believe that the Scriptures can make every class wise unto salvation. I believe that they can, through the blessing of God, make young children wise unto salvation; that they can understand its histories, precepts, and doctrines, so far as is necessary to their salvation. I wish that those Objectors had heard me examine some Sunday School children on the parables. They were not told before hand what question they would be asked, but were left to the answers which might be prompted by their own minds. The parable of the Sower was one; "Who are meant by the stony-ground hearers?" "People with hard hearts."—"Who are meant by the way-side hearers?" "People who do not attend to what they hear." "Who are meant by thorny-ground hearers?" "People who are choked by the cares of life." "And what are the [illegible]" "If you please, it is worrying [illegible] themselves." I wish they could have [illegible] heard the words of a little Irish boy on [illegible] the conversation of our Lord with Nicodemus [illegible] new birth. "What is the meaning [illegible]" [illegible] "What is a miracle?" "A wonder." "What is the new birth?" "A great change." "What [illegible] of heaven?" "Och, your [illegible] it is something here, (pointing to his breast,) and something up yonder." Oh! but they cannot understand the Bible! It is very clear that those objectors do not understand [illegible] that from the want of giving [illegible] attention to it, and thinking about it. There are multitudes of minds which never had a noble thought, and multitudes of persons who have a mind which they [illegible] suppose that nobody else ought to [illegible]. It is like a blind man finding [illegible] other people for opening their eyes [illegible] telling them, that as it was only a little light they could see, there would be great danger of its leading them wrong. I [illegible] you will hear no more of the [illegible] knowledge only which [illegible] sure tendency of [illegible] from these for more [illegible] standing the [illegible] Scriptures. I believe that there are many [illegible] members of [illegible] an examination [illegible] Sunday School teachers. There [illegible] who would put old-[illegible] the readiness of [illegible] familiar acquaintance [illegible] with the sacred Scriptures.—*Rev. Dr.* [illegible] *Sunday School Union An-* [illegible]

[illegible]

[illegible] A CHRISTIAN MOTHER. [illegible]

[illegible] to the world.—*Kirwan.*

[illegible]—The last [illegible] character of [illegible] The [illegible] the whole [illegible] was suspended from his [illegible] to hang. [illegible] sunk under [illegible] of suffering; but even here he [illegible] forget his mother. He gave, in the [illegible] possible, his dearest friend [illegible] to protect [illegible] care of her as long as she [illegible]. He did this, almost by a word; for under such circumstances it was torture to speak. "Behold thy mother." That was all; but it was enough. Now let me ask each one of my readers, whether young or old, who has a mother still in life, as you shut this book at the close of this paper, to go and devise some act of kindness and affection for her in imitation of the dying example which the Savior set us. Do something to cheer and comfort her; even if it is no very substantial act of kindness, it will bring gladness to her heart, as a memorial of your kindness and affection.—*Abbott.*

CONVERSATION WITH A YOUNG SCEPTIC.

In a party of Christian friends, a young man was introduced, shrewd, well read, and amiable; but a professed sceptic! He had engaged a part of the circle in the *details* of the objections against the Scripture.—"How unlikely the story of the temptation, the *universal* darkness at the crucifixion, the dead coming out of their graves into the city, &c.!" Embarrassment sat in the faces of some, while others were endeavoring to make the accounts appear to be very probable.

I found it necessary to expose him.—"You have doubts, then, sir, respecting the Christian revelation; may I ask the ground of those doubts, and to what parts they refer?" "To the whole," he replied, with a smile of apparent satisfaction and confidence.

"Nay, but we must descend to particulars. Do you doubt whether the books of the New Testament were written by the persons whose names they bear."

"I do."

"Do you then believe that the works which are ascribed to Cicero and to Virgil, were written by them?"

"Certainly; they have been in the world a long while; we can go back to very early editions of them, and these refer us to early ones still. And the learned have admitted them to be genuine. They could not have been written by other men, for they must have been clever men who wrote those works, and could not be unknown, or deprived of their fair fame."

"Why, said one of the company, "we have just all these grounds for believing the Scriptures to be the work of the parties who are said to have written them; so we must take all or none."

The young man was silent.

"Then, sir, since it seems pretty clear the books are genuine, what sort of persons do you suppose their authors to be? Were they *bad* men?"

"They might be," said he, "for aught I know."

"But could bad men be the authors of such a system of morality? I believe you can mention no vice, which they have not reprobated in the severest terms, nor any virtue which they have not placed in the clearest and most attractive light. Were they impious fingers which drew such a portrait?"

"Well, they might have been very good sort of men, and copied their system from other works."

"But, if good, they were inspired, for they declare they spake and wrote as they were moved by the Holy Ghost; under the teachings promised them by their Master. Now, it is not compatible with the character of good men to lay claim to so high a matter if they were not fully assured of its truth."

"Oh, they were a set of enthusiasts!"

"Pray, sir, what is enthusiasm?"

"Why,—it is a heated imagination, a set of wild incoherent notions; and this is what they have uttered."

"But what has this to do, sir, with the *facts* which they relate? Enthusiasm does not deprive a man of eyes, ears, touch, memory. They declare what they saw, heard, and felt; and being good men, the facts were so; the miracles they relate did take place; then their author must have been divine; then their inspiration true; and the Christian revelation imperishable.

"Well; he had his own opinions, he did not wish to press the subject further, nor to be so obtruded on the company."

"Nay, young man, you ought to be ingenious; you ought to own you were wrong. You have taken upon you to determine concerning a matter which you have not examined. Why not yield to conviction?—Abandon sceptical modes of thinking; they have a direct tendency to beget captiousness and conceit; to destroy whatever is candid and generous in controversial warfare; to lead the mind to view questions of great and acknowledged interest to our whole species, with coldness, apathy, and distrust. In one word, the general and most valuable of our mental principles, become paralyzed and enfeebled by a constant habit of frivolous doubting and minute fastidiousness as to the degree of evidence to produce firm and internal conviction on subjects of vital importance."

From the Morning Star.

HOLINESS.—God is a holy being. "For I am holy." Lev. xi. 44, 45,—xx. 7. His works are holy. "The Lord is righteous in all his ways, and holy in all his works." Ps. cxlv. 17. Heaven is a holy place.—"God sitteth upon the throne of his holiness." Ps. xlvii. 8. All his angels are holy. "When the son of man shall come in his glory, and all the holy angels with him." Matt. xxv. 31. The way to heaven is a holy *way*. "And a high way shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it." Isa. xxxv. 8. God requires holiness of all his people. "Be ye holy." Lev. xx. 7. All who would enter heaven must be holy. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."—We must become holy in this life. "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 10. How is it with thee, reader? Are there not some sins lurking in thy heart! Remember, thy heart must bar out every sin, or sin will forever bar thy soul out of heaven, and lock thee up in that dark abyss of eternal woe! Flee to Christ, whose blood "cleanseth from all sin." O. B.

POWER OF RELIGION.—Without removing a single passion, the gospel alters its operation and influence, by simply giving it a new direction: leaving actions and externals to themselves, it grapples with *motives* and *principles*. It is thus the lever, that raises the otherwise immoveable weight—the Prometheus, that wakes the dead form into life. It tells the creature of the Creator; the sinner, of a Redeemer and a Sanctifier; and the immortal of eternity; and from these themes draws *the principles and motives of everlasting life.*

DEATH IN TRESPASSES AND SINS.—The heart of an obdurate sinner may be called his sepulchre, which by means of long habits of sin, is shut up against grace, as by a hard and heavy stone, and in which there is nothing but darkness and corruption.—It is a very great mercy when the Deliverer comes to that prison, when the light shines in the darkness, and holiness itself visits that corruption.—*Quesnel.*

THE REGISTER.

De Ruyter, January 29, 1841.

VILLAGE LECTURES.

The village Lecture for this evening, (29th,) will be delivered at the village school house, by H. A. NELSON, A. M., of Eaton. Subject, *The proper object of Education.*—Mr. Nelson will be able to interest all who will give him a hearing.

THE BAPTIST ADVOCATE.

The Baptist Advocate of the 16th inst. contains the subjoined article, which seems to have been intended as a reply to some remarks of ours, recently published, respecting the Sabbath.

"SEVENTH-DAY BAPTIST REGISTER.—On the outside of our last number, we copied by request the article from the Register impugning our views regarding the observance of the Lord's day. As it was written before our article of Dec. 19th, it is to be excused for imputing to us views which we never entertained. Whether the same excuse can be extended to the charge of Popish views, because we believe ourself justifiable in following the example of Christ and his apostles, is more questionable.

"We know that it is customary to draw a broad line of distinction between the commandments engraven on tables of stone, and the rest of the laws and commandments given to the Jews through the instrumentality of Moses. To a certain degree this distinction is just. Prominence is thus given to the superlative, momentous, & comprehensive matters included in the ten commandments, when compared with the numerous and minute charges interspersed throughout the communications of God to the Jews. But to contradistinguish the ten commandments from the rest by calling the former exclusively *the* moral law, and all the other divine instructions of the Jews, through Moses, *the* ceremonial law, never met our views. When the Jews are told, Exodus xxii. 22, "Ye shall not afflict any widow or fatherless child," we need no scholastic definitions to enable us to recognize this as a part of a moral code; and when we are enjoined to observe one day in seven, wherever we find the command, we view it as ceremonial. Had the same Lawgiver directed us to observe one day in five, the nature of the obligation would have been the same, and we would recognize it as a positive institution.

"A ceremonial law or positive institution is capable of abrogation or change by the supreme Lawgiver who enacted it. We believe the same Almighty and All-wise Being who gave to the old world and especially to the Jews the seventh-day of the week for religious rest, has given to us through his beloved Son the first day of the week for a similar purpose.

"It is a mistake to suppose that a positive institution when known, is less binding than a moral edict. The latter may indeed be sometimes ascertained by the mere force of reason, and is incapable of change while the nature and relations of the beings on whom it is obligatory remain the same; the former can only be known by express revelation, and may be varied at will by him who enacted it. These very circumstances contribute to render more distinct and respectful, those acts of obedience that have regard to positive institutions. A truly obedient child will seek to know the will of his father, and having ascertained it, will adhere to it, not merely because it is commended by his judgment as beneficial to himself or as approved by his juvenile reason, but because it is his father's will. Therefore, we keep the Lord's day, because Christ and his apostles kept it, and we are commanded to imitate them, and herein we endeavor to honor the Son even as we honor the Father."

We regret that the Editor of the Advocate did not publish our remarks on the subject in dispute between us, that the readers of both papers might have seen what was said on both sides of the question, and thus possessed the means of judging relative to the soundness of the views and arguments advanced by the parties respectively. This would have been magnanimous in him, and would hardly have failed to have produced in many minds impressions favorable to himself as an Editor, and a fair disputant, while the valuable paper under his supervision would have received no detriment.

Our views of propriety in such matters may be inferred from the fact, that we have published faithfully and seasonably, all the Advocate has contained in reference to the Sabbath, with the Editor's animadversions on our views, since the appearance of our first article on that subject, and that it is our determination to continue to do so in future.

Our search is after *truth*, and for truth, and not for mastery, are we contending, and from none would we receive truth with more pleasure than from our friend of the Baptist Advocate. It is not our desire to censure or impugn him unjustly, though we confess his course is to us somewhat novel and singular. There may be good reasons in his judgment for his measures; we are sorry, however, that with the good intentions which charity impels us to hope he cherishes, he should have fallen into several most palpable errors. The one respecting the abrogation of the fourth commandment appears more glaring and alarming at every successive attempt of his to keep it in countenance.

On his remarks respecting the "law" in the article above, though we esteem them hardly pertinent to the subject, we may hereafter make some strictures.

The passage he quotes from Ex. xxii. 22, is doubtless an application of the principle contained in the second table of "*the*" moral law, which requires us to love our neighbor; but if he is correct in what he says immediately after it, then in keeping "one day in seven," he is either acting without a command, and consequently performing a work of supererogation, or he is perpetuating an institution which is merely "ceremonial"! That "a positive institution is capable of abrogation or change by the supreme Lawgiver who enacted it" we do not dispute; but we do deny that his possessing the power to do so proves that this power has been thus exercised, and in the absence of any intimation to that effect, he has repealed the Sabbath law! As soon one might prove that because God is Almighty, he has lately created many laws, or annihilated a portion of the material universe; or that because he is Almighty and hates oppression, he has within ten days given every southern bondman his freedom; or because baptism is a positive rite, and many prefer sprinkling to dipping, God has waived his authority respecting the mode, or abolished the institution altogether! How many assertions from Pedo-baptists would it require to make our friend believe that the positive ordinance of baptism had been thus abrogated? And can Baptists ask to be believed without proof or evidence? Or are they incapable of drawing wrong inferences? *Once more, therefore, we solemnly call on the Editor of the Advocate to show us, if he can, that the fourth command is repealed, and the first-day required of God to be kept.* What evidence has he that the "same Almighty Being who gave the old world the seventh-day, &c., has given us through his beloved Son, the first-day for a similar purpose"? Can it be innocent to reiterate such a statement without any support from the lively oracles, *or having it, to withhold it?* If the Bible says so, let him refer us to the chapter and verse; if not, let him condescend to inform us how many divine institutions we may "believe" in, of which the scriptures say nothing, and preserve our consistency in opposing with the zeal of good Baptists, Pedobaptism, the supremacy of the Pope, &c, &c. &c. It cannot be plead that the first-day is the Sabbath by divine appointment because we find it very extensively observed, any more than Popery is true, because "all nations have been made to drink of the wine of the wrath of," &c., or than affusion is baptism because so many practice it.

We are inclined to think the ground for "believing" the first-day is the Sabbath, is no better than those named above, and to tell the truth about it, we are half tempted to believe that the Editor of the Advocate is convinced there is nothing in the Bible to support his theory, or he would, when repeatedly and kindly asked to adduce a command for first-day keeping, or a record of its "observance" by the apostles, bring something to substantiate his assertions! To attempt a defense of such a position, is like the Israelites being required to make "brick" without straw! The means are wanting.

His assertion that Christ and the disciples kept the "Lord's day," (he means the first-day of the week,) is *truly astonishing!* No writer before him, to our knowledge, ever claimed earlier attention to this day than a period immediately subsequent to the resurrection. If Jesus and his disciples kept it, what law did they obey in so doing? Was Christ 'fulfilling' or 'destroying' '*law*' by this observance? Was he not, as "a minister of the circumcision," bound to observe the fourth command? If this assertion was wittingly made, and we admit his sincerity, we must certainly do so at the expense of his understanding! If he will turn to Luke iv. 16, he will find what day the Savior of men observed. "And as his custom was, he went into the synagogue on the Sabbath day." This was indeed the "Lord's day"—the seventh-day of the week, which the Father sanctified at the creation, and which the Son observed during his sojourn among men on earth.—And if he will consult the 40th verse of the same chapter, he will find when the Savior began and ended the Sabbath, which corroborates our views of Acts xx. 7, as published some time since in the Register.

If we were not confident that our brother would publish a recantation of his statement that "Christ and his disciples kept the first-day of the week," we would present something further on that point now; but we think he will, after some reflection, render that labor unnecessary. We now barely refer him to the last verse of the 23d chapter of Luke, to determine the practice of the disciples relative to Sabbath-keeping previous to the resurrection, having abundance of evidence in reserve to show what was their usage subsequent to that event. "And they returned and prepared spices, and ointments, and rested the Sabbath day according to the commandment." The next chapter commences as follows:—"Now upon the first day of the week," &c. (i. e.) the next day after the Sabbath on which they had "rested" "according to the commandment," &c. *Will* HE SAY THEY KEPT FIRST DAY AT THIS TIME?

Before we are through with this subject, we intend to show clearly that the Apostles kept the seventh-day of the week, (or true Lord's day,) subsequent to the resurrection. As this is a subject of vast importance to the church, and to mankind at large, we renew our proposition to the Editor of the Baptist Advocate to discuss it at length in the spirit of brotherly kindness, and for the purpose of eliciting truth. If our first-day friends are *right*, they do not well to be silent. We entreat them to show this from the "lively oracles," and we will abide their decision; if they are *wrong*, is it not time they conformed their faith and practice in this respect to the word of God?

SIMULTANEOUS MEETINGS.

The last Tuesday of February is designated as a time for holding Temperance Meetings throughout the country. Let the friends of this holy cause unite their efforts on that day to put down the destroyer. Let them, then, adopt a systematic plan of operation. The drunkard—the temperate drinker—the wives and children of drunkards—the rising generation, call for a renewal of effort in this great moral enterprise. Should an enemy enter our borders and slay, annually, one-tenth part of the number that intemperance destroys, the whole country would resound with the cry, "to arms! to arms!!" and a ready response would be made by buckling on the armor, and rushing, by legions, to the rescue.—Bear in mind the day of the meeting, and remember that both the temporal and eternal interests are pendant on the course that Christians and the friends of humanity take on this subject.

TO CORRESPONDENTS.—We must decline publishing the article on Camp-Meetings. The writer has misunderstood the design of the remarks formerly published. The scrap accompanying the article is doubtless correct. It has not been denied by any, that incalculable advantage has resulted from such meetings, and that many souls have been converted.

SMALL POX.—There have been several cases of the Small Pox at Log City, in this county. At present, there are five cases; one of them, only, of a malignant character.

For the Register.

CRITERION OF A REVIVAL.

"Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

Such is a revival spirit, and such are revival fruits. Man trembles and retires, and God walks forth in the resplendent panoply of his everlasting truth, and in the glorious majesty of his unchangeable perfections.

When we observe any movements among the people, which any serious persons are disposed to regard as a revival of religion—our inquiries should be;—Is God honored? Is man humbled? Do Christ and his cross constitute the great absorbing theme of preaching and of conversation? Do transgressors turn from their evil ways?—*Do careless youth forsake their vain amusements*, and engage in praying and other religious exercises? Is the family altar erected where it had been demolished, or in the domestic circle where it had never before been known? Is an increasing attachment manifested to the Bible—to the Sabbath and to its sanctuary privileges—and to all that stands connected with the interests of Christ's kingdom?

Do professors of religion live nearer to Christ, and abound in the work of the Lord?

Does he who has been a rejecter of Christ, by his words and actions say unto God—

> "No more, my God, I boast no more
> Of all the duties I have done,
> *I quit the hopes I held before,*
> *To trust the merits of thy Son."*

If these questions can be answered in the affirmative, then that arousing of the people, which has suggested them to your mind—*is the work of God.*

As such, it must be acknowledged, and for it God must be adored, however much of imperfection may be exhibited by any human agents who may be prominent laborers in the work. If the hand of the Divine Agent is clearly seen, then we must give glory to the Father, Son, and Holy Spirit, for such displays of renovating grace. J. R. J.

For the Register.

THE VILLAGE LECTURES.—I am pleased with this arrangement. It looks like public spirit, and *christian* spirit. I was much delighted with the lecture of PROF. SWEET on the "*Immortality of the Soul.*" I felt grateful for the *Gospel* stamp which he left indelibly impressed upon his lecture. I was also equally entertained and instructed by the lecture of MR. CARPENTER, the Principal of the De Ruyter Institute, on "*Natural Theology.*" I hope we shall manifest a lively and prayerful interest in sustaining this series of lectures which has commenced under such promising auspices. Thus feels A VILLAGER.

For the Register

DEVELOPEMENT OF TALENT IN THE ANTI-SLAVERY CAUSE.

This department of reform is developing the talent of many young men. A modest youth, being pressed by a deep sense of duty to publicly speak in behalf of the enslaved, makes the experiment; it may be his first public speech, but it is not his last. Some one misunderstands what he has said, or perhaps purposely misconstrues it, or a reviewing reply is given; in either supposed case the inexperienced speaker must rise from his seat again. He now finds himself committed to the wide field of arousing discussion. Will he find it easy to immediately retire from it? The cause is gaining every twenty-four hours, yea, every hour, upon the attention of the American people; and this young American citizen who ventures to think aloud, and begins both with his tongue and with his pen, to "put proper words in proper places," will hold on his course. His '*heart* will instruct his mouth, and add learning to his lips'—until he stammered and blundered, pained others and frightened himself in his first attempt to talk in a district school-house—will rise up deliberately in the crowded hall, village church, or Broadway Tabernacle, and will for one full hour chain to his mighty theme the attention of a discriminating auditory.

This self-made orator will not find it difficult to put to confusion some famed public functionary, who, having had his mind entirely engrossed by other subjects, or having always thought wrong upon the "vexed question" of American slavery, suddenly enlists in opposing by public speech-making, the anti-slavery cause; for, though he may be greatly renowned for technical love and professional skill, he manifests himself as destitute of knowledge of the circumstances by which he is surrounded, as was Rip-Van Winkle, when, after his profound sleep of twenty years, during which time the scenes of the American Revolution transpired—he returned to his native village with his rusty musket on his shoulder, exclaiming—"*Long live King George the Third!*" J. R. J.

ERRATA

To the Editors of the Register

BRETHREN.—I regret to trouble you with so long a list of Errata as the one which I here furnish; but in doing it I will use the frankness to say, that the proof-sheet which contained the Sermon, entitled "The Raging Mocker," was submitted to my eye, therefore the mistakes which I request you to correct are probably chargeable more to my own carelessness than to any other source.

Yours, "A VILLAGE PASTOR."

In the first paragraph of the sermon, for "qualities," read, quality.

In the second division, after the extract from the Rev. John Frost, for "inestimable," before "thought," read, irresistible.

5th line from top of col. 5th, for "alter," read, utter.

Near the close of the second division, for "soul," before "preponderates," read, scale.

Near the close of the sermon, for "sum," after "Christ crucified," read, sun. In the concluding paragraph, for "premises," read, promises.

In the article, "How a people should love their Minister," for "but" in rejecting, &c., read, lest in rejecting, &c.

SUMMARY.

Hon. W. C. Rives has been elected U. S. Senator from Virginia.

The American Colonization Society have received $50,000 the past year. The Society is now nearly free from debt.

Dr. Bradder, charged with robbing the Mail, near Uniontown, Pa., is held to bail in the sum of $100,000. Bradder is extensively kown as an "Indian Doctor"

The Legislature of Alabama, have passed a bill for the election of Congressmen by a general ticket.

An Upper Canada paper says, that within the last 4 years, more than 12,000 runaway slaves have made their escape, into Canada, from the United States.

INTELLIGENCE.

FOREIGN.

ELEVEN DAYS LATER FROM EUROPE.

The steam ship Columbia, Captain Ludkins, arrived at Boston yesterday, bringing Liverpool papers of the 5th instant, and London papers of the day previous.

The news of the greatest interest is from Turkey & Egypt. Admiral Stopford refused to ratify the convention with Mehemet Ali, made by Commodore Napier, but he very soon proposed other terms, not very materially different, which the Pacha immediately acceded to, and the pacification was likely to be consumated. The Pacha agreed to make his submission to the Porte—to give up the Turkish fleet—and to evacuate Syria.

It appears from the Paris accounts that the recall of Marshal Vallee from Algiers was determined on, and he was to be succeeded by Genl. Bugeaud. The charge against General Vallee is that he has extended his operations too far, occupying distant cities and posts, and requiring a great expenditure of life and money to maintain his system.

In the Chamber of Deputies, in the session of December 30th, M. Humann, the Minister of Finance, presented the budget for the year. He went into a very full statement of the condition of the finances—the debate—the expenditures—and the resources of the country. The amount of the budget of expenses for the ensuing year is 1,316,000,000 francs. That of revenue 1,162,000,000, presenting a deficiency of 154,000,000.

The quarrel between Spain and Portugal has so far subsided that the Spanish Regency has consented to wait until the Portuguese Government could lay the treaty of 1835 before the Cortes, for its sanction or rejection, in the course of January. The Portugese Government offered to submit the question between the two countries to the mediation of Great Britain. It is said that Espartero is raising an army of 25 or 26,000 infantry and 4 or 5,000 cavalry to enforce the pretentions of Spain to the free navigation of the Douro. It is said that Espartero has expressed his readiness to accept the mediation of England.—*Eve. Post.*

Mrs. Harrison.—A correspondent of a Providence paper, writing from Cincinnati, says:—"Mrs. Harrison has for many years lived in great retirement, and I am informed it is now more than twelve years since she has visited this city. She is a lady of most exemplary character—of strong domestic feelings, and warm, glowing piety. She is much absorbed in the care of her numerous family, and much attached to the old homestead, and it is probable she will continue to make North Bend the place of her residence most of the time. The honors of the White House will be dispensed, it is supposed, by one of her daughters."

Message of the Governor of Michigan.—Governor Woodbridge transmitted his message to the Legislature of Michigan on the 5th instant. He recommends early attention to improving the system of common schools; some alterations and modifications in existing laws, and speaks favorably of a general bankrupt law, not to include, however corporations. The public works of the States yield, as yet, no income, and the Governor recommends to prosecute to completion first, those that will soonest bring some returns, with which to pay the interest on their cost. The aggregate sum expended on works of internal improvement the last year, was $163,816 85. The expense of sustaining the State government for the four years of its existence, was nearly $400,000, beyond the means provided for that purpose, which amount remains yet unpaid.

A Rogue caught in his own Trap.—A singular incident occurred during the holidays on the opposite side of the river. Two ladies, who resided in Illinois, came to the city to make purchases. A well dressed man followed them into several stores, at one of which one of them got a ten dollar bill changed, receiving the change in small bills. In the evening, on their return home, when but a short distance from the Ferry in the prairie, the same man they had seen in the city rode to them and demanded their money. The one who had the money drew it out, and in attempting to hand it to him, the wind caught the bills and carried them off on to the ground. The man dismounted to pick them up, and as soon as he was down the ladies put whip to their horses and made off fast as possible. On their way they heard the clatter of a horses' hoofs following them, but were too much terrified to stop or look back. When they reached their own gate, behold the robber's horse was with them, a fine animal, with an elegant saddle and a pair of saddle-bags, but the man was no where in sight; they supposed his horse escaped whilst he was picking up the bills. On examining the sadle-bags a large sum of money was found and several articles of wearing apparel, but nothing by which his name could be discovered. Up to Saturday last no one had appeared to claim the horse or property.

The above facts we have from a respectable gentleman of the city, who assures us that singular as the circumstances may appear, they are strictly correct.—*St. Louis Republican.*

A man named Death, still a resident of this state, formerly lived in this city. Over the door of his store was the sign of "Rectified whiskey," and directly under that name, "Absalom Death." An old lady from the country, with her son, a hearty lad, was one day quietly wending her way through the street in a wagon; this sign caught her eye. "Stop! 'Rectified Whiskey, Absolute Death.' That's a fact! Johnny let me get out, there is one honest man in Connecticut; I want to see what he looks like."—*New Covington Whig.*

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

In Senate, Jan. 11th.—This was the day assigned by Mr. Clay for calling up his resolution for the repeal of the *Sub Treasury Act*; but, as the Senate was thin, he deferred it. There is no prospect that Congress will act on the proposition at this session, but the discussion will serve to fix public attention on the subject. It seems probable that this question, together with that of a National Bank and a modification of the tariff, will lie over till the next regular session.

Prospective Pre-emption Bill.

This interminable bill, together with Mr. Crittenden's substitute—the bill to distribute the proceeds of the sales of the public lands among the several States—was the subject of discussion in the Senate today.

Mr. Benton denounced the distribution scheme as unreasonable and corrupt. He argued too, that it was incongruous with the bill for which it was proposed to be substituted, and wholly unparliamentary.

Mr. Mangum opposed both the original bill and the substitute. He maintained that the Pre-emption bill was the most crude and undigested, and least safe of all he ever knew to be presented. It was one at which the judgment revolted, if not with scorn, at least with indignation

Mr. M. said no proposition ever advanced was more repugnant to his feelings than that which we had heard in the course of this debate—that an alien should participate with us in the elective franchise before he had become a citizen. He reviewed the whole land system as it had hitherto operated, and showed clearly that there could be an additional revenue raised by graduating and reducing the price of public lands, and that in States where the value of lands had been put at a low estimate; millions over that estimate had been raised. The bill was further discussed by Messrs. Linn and Calhoun, and until the hour expired.

Bankrupt Bill.

During the day, Mr. Crittenden gave notice that on Thursday next he should call up the bill to establish a uniform bankruptcy. Many were anxious for the consideration of this measure, and he hoped the Senate would consent to consider it at that time, at least in the way of a begining.

Jan. 12th.—The Pre-emption bill was again brought up, when Mr. Calhoun addressed the Senate at length in favor of the substitute offered by himself, which proposed to cede the lands to the States in which they lie, on certain conditions. He was listened to with great attention, and the effort was thought worthy of its source, adducing considerations in favor of his scheme, difficult to be answered, whether or not they are yielded to.

Mr. Crittenden spoke in reply, with great force, and Mr. Benton followed, until the day was worn out.

Revolutionary Monument.

Jan. 13th.—A bill was reported by Mr. Graham, from the committee on Revolutionary claims, to authorize the building of a monument in commemoration of the services of Brig. Gens. Davidson and Nash, in the State of North Carolina. Upwards of fifteen bills were ordered to be engrossed; the most part of a private nature, and can be of no interest but to the parties immediately concerened.

Pre-emption Bill again.

Mr. Preston delivererd his argument being chiefly directed against the proposition of Mr. Calhoun to cede the lands to the new States on certain conditions, which are now understood to be, 35 per cent to the new States and 65 to the old, for which the new States are to give their bonds.—The ground taken by Mr. P. was that a bill of this kind would act so unequally that if there were no other objection, this ought to be sufficient to deter the Senate from giving it their support.

The Sergeant-at-Arms.

Stephen Haight, sergeant-at-arms having died, Mr. Phelps moved that $500 be paid from the contigent expenses of the Senate, to defray the expenses of the funeral, and that his widow be paid the amount of his salary for the remainder of the session.

Peace Society.

Jan. 14th.—Mr. Clay presented a memorial from the American Peace Society, praying for the appointment of a select committee to consider the petitions presented at this and previous sessions, which Mr. C., declined to do for them.

Mr. Wright presented similar petitions from Schenectada and from Kentucky.—They were ordered on the table.

Bankrupt Law.

Memorials from all quarters were presented, praying the enactment of a Bankrupt Law. The city of New York sent some in favor of that measure, and one remonstrating against its passage,—also one signed by a number of merchants, mechanics and traders, giving the outlines of such a Bill as would be acceptable.

Chesepeak and Ohio Canal.

The joint resolution to transfer so much of this stock as belonged to the general government, to the State of Maryland, was taken up, but not definitely acted on.

The matter stands thus:—the three cities of the district borrowed the money of the Dutch (fifteen hundred thousand dollars,) to subscribe to the stock of the Canal, but finding the payment of the interest onerous to the last degree, they memorialized Congress to take the stock and liberate them from the debt, which Congress, being burthened with an overwhelming surplus revenue, graciously consented to do. The money was all expended before the Canal was carried to any point which could make it useful or productive. The work was then taken up by the States of Virginia and Maryland, and the latter asks the transfer of the government stock to her, on condition that she will complete the Canal to Cumberland, and transfer, free of expense, all munitions of war, &c., for the government.

The Tariff.

Mr. Clay, of Alabama, presented resolutions from the Legislature of this State, remonstrating against the adoption of any protective tariff.

Fishing Bounty.

Mr. Ruggles presented a memorial from citizens of Bucksport, in Maine, praying that the fishing bounty might not be abolished, and stating that with all their enterprise, industry and hardy toil, the cod-fishery afforded them a scanty subsistence with the bounty on.

Mr. Benton immediately said that he was prepared to show that these bounties were paid in flagrant violation of the constitution, and that he would blow up the whole system. In a few days he would ask leave to bring in his bill abolishing them.

Mr. Ruggles then gave notice that he would ask leave to bring in a bill to repeal the duty on lead.

Pre-emption Bill.

The interest of this question does not appear to flag. Mr. Clay is evidently ready to speak upon it, and perhaps Mr. Webster. Mr. Sevier spoke at length in favor of Mr. Calhoun's scheme, and was replied to by Mr. Smith of Indiana.

Judiciary.

Jan. 16th.—Mr. Smith reported a bill to amend the judicial system of the U. S., the object of which was stated to be, to equalize the judicial circuits, and the duties of judges.

Sugar, Rum and fish.

Mr. Benton moved a requisition of the committee on Finance to inquire into the expediency of reducing the drawbacks on refined sugar and rum, manufactured from foreign materials, and exported, and also of reducing in the same proportion the fishing bounties and allowances.

Pre-emption.

Mr. Southard addressed the Senate at length, on this subject.

Hemp.

Jan. 18th.—A very interesting communication was made from the Navy Department, in relation to American water-rotted hemp. This communication says the hemp is equal, in all respects, to the best Riga hemp, and that it can be as successfully employed in the Navy, as any imported hemp. This document was referred to the committee on Naval affairs, which will, no doubt, report favorably on the subject. A gentleman named Merlee, has been making a variety of experiments, all of which go to prove the value of the American water-rotted hemp.

Pilots.

Mr. Mouton from the committee of Commerce, reported a bill to repeal the law of 1837, in relation to pilots, which was ordered a second reading.

Jan. 19th.—The subject was continued by the remarks of Mr. Smith, who concluded his remarks.

District Banks.

Mr. Merrick made an ineffectual attempt to bring up the bill incorporating the banks of the District of Columbia it being opposed by Messrs. Clay, of Alabama, and Tappan, was lost by a vote of 25 to 15.

The Contested Election.

IN THE HOUSE, JAN.—The Report of the Committee of Elections, in the case of Ingersoll and Naylor, was taken up as the special order of the day. Mr. Naylor occupied about three hours in reply to Mr. Ingersoll, and without concluding, gave way to a motion to adjourn.

Tariff on Silks and Wines.

JAN. 12.—Mr. Green, of Ky., introduced a resolution instructing the Committee on Ways and Means to report a bill laying a tax upon wines and silks.

Objections were made by Mr. Pickens, of S. C. The resolution therefore lies over.

Imprisonment for Debt.

Mr. Sargeant reported the bill from the Senate to abolish imprisonment for debt.—Mr. Adams moved an amendment, which, after considerable debate, was rejected, and the original bill passed.

Contested Election.

Mr. Naylor then resumed his argument in reply to Mr. Ingersoll, and continued to speak, without concluding, until a motion to adjourn was made and carried.

This matter also occupied the House during the whole of the next day, JAN. 13, without arriving at a conclusion. Mr. Naylor was very hoarse, and is also in feeble health, but he nevertheless managed his case with much energy and ability. He was quite severe in his remarks upon Mr. Ingersoll, impeaching his character, motives, &c. Mr. Naylor did not conclude, but spoke some three hours, when, quite exhausted, he gave way to a motion to adjourn. The House has been very thin during this discussion.

Duties on Silks, and Wines.

JAN. 14.—The question was taken on Mr. Adams' motion to suspend the rules for the purpose of making his bill to increase the duties on imported manufactures of silk the special order for the 27th of this month, and it was lost.

In the course of the proceedings, the House also refused to suspend the rules for the purpose of considering Mr. Green's motion to instruct the Committee on Ways and Means to report on the expediency of raising such a revenue from wines and silks and other articles of luxury, imported into the United States, as will meet the necessary expenditures of the government.

It may be inferred from these votes, that the House does not intend to look at these subjects at the present session.

Treasury Note Bill.

The House determined by a vote of 85 to 42, to make the bill authorizing the issue of Treasury Notes the special order for Monday next, giving it precedence over all other business until disposed of. This decisive vote seems to render it quite probable that the House will pass the Treasury Note bill, without much opposition or delay.

Bankrupt Bill.

Mr. Barnard from the Committee on the Judiciary, obtained leave to report a bill to establish a uniform system of bankruptcy, which was committed to the Committee of the Whole.

The Contested Election Decided.

JAN. 15.—Mr. Naylor having concluded, and Mr. Ingersoll having replied, the vote, after many attempts to end it, was finally taken; and it was decided that CHARLES NAYLOR was duly elected, by a vote of 117 to 85.

Ingersoll and Naylor.

JAN. 16.—An ineffectual attempt was made to suspend the rules, in order for a motion to allow Mr. Ingersoll the mileage and pay of a member, for the time spent in contesting his seat.

Appropriations for 1841.

Mr. Proffit made an ineffectual effort to introduce a resolution to this effect: that, inasmuch as the Secretary of the Treasury in his Annual Report, stated the finances of the nation to be in such a flourishing condition, that little difficulty would occur in making the receipts cover the necessary expenditures; and that it could be done by a little economy in those expenditures, he be required to state to the House, what items of the estimate recently made by him can be dispensed with, and why, if they be not called for, they have been brought before the House.

Treasury Note Bill.

JAN. 18.—This bill was taken up, and Mr. Jones, Chairman of the Committee of Ways and Means, made an exposition of the condition of the Treasury.

From the Norfolk Beacon of Jan. 11.

SINGULAR INCIDENT.

A ship fallen in with on the coast, abandoned.—On Saturday evening last, the ship Grace Brown, of and bound to Baltimore, from Liverpool, with a valuable cargo on board, arrived at this port in charge of the crew of the pilot boats Baltimore, Pocahontas and Liberty, of Baltimore.

We learn from Capt. Thomas, one of the pilots, that the ship was discovered on Friday afternoon last, about 15 to 18 miles north of Cape Henry. On approaching her, found she was ashore, and on boarding her, discovered she was entirely abandoned, the crew he supposes having left her in the long boat, as tackles were rigged to the fore and main yards.

Capt. Thomas, with his associates from the boat Pocahontas, being unable to get the ship off sent for the pilot boat Liberty, which was cruising a short distance from them, and on her arrival, with the assistance of her crew, they succeeded, at about 2 o'clock A. M. Saturday morning, in getting her off, and worked the ship as far as Craney Island, when she was towed up by the steamer Star.

When Capt. Bean of the boat Baltimore boarded the Grace Brown, he found that she had upward of nine feet of water in her hold, and he supposes there were about twelve feet forward, owing to the melting of the salt on board, which tipped the ship by the head. During Saturday, while under way, they reduced the leak 12 inches. One of her anchors and a chain was gone, the other anchor was broken.

Capt. Duff, a skilful and enterprising shipmaster of Baltimore, was in command of the ship when she left Hampton Roads, 9th of Sept. for Liverpool.

Cargo, dry goods and salt.

A survey has been held and the cargo ordered to be discharged.

The vessel has been placed in the hands of Mr. John Dickson, and since then the captain and crew have arrived here.

FARTHER PARTICULARS.

After the above was in type, we received from the above the following statement. It will be seen that Captain D. and his crew arrived here on Saturday night, a few hours after his ship had been brought in by pilots:

The ship Liverpool, on the 12th of Nov. for Baltimore, laden with salt, iron, coal, dry goods and hardware. &c. On the 1st of January, within 25 miles of the land, South of Cape Henry, was blown off by a heavy W. N. W. gale across the Gulf to the latitude of 72 1-2. On nearing the coast on Wednesday night, the ship struck on the S. E. point of the middle ground, unstripping the ship's mizen mast and causing her to leak badly, and immediately running into four fathoms water.

The sea being very high and weather thick, the ship continuing to leak, and then having two feet of water in her hold. Capt. D. determined to anchor his ship and payed out a full scope of chain, to take his boat and crew and make for the land and procure assistance to return to the ship, should the weather become moderate. Capt. D. and his crew supplying the boat with provisions, clothing, &c., left the ship at half-past four o'clock, and after encountering tremendous weather and hardships, landed on the Eastern shore, next morning, in safety, being 18 hours in the boat.

He immediately proceeded to procure assistance as he deemed necessary, and succeeded in engaging several vessels and their crews. About 8 o'clock on Saturday morning, however, the weather clearing, to his surprise, he saw the ship under way, when he with his crew took passage in one of the vessels engaged from the Eastern shore, and arrived here at 11 o'clock the same night; repaired on board the Grace Brown and demanded possession of his ship, which was refused him by those in charge.

THE SLAVE TRADE.—This horrid traffic is carried on with unabated zeal; according to Mr. Buxton there are annually enslaved by Christians 120,000 Africans, and by Mohammedans 50,000. In the process of seizure and conveyance 330,000 perish. Africa loses thus HALF A MILLION annually. About 13,000 recaptured slaves have been returned to Sierra Leone the last three years. Our Wesleyan brethren have a Mission in the colony, including 3000 members.

FRIENDLY ISLANDS.—The Wesleyans have succeeded remarkably in these Islands. Their members amount to 8354, and scholars to 8217. Not less than 1200 natives are employed as teachers, including the families of leading chiefs. They have ameliorated vastly the civil code of the government.

IT IS REAL.—There can be no doubt of the profound influence of the Temperance Reform in Ireland. Official statements show a reduction in the manufacture of alcoholic drinks of 3,500,000 gallons the last year. The Revenue has lost £466,666. It is a valuable loss.

BIBLE FOR THE BLIND.—The Lords of her Majesty's Treasury have just awarded the sum of £400 towards printing a Bible for the blind, under the superintendence of a committee at Glasgow, and which was to be fully completed this month. It will be contained in fifteen volumes, large super-royal quarto, and in all there will be 300 volumes printed. There will be in each 9,470 pages, each containing 37 lines, and will consist of 1,160 reams of paper, weighing 9,860 lbs. The New Testament has been already completed in four volumes, and contains 42 lines in each page. No fewer than 10,850 volumes have already been published by the Glasgow Society for the Instruction of the Blind.

POPERY.—Besides the amounts paid by the Leopold Foundation and other Societies in Europe for sustaining popish missions in the United States, the French Society De Propaganda Fide alone has transmitted, within the year, $63,582 for that purpose.

MISSIONS.—It is an interesting fact that the largest local Protestant Church on earth is in the heathen world, at Hilo, Sandwich Islands. Upwards of 5000 have been converted there the last year. The present No. of church members in these islands is no less than 15,915!

Naval.—The U. S. frigate Constitution and schooner Shark were lying at Calloa, Peru, all well, Sept. 5th, to sail in a day or two for Payta and Guayaquil. The U. S. sloop of war St. Louis, was daily expected at Calloa from the coast of Mexico. She had been absent about eight months. Our naval forces seem to us to be entirely too limited for the extensive commerce we have in that ocean. It will be seen in referring to the report made by the committee on naval affairs in the Senate of the United States in 1836, that the whale ships alone in the Pacific Ocean number 460 sail, amounting to nearly 200,000 tons, and manned by 12,000 seamen! The reports says: "Every time this whale fleet puts to sea, there is required, in outfits, flour, 80,010 barrels; pork and beef, 79,120 barrels: molasses, 621,000 gallons; coffee, 552,600 pounds; sugar, 256,800 pounds; tea, 172,500 pounds; rice, 1,300 tierces; duck, 46,460 pieces; cordage, 8,950 tons; iron hoops, 4,600 tons; copper, 552,000 sheets, vessels coppered every voyage; staves, 10,000,000. No part of the commerce of this country is more important than that which is carried on in the Pacific Ocean. It is large in amount—not less than $12,000,000 of capital is invested in, and actively employed by one branch of the whale fishery alone; and in the whole trade is directly and indirectly involved not less than from fifty to seventy millions of property!" We commend the perusal of the whole of the report as a document which throws much light on the important subject of our commerce in the Pacific.—*U. S. Gazette.*

A Whole Family.—There is an interesting *squad* of thirty children, located in some part of Connecticut, being the tender *branches* of two brothers, one of whom died, leaving 17 children, and the wife of the other also dying, leaving 14 more. The widower and widow feeling their disconsolate and *lonely* condition, united their fates and stock, and are now blessed in children, if not in their store.

Ransom Clark, a soldier who belonged to the command of Major Dade, and who alone escaped, covered with wounds, to tell the bloody story, died recently at the residence of his father, in York, Livingston County.

Emigration to Canada.—The Kingston Chronicle says, that upwards of 12,000 emigrants arrived at that place during the past season, about 3,000 of whom received employment and settled in the neighborhood. About 12,000 proceeded directly to the United States, for the purpose of joining friends and relatives there. The emigrants, generally speaking, were very respectable, and many of them had no less than £60,000 among them. The same paper adds that about 1,300 emigrants arrived in Kingston during the season from the United States, to settle in Canada, including 50 runaway slaves.

Renewed Martyrdom at Madagascar.—A recent London Evangelical Magazine gives the melancholy intelligence that sixteen of the persecuted Christians at Madagascar, who had for a long time succeeded in concealing themselves from their pursuers had been apprehended, and that nine of their number were cruelly speared to death on the 9th of July, among them were Raminahy, the wife of Davis, one of the refugees now in England, and Paul and his excellent wife, of whom mention is made in the 'Narratives of Persecutions in Madagascar.'—*Watchman.*

TEXAS AND MEXICO.

Galvaston papers to the 3d instant have been received at New-Orleans.

President pro tem. BURNET has submitted to Congress a project for calling out volunteers to repel an anticipated invasion from Mexico. In laying this matter before the Legislature, he indulges in some glowing speculations as to the young republic.—Texas proper is now bounded by Rio Grande. "Texas, as defined by the sword," says President BURNET, "may comprehend the Sierra del Madre. Let the sword do its work."

The plan proposed for levying forces (says the New-Orleans Bee) does not, we believe, contemplate a draft upon the agricultural classes or the mechanical industry of the Republic. It is thought that *volunteers* in abundance could be raised for the service, as no doubt there could be, should the designs of Texas extend even beyond the repulsion of an invading force.

The Texas papers are discussing the war proposition of President BURNET.—The feeling is decidedly warlike, though the question is discussed with moderation.

A courier arrived at Austin on the 22d December, with information that a body of hostile Mexicans had entered the county of San Patricio.

MARRIED.

In Truxton, Jan. 20th, 1841, by the Rev. L. K. Redington, Mr. JOHN NEIL, of Hammondsport, to Miss BETSEY SMITH of the former place.

In Truxton, on the 20th inst., by Rev. J. R. Johnson, Mr. EDWIN P. BLY, Bookseller, of this village, and Miss EMELINE, daughter of Dea. Simeon Neil, of the former place.

DIED.

In New Market, N. J., on the 17th inst., ELIZABETH DUNHAM, wife of Jonathan S. Dunham, aged 63.

Mrs. Dunham has been for several years a valuable member of the S. D. B. Church in Piscataway; but she having finished her work, has gone to join the Church triumphant. She has for years enjoyed almost uninterrupted health, until near her departure, when she was suddenly attacked with the palsied Apoplexy, after which she was unable to speak but by signs—gave her friends to understand that she was going home.

Her funeral was attended on the 18th, at the Meeting-house, where her numerous family and friends were addressed from Ps. cxvi 15 "Precious in the sight," &c. COMM.

LIST OF LETTERS.

Received at this office for the week ending January 29, 1841.

Russel Chapel, P. M., D. Fox, 2d, P. M., A. Johnson, H. Talcott, P. M., D. Johnson, P. M., H. Wheaton, P. M., W. B. Gillett, (your letter came too late for this week—it shall appear in our next.) E. S. Keeny, (we shall not want your services.)

LIST OF RECEIPTS.

For the Register for the week ending January 29, '41.

Russel Chapel, $1, cr Charles Ward; D. Fox, $1, cr J. Wright; Green Rathburn, $1; D. Johnson, $2, cr R. J. S. Rogers for Vol 2; H. Wheaton, $1, cr G. W. Whitehead.

ADVERTISEMENTS.

$20 Reward.

STOLEN from the stable of John Petee, in the town of Eden on the night of the twelfth inst. a DARK BAY HORSE, small size, heavy built, short switch docked tail. The hoof of the off fore foot is white. Newly shod all round. Said horse is supposed to be eleven years old, and is a smart traveller. A saddle not much worn, with a sheep skin covering, a bridle and halter, were also taken, together with a valise containing changes of linen.

The above REWARD will be paid for the recovery of the Horse and detection of the Thief, or Ten Dollars for the recovery of the horse.

NATHAN V. HULL.

Clarence, January 13, 1841.

READ THIS!!!

ROOF'S SPECIFIC,

FOR the cure of RING BONE, SPAVIN, WIND GALLS, &c. &c. ☞ A certain cure in all cases ☜ Many certificates can be shown and will be if wished, to place this inestimable specific as a perfect cure, beyond a doubt. Also,

ROOF'S FOUNDER OINTMENT.

For the cure of foundered horses, split-hoofs, or hoof-bound horses; also, all wounds or bruises in the flesh, galled backs, cracked heals occasioned by overreach, or tread of another horse, Scratches, &c.

For which the subscriber has been appointed sole agent for this place. 47m6

S. D. DELLAY

MADISON COUNTY, SS. }
SURROGATE'S OFFICE.

NOTICE is hereby given that distribution of the moneys arising from the sale of real estate, of Le Baron Goodwin, late of the town of De Ruyter, in said county, deceased, will be made among the creditors of the deceased by James B. Eldredge, Surrogate of said county, at his office in Hamilton in said county, on the 22d day of February next, at one o'clock P. M. of that day, at which time and place the creditors of the deceased, who have not heretofore established their debts or demands against the deceased before the said Surrogate, will present and prove their respective demands.

Dated, at Hamilton village in said county, the 11th day of January, 1841.

*47w5 JAMES B. ELDREDGE, Surrogate

List of Letters

REMAINING in the Post Office at De Ruyter, Jan. 1st, 1841.

B
Samuel Blackman
Hannah Burdick
Rev. Esebus Burdick
Reuben Brownson
Caleb Bentley
William B. Brown
Samuel Benjamin, or Jared Burdick
Daniel R. Burdick
Reuben Barnard
Phineas C. Burdick
C
Samuel Corliss
George Champlin
Cyrus Cartwright
Barber Cardner 2
Mrs. Mary Campbell
Hale Coggshall
D
Eliphalet Davis
G. W. De Lamater
Elijah Darling
James Darwood
Richard Devo
E
Riley Eaton
F
Joseph N. Fairbank
G
George Graham
Perry Greenman
Harlow Gilbert
Stephen Gates 3
H
Thomas Holmer, or Sidney Smith
J
James H. Jerome
L
Hannah Langworthy
Abraham Lawrence
M
Roderick McQuine
Nathaniel B Mattison
N
Hubbard Newton
Henrietta Newitt
P
A. S. Pomeroy
R
Joseph W. T. Rice
S
D. B. Shephard
Eleazar Sweetland
Ethen Smith
Daniel Shaw
Abel Saunders
W
Esther Warner
Lorenzo L. Warner
Benjamin Wilcox
Theodore Warner

GEO. SEARS, P. M.

Exchange List and Price Current.

CORRECTED WEEKLY FOR THE REGISTER.

UNCURRENT MONEY.

All the Banks in *Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island*, except the following, are	1-2
MAINE:	
Bangor Commercial Bank	8
Calais	8
Agricul. Bank, Brewer	2
City Bank, Portland	20
Damariscotta, Nobleboro	20
Frankfort, Frankfort	—
Bangor Bank	clos'd
Bath Bank, Bath	clos'd
Castine, Castine	broke
Hallowell and Augusta, H.	broke
Kennebeck Bank	broke
Kennebunk, Kennebunk	clos'd
Mercantile, Bangor	8
Oldtown, at Orono	broke
Oxford, at Fryburg	fraud
People's Bank, Bangor	clos'd
Passamaquoddy, Eastport	broke
Stillwater Canal, Orono	—
Waterville Bk. Waterville	clos'd
Wiscasset, at Wiscasset	broke
Winthrop, at Winthrop	clos'd
NEW HAMPSHIRE:	
Hillsboro Bk. Hillsboro	broke
Wolfsboro, Wolfsboro	broke
Concord, at Concord	broke
VERMONT:	
Agricultural Bk. Troy	fraud
Bank of Bennington	1
Commercial Bk. Poultney	fraud
Essex, at Guildhall	broke
Montpelier, at Montpelier	1
Manchester	1
St. Albans	1
MASSACHUSETTS:	
Chelsea Bank, Chelsea	broke
Commonwealth Bk. Boston	broke
Farm. & Mech. Adams S. V.	broke
Farm. Bk. Belchertown	broke
Franklin, Boston	broke
Fulton, Boston	broke
Lafayette do	broke
Middlesex, Cambridge	broke
Mutual Interest Bk. Boston	broke
Norfolk, at Roxbury	broke
Roxbury do	broke
Phenix Bank, Nantucket	clos'd
Winnisimmet Bk. Boston	broke
Nahant, at Lynn	broke
RHODE-ISLAND:	
Burrillville, R. I.	failed
Eagle Bk. Newport	fraud
Farm. Ex. Bk. Gloucester	broke
Farm. & Mec. Bk. Pawtuxet	broke
Mount Hope Bk. Bristol	clos'd
R. I. Central, E. Greenwich	10
Scituate Bk. Scituate	failed
NEW-YORK:	
Safety Fund	1-2a1
Red Back Money	3-8a1
Millers Bank, Clyde	20
Farm. Bank, Seneca co	20
Tonawanda Bank	40
NEW-JERSEY:	
West of New Brunswick	1
East of New Brunswick	3-8
Farm. & Mer. Middle Point	1 1-2
PENNSYLVANIA:	
Philadelphia Banks	1-2
Schuylkill Bank	broke
Towanda Bank	1-4
Honesdale Bank	1-4
Susquehanna co.	1-4
Other Pennsylvania	5a7
OHIO	6
VIRGINIA	4a6
INDIANA	6
KENTUCKY	6
ILLINOIS	6
NORTH CAROLINA	3
SOUTH CAROLINA	1a3
GEORGIA	7a15
TENNESSEE	15 20
MISSISSIPPI	—
MISSOURI	
Bank of State of Missouri	8
LOUISIANA	
NEW-ORLEANS	4
MICHIGAN	
CANADA	4a8

PRICE CURRENT.

ASHES. Pot, per cwt	5,87
Pearl	5,75
FISH.—Mackerel No 1. bbl	14,50
" No 2	13,50
" No 3	7,00
Shad	9,50
FLOUR.—N. Y. super. canal	5,12
Ohio	5,00
Rye Flour	3,25
Indian Meal	3,25
GRAIN.—Wheat, Northern	1,00
" Western	—
Rye	,60
Corn 56lbs.	,56
Barley do.	,55
Oats	,40
Beans, per tierce	11,00
MOLASSES gal.	,26
OILS.—Whale	,33
Sperm, Fall	1,05
" Winter	1,20
PROVISIONS.—Beef, Mess	10,00
" Prime	6,25
Pork, Mess	13,00
" Prime	11,25
" Fresh, per cwt	—
Butter, Orange lb.	,18
" Western	,10
Cheese	,06
Hams	,10
SALT.—Turks Isl bush.	,31
St. Ubes	,26
Liverpool, ground	,25
TALLOW	,09
WOOL—American	,23
Merino	33

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec. 21, 1840. 43m2

POETRY.

GOD'S GOODNESS TO ME.

How GLAD AM I!—I was not born
A hindoo or a slave,
To wander in a state forlorn
Down to an early grave.

I might have been an Arab child,
The Koran taught to read,
Or been an Indian, fierce and wild,
In war to fight and bleed.

I might have worshiped at the shrine
Of dreadful Juggernaut—
Been thrown to crocodiles and swine,
On some devoted spot.

But no, my favored lot has been
Cast on New-England's shore,
Where I am taught the plague of sin,
And Jesus to adore.

Here pious parents, every day,
Teach me to live for heaven,
And bid me morn and evening pray
That I may be forgiven.

Here none molest or make afraid
Those who delight in prayer;
And all can seek the Savior's aid,
However poor they are.

And O, what gratitude and love
Should daily fill my breast!
That God should stoop from heaven above
To make me here so blest.

O, I must praise him, and I'll feel
For thousands young as I,
Who never hear his holy will,
And thus degraded die.

DEATH OF MOSES.

BY W. C. BRYANT.

When he who from the scourge of wrong,
Aroused the Hebrew tribes to fly—
Saw the fair region, promised long,
And bowed him on the hills to die;

God made his grave to men unknown,
Where Moab's rocks a vale infold,
And laid the aged seer alone
To slumber while the world grows old.

Thus still, when'er the good and just
Close the dim eye on life and pain,
Heaven watches o'er their sleeping dust,
Till the pure spirit comes again.

Though nameless, trampled, and forgot,
His servant's humble ashes lie,
Yet God has marked and sealed the spot,
To call its inmate to the sky.

TRUTH AND ERROR.

BY R. H. WILDE.

There's a tuneful river
In Erie's Isle,
Where the sunbeams quiver,
In silvery smile;
Where the leaves that fall
'Neath the autumn sky,
Grow gem-like all
And never die;
And such is the stream by Truth enlightened,
That leaves the breast by Wisdom brightened,
Where even the joys that storms dissever,
Are turned to gems that glow forever.

There's a darkening tide
In the Indian clime,
By whose herbless side
There's a sulphury slime—
To the flower that it touches
A scorching wave—
To the bird that approaches
A weltering grave—
And such are the waters of bitterness rising
In the desert bosom of dark disguising;
And the birds of joy and the flowers of feeling,
Must perish wherever that wave is stealing.

MISCELLANEOUS.

DANGER OF THE PRAIRIES.

On my return from the Upper Mississippi, I found myself obliged to cross one of the wide prairies, which in that portion of the United States, vary the appearance of the country. The weather was fine, all around me was fresh and blooming, as if it had just issued from the bosom of nature. My knapsack, my gun, and my dog, were all I had for baggage and company. But, although well moccasined, I had moved slowly along, attracted by the brilliancy of the flowers, and the gambol of the fawns around their dams, to all appearance as thoughtless of danger as myself.

My march was of long duration; I saw the sun sinking beneath the horizon, long before I could perceive any appearance of woodland, and nothing in the shape of man I had met with that day. The track which I followed was only an Indian trace, and as darkness overshaded the prairie, I felt some desire to reach at least a copse, in which I might lie down to rest. The night hawks were skimming around me, attracted by the buzzing wings of the beetels, which form their food, and the distant howling of wolves gave me some hope that I should soon arrive at the skirt of some woodland.

I did so, and almost at the time a firelight glancing my eye, I moved toward it, full of confidence that proceeded from the camp of some wandering Indians. I was mistaken; I discovered by its glare that it was from the hearth of a small log cabin, and that a full figure passed and repassed between it and me, as if busily engaged in the household arrangements.

I reached the spot, and presenting myself at the door, asked the tall figure, which proved to be a woman, if I might take shelter under her roof for the night. Her voice was gruff, and her attire negligently thrown about her. I walked in, took a wooden stool, and quietly seated myself by the fire. The next object that attracted my notice, was a finely formed young Indian, resting his head between his hands, with his elbows on his knees. A long bow rested against the log wall near him, while a quantity of arrows and two or three raccoon skins lay at his feet. He moved not—he apparently breathed not. Accustomed to the habits of the Indians, and knowing that they pay little attention to the approach of civilized strangers, (a circumstance which in some countries, is considered evincing the apathy of their character,) I addressed him in French, a language not unfrequently partially known to the people of that neighborhood. He raised his head, pointed to one of his eyes with his finger, and gave a significant glance with the other. His face was covered with blood. The fact was, that an hour before this, as he was in the act of discharging an arrow at a raccoon in the top of a tree, the arrow had split upon the cord, and sprung with such violence into his right eye, as to destroy it forever.

Feeling hungry, I inquired what sort of fare I might expect. Such a thing as a bed was not to be seen; but many large untanned bear and buffalo hides lay piled in a corner. I drew a fine time-piece from my breast, told the woman it was late and that I was fatigued. She had espied my watch, the richness of which seemed to operate upon her feelings with electric quickness. She told me that there was plenty of venison and jerked buffalo meat, and that on removing the ashes I should find a cake. But my watch had struck her fancy, and her curiosity had to be gratified by an immediate sight of it. I took off the gold chain that secured it, from around my neck, and presented it to her.

She was all ecstacy, spoke of its beauty, asked me its value, and put the chain round her brawny neck, saying how happy the possession of such a watch would make her. Thoughtless, and, as I fancied myself, in so retired a spot, secure, I paid little attention to her movements. I helped my dog to a good supper of venison, and was not long in satisfying the demands of my own appetite.

The Indian rose from his seat as if in extreme suffering. He passed and repassed me several times, and once pinched me in the side so violently, that the pain nearly brought forth an exclamation of anger. I looked at him. His eye met mine, but his look was so forbidding that it struck a chill into the more nervous part of my system. He again seated himself, drew his butcher knife from its scabbard, examined its edge, as I would that of a razor suspected dull, replaced it, and again taking his tomahawk from his back, filled the pipe of it with tobacco, and sent me expressive glances whenever our hostess chanced to have her back toward us.

Never till that moment, had my senses been awakened to the danger which I now supposed to be about me. I returned glance for glance with my companion, and rested well assured that, whatever enemies I might have, he was not of their number.

I asked the woman for my watch, wound it up, and under pretence of wishing to see how the weather might be on the morrow, took up my gun and walked out of the cabin. I slipped a bullet into each barrel, scraped the edges of my flints, renewed the primings, and returned to the hut, giving a favorable account of my observations. I took a few bear skins, made a pallet of them, and calling my faithful dog to my side, lay down with my gun close by my body, and in a few minutes, was, to all appearance, fast asleep.

A short time had elapsed, when some voices were heard, and from the corner of my eyes I saw two athletic youths making their entrance, bearing a dead stag on a pole.

They disposed of their burden, and asking for whiskey, helped themselves freely to it. Observing me and the wounded Indian, they asked who I was, and why the plague that rascal, (meaning the Indian, who they knew understood not a word of English,) was in the house. The mother, for so she proved to be, bade them to speak less loudly, made mention of my watch, and took them to a corner, where a conversation took place, the purport of which required little shrewdness in me to guess. I tapped my dog gently. He moved his tail, and with indescribable pleasure, I saw his fine eyes alternately fixed on me and raised toward the trio in the corner. I felt that he perceived the danger of my situation. The Indian exchanged a last glance with me.

The lads had eaten and drunken themselves into such a condition, that I already looked upon them as *hors du combat*, and the frequent visits of the whiskey bottle to the ugly mouth of their dam, I hoped would soon reduce her to a like state. Judge of my astonishment, reader, when I saw this incarnate fiend take a large carving knife, and go to the grindstone to whet its edges. I saw her pouring water on the turning machine, and watched her working away with the dangerous instrument, until the cold sweat covered every part of my body, in despite of my determination to defend myself to the last. Her task finished, she walked to her reeling sons, and said, "There that'll soon settle him! Boys, kill you—, and then for the watch."

I turned, cocked my gun locks silently, touched my faithful companion, and lay ready to start up and shoot the first who might attempt my life. The moment was fast approaching, and that might have been my last in this world, had not providence made preparations for my rescue.—All was ready. The fiendish hag was advancing slowly, probably contemplating the best way of despatching me, while her sons should be engaged with the Indian. I was several times on the eve of rising and shooting her on the spot: but she was not to be punished thus. The door was suddenly opened, and there entered two travelers, each with a long rifle on his shoulder. I bounced upon my feet, and making them most heartily welcome, told them how well it was for me that they should have arrived at that moment. The tale was soon told. The drunken sons were secured, and the woman, in spite of her defense and vociferations, shared the same fate. The Indian fairly danced with joy, and gave us to understand, that as he could not sleep for pain, he would watch over us. You may suppose we slept much less than we talked. The two strangers gave me account of their once having been themselves in a similar situation.—Day came, fair and rosy, and with it the punishment of our captives.

They were now quite sobered. Their feet were unbound, but their hands still securely tied. We marched them into the woods off the road, and having used them as regulators were wont to use such delinquents, we set fire to the cabin, gave all the skins and implements to the young Indian warrior, and proceeded, well pleased towards the settlements.

From the Lady's Book.

FRIENDS IN A FUTURE STATE.

"I would sink back from the bright valves in heaven,
Though borne by angels thither, were mine eyes,
In their inquiry through its haze of glory,
To meet but strangers there.

The enjoyment of friends here below is transient. Associations, that are continually forming, last, many of them, only for a day. Unnumbered causes are operating to sunder the ties of acquaintance, and break the chords of friendship. Slander too often lends its influence. Like envy, it

"Withers at another's joy,
And hates that excellence it cannot reach;"

and "out venoming all the worms of Nile," thousands of the fairest buds of amity are often deomed to fade and die beneath its killing touch.

When we cast our eye back through the dim vista of the past, and recall to mind the friends of our soul, we are led to inquire, 'Where are they?' Of all the numerous throng with whom we sported away the laughing hours of infancy; whom we could firmly grasp by the hand, and enjoy our innocent pastimes—how few now meet our wandering eye. Some in their journeyings through the vale of human life, have been called to other climes, to distant lands; some are gone to their final resting place, the tomb; others have fled from us by the repulsive power of their cold feelings of estrangement.

But there are a few choice spirits who still linger around us, irradiating, like stars, the sky of our being, diffusing a halo of delight through it, rendering it brilliant with the light of hope and joyous expectations. These, with a few departed companions of our early years, who fled from the vile regions of the earth ere they were scarcely deformed by the polluting breath of sin, we fondly trust we shall meet again in purer climes, where our souls may commingle together, united in the bonds of holy affection through the long and ceasless ages of eternity. It cannot be that those fair beings whose hearts once beat mutually with ours, whom the angel of death has hid from our gaze, and whose names with the cold and selfish world, who are destined to float for a while on the tide of remembrance, and then pass away into the ocean of forgetfulness, are fated never more to meet our view. No! there is a voice, the language of those that are gone, whispering in our ears the consoling words, 'We shall meet again;' and the endearing thought that thus it shall be, cheers us on in our pilgrimage through the dark wilderness of life secretly admonishing us to beware of temptations—to shun the soul destroying haunts of vice and irreligion, and we shall at last have a meeting more blissful and transporting than all the joys of earth, never to end.

THE DELIGHTFUL DISCOVERY.

In all the restless ardor of youth, a son at the time when his father was in high noon of life, left his home, and went to seek in foreign climes, the happiness which his heated imagination had fondly anticipated. Tossed from one country to another, he was detained far beyond the period he expected. As one of the unforeseen revolutions of this changing world, the father was also driven into foreign parts; and, by an unseen hand, the course of both was so directed, that the parent and son met together, in an obscure village in Italy. They knew not each other. The young man had lost the bloom of youth with which he quitted his father's house, and having ripened into full manhood, discovered the stronger lines of expression, which had been heightened by the influence of the weather, and the vicissitudes of his condition. The father, having in the decline of life, met with unexpected reverses, soon began to wear the deep furrows and the hoary hairs of old age. Thus mutually altered, and separated for many years, which had been crowded with various scenes, there remained but little that could show their relation to each other. Yet when the aged man entered the son's house, he involuntarily arose, and showed more than ordinanry respect to a person in whom he saw so much to venerate; whilst the father felt a new and peculiar pleasure in receiving the attention of so agreeable a stranger. They spoke, and as readily replied, for the sake of hearing again the sound of each other's voice.—The father's heart yearned, the son's heart beat, and their lips could not keep silence. 'Are you a native of Italy?' said the father. 'No sir,' the son replied, 'I perceive that you are also a foreigner.' This led on to further questions, and these produced more interesting information, till at length, hearing his own name mentioned, the son cried out, 'My father!' 'My son!' exclaimed the parent, and fell on his neck and embraced him. What a tender and affecting scene was this! Who that had been present could have refrained from tears.

But, while we are affected with such a relation as this, let us not forget Him who, after all our transgressions and wanderings still recognizes us as his children, is ready to forgive our follies, and receive us into his arms of love. May his compassion bind our hearts yet closer to himself, that we may no more wander from him.—*London Teacher's Offering.*

INDIAN HOSPITALITY.—The virtue of hospitality in India, as elsewhere, prevails most in the wilder and more unfrequented districts. "I sometimes frequented places," says Forbes, "where the natives had never seen an European, and were ignorant of every thing concerning us; there I beheld manners and customs simple as were those in the patriarchal age; there, in the very style of Rebecca, and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality so delightful in the poems of Homer, and other ancient records. On a sultry day, near a Jinore village, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well; I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal; but as Jael, when Sisera asked for water, gave him milk, and 'brought forth butter in a lordly dish,' so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter, on the delicate leaf of the banana, the lordly dish of the Hindoos. The former I accepted; on my declining the latter, she immediately made it up in two balls, and gave one to each of the oxen that drew my hackney. Butter is a luxury to these animals, and enables them to bear additional fatigue.—*Oriental Annual.*

EDUCATION.

If a stranger should inquire of me the principle cause and source of the greatness of my country, would I bid him look on the ocean widely loaded with our merchandise, and proudly ranged by our navy; or on the lands where it is girdled by roads, and scored by canals, and burthened with the produce of our industry and ingenuity?—Would I bid him look on these things as the springs of our prosperity? Indeed I would not. Nor would I show him our colleges and literary institutions, for he can see nobler ones elsewhere. I would pass all these by, and would lead him out by some winding highway among the hills and woods, and when the cultivated spots grew small and unfrequent, and the houses became few and scattered, and a state of primitive nature seemed to be immediately before us, I would stop in some sequestered spot, and directed by a steady hum, like that of bees, I would point out to him a lowly building, hardly better than a shed, but full of blooming, happy children, collected from the remote and unseen farm-houses, conning over their various tasks, or reading with a voice of reverential monotony, a portion of the Word of God; and I would bid him note, that even here in the midst of poverty and sterility, was a specimen of the thousand nurseries, in which all our children are taught of the Lord, and formed, some to legislate for the land, and all to understand its constitution and laws, to maintain their unspotted birthright, and contribute to the great aggregate of the intelligence, the morality, the power and peace of this mighty commonwealth.—*Greenwood.*

ADVERTISEMENTS.

Cabinet Ware-House.

D. R. BURDICK.

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly [illegible] the De Ruyter Institute. He is prepared to execute all kinds of work in his line with [illegible] promptness, and dispatch, such as Bureaus, [illegible] ries, Lockers, Sofas, Book-cases, [illegible] Stands, &c. &c. Most kinds of Lumber and [illegible] duce will be taken in exchange for work. [illegible] CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf.

BLACKSMITHING.

THE subscriber returns his thanks to his old customers, and he would now inform them that he continues to carry on the above business in all its various branches, at his old stand on Utica Street, a few rods north of the De Ruyter Institute, where he solicits a share of business in his line.

STEEL SPRINGS,

For wagons and carriages made in a neat and substantial manner, and not to be excelled, on short notice. Cast steel axes, broad axes, Carpenter's Adz, and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order

☞Orders from a distance will receive prompt attention. JAMES CRANDALL.

De Ruyter, March 10, 1840. 1tf

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

S. G. WALKER

IS now receiving the best assortment of Broad Cloths, Cassimeres & Sattinetts, ever offered in town, and will be sold right at the FARMERS EXCHANGE.

De Ruyter, Oct. 26.

FRESH TEAS.

S. G. WALKER has received an assortment of Hyson, Young Hyson and Imperial Teas, of Superior quality, which are offered low at the FARMER'S EXCHANGE.

De Ruyter, Oct. 26.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.

De Ruyter, Dec. 16, 1840.

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public, for the sale of which he has lately been appointed sole agent of this place—and [illegible] may be found.

G. A. BARTHOLICK & CO'S

MOTHER'S RELIEF.

It is now little more than eight years since we discovered [illegible] medicinal herb from which the Mother's Relief is made; since that time we have contented ourselves in letting it win its own way [illegible]

As we are informed that there are such [illegible] now offered [illegible] and by different persons, we would caution [illegible] to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of [illegible] they can show a certificate of [illegible] A. BARTHOLICK & CO.

As the subject cannot, with propriety, be [illegible] upon in the form of a newspaper advertisement, [illegible] also furnished with [illegible] pamphlet for gratuitous distribution, where the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data [illegible]

[illegible]

G. A. [illegible]

[illegible]

DR. MA[illegible]

[illegible]

MERRIL[illegible]

[illegible]

De Ruyter [illegible]

DE RUYTER INSTITUTE.

[illegible]

Young gentlemen and ladies wishing to engage in the pursuit of science, are respectfully invited to spend a term or two at the De Ruyter Institute and satisfy themselves in regard to its merits.

The year is divided into three terms, of fourteen weeks each. The first term commenced on the 18th day of September. The second term on the first day of January; and the third term on the seventh day of May.

TUITION.

In the common English branches, - - - - $3,50
In the Languages and higher English branches, 5,00
In Drawing, - - - - - - - - - - - 2,50
In Painting, - - - - - - - - - - - 2,50
In Drawing and Painting, when both are studied at the same time, or during the term, - - - 4,00

Tuition in advance.

Sept. 29, 1840. 30tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

Z. T. BENTLEY,

Attorney & Counsellor at Law,

AND

SOLICITOR & COUNSELLOR IN CHANCERY,

Will attend to all business in his profession [illegible] office on Cortland Street, three doors west of the Presbyterian Church.

De Ruyter, March 10, 1840. 1tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber [illegible] De Ruyter [illegible] Saddles, Bridles, Martingales, Trunks, Valises, Traveling Bags, Harness [illegible] of the very best [illegible]

B. G. STILLMAN.

N. B. [illegible]

Elmore, Annas & Ayer.

A[illegible] BLISS' PATENT WINDOW SASH [illegible] N. B. Purchasers [illegible] A. W. BLISS. [illegible]

De Ruyter, July 7.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

W[illegible]

BOOK BINDING

[illegible]

NEW GOODS.

FIRST IN TOWN.

E[illegible]

Agents for the Register.

[illegible]

OHIO.

[illegible] Babcock

[illegible] Davis

NEW JERSEY.

[illegible]

CONNECTICUT.

[illegible] Rev. Lester T. Rogers,

WISCONSIN.

[illegible]

RHODE ISLAND.

Hopkinton [illegible] Joseph Spicer

[illegible] Jonathan Maxson

INDIANA.

[illegible] Nath'n Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y

BY

[illegible] & BURDICK.

TERMS.—To village subscribers who have the [illegible] $2 25, in advance, or [illegible] of the year.

To [illegible] and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months. [illegible] subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued til all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, FEBRUARY 5, 1841. NUMBER 49.

RELIGIOUS.

"ARGUMENT IN FAVOR OF CHRISTIANITY DEDUCED FROM THE SIZE OF THE BIBLE."

When an uninspired man undertakes to write an important history, entering often into detail of incident, description, and delineation, the work necessarily becomes extended. But when mighty events are recorded; the rise and fall of States; the lives of warriors and kings; the principles that regulated their conduct; the aggression of neighboring potentates—with all the results and changes that arose from conquest or subjugation—the boldest reader is appalled at the accumulation of pages. If the writer also describes his own country and ancestor, under all the impression of personal and national feeling, the temptation to amplify becomes still more imperative; and to what a magnitude might a work be supposed to extend, which was to comprise the labors not only of two or three such writers, but a long succession of them, during many generations? *Now the bible is that extraordinary book.* It is not only totally dissimilar to all others in its nature and execution, but it is equally contradistinguished by the rarely combined qualities of comprehension and succinctness. The transactions referred to are grand beyond comparison. The writers related occurrences which excited a supreme interest in their minds. They were personally and relatively connected with the circumstances recorded. Many of those narrated their own exploits, with those of anterior ages. The multifarious writers consisted of historians, biographers, moralists, poets, and prophets. The periods described, present a matchless assemblage of important events—the Creation, Fall, and ante-diluvian corruption of man. The deluge; the confusion of tongues; the origin of all the great monarchies of the earth; the lives of the patriarchs, with the minutest statements—their wonderful escape from famine; the call of a particular people, in whom was preserved, amid universal polytheism, the knowledge of the One True and Living God; their wandering bondage and miraculous preservation; their wandering for forty years through the desert; the giving of the moral and ceremonial law; the establishment of the same people in Canaan for fifteen hundred years, while all the great dynasties by which they were surrounded successively crumbled away; the Assyrian, the Babylonian, the Egyptian, the Grecian, the Persian. To these events must be added, the expulsion of numerous idolatrous long-established, and powerful nations of Palestine; the reigns of an extensive succession of monarchs, in two different lines, under whom the grandest and most complex transactions occurred which could pertain to so limited a region, including the destruction of Zion and its magnificent temple; the captivity of the whole people for seventy years; their ultimate redemption, with the rebuilding of their city and the Temple of their Great King. At length, in the fullness of time, the Savior of the world appeared, in whom a thousand predictions centered. His birth and ancestry are narrated, with many incidental occurrences.—To which are subjoined his arraignment at the bar of Pilate; an account of the indignities which he endured; his patient sufferings; his death, and his resurrection. To all those narratives are added, the lives and travels of his Apostles—the establishment of the first Christian churches, with their individual and general persecutions;—twenty-one Apostolical epistles; a voyage abounding with striking incidents; and the whole concluding with a series of the sublimest Revelations; *yet that dignified mass of materials is concentrated into a compass which a finger might suspend, and a wayfaring man can read!*

All must feel that a few words added to, or subtracted from the precepts or parables of our Redeemer, would have jarred, and brought down the whole, comparatively, to a human level; but now they stand in a sacred investment of language, which if, with the other Scriptures, they were not guarded by "the plagues which are written in this book," none would dare to violate. To furnish an additional example of the *brevity* contained in Scripture, it may be remarked, what an extent of condensed meaning appears in the explanation which Christ gave of his parable of the end of the world. "He who soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels." In the attenuated thread of ordinary composition, what a large space would have been occupied by that and other brief specimens of Biblical narrative!

Recur to *the size of the Bible!* With such strong inducements in the respective writers to extirpate, had it not been for an *overruling Providence*, in restraining their natural dispositions, a hundred folio volumes could scarcely have contained so vast a depository as the sacred canon. In that case, for all practical purposes, it must have been nearly a sealed book; independent of the impossibility which would have existed, *during the manuscript ages*, of disseminating copies sufficient to guard against the ravages of time, to allow *three* transcripts for the whole world. That compression must be viewed as one of the most striking of the Scripture miracles.

Jesus Christ, instead of preparing this well-digested statement of his actions, doctrines, and miracles, *wrote not one word!*—Instead of selecting historians to record his life from among the learned and refined, he chose for his coadjutors and biographers, illiterate fishermen! Instead of providing for the future, and testifying an earnestness, lest succeeding generations should but imperfectly comprehend his designs, arising from the incompetency of the agents who were to transmit the statement of them to posterity—instead of cautioning those of his followers who might project a history of their Master, for distant ages, to be faithful, and to omit no part of those *leading points* on which the strength of his mission rested, he absolutely gave no directions, made no provision, and discovered no solicitude!—*Joseph Cottle.*

From Bishop Reynolds on Psalm cx.

THE GLORY OF THE GOSPEL.

The Gospel is a glorious Gospel, because it is the Gospel of the blessed God. There is a glory in all the works of God, because they are his; for it is impossible that so great a workman should ever put his hand to an ignoble work. And therefore the prophet David useth his "glory" and his "handiwork" promiscuously for the same thing; "The heavens declare the glory of God, and the firmament sheweth his handiwork," to note that there is an evidence of glory in every thing which he puts his hand unto. And yet the prophet there sheweth that there is more glory in the "law" of his mouth than in the "work" of his hands. The Lord is better known by Zion, and his name is greater in Israel, than all the world besides.

The more God doth communicate himself unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himself, wherein he may be so fully known, communicated with, depended upon, and praised, as in the Gospel. This is a glass in which the blessed angels do see and admire those unsearchable riches of his mercy to the church, which they had not by their own observation found out from the immediate view of his glorious presence. In the creatures, we have him a God of power and wisdom, working all things in number, weight and measure. In the law, we have him a God of vengeance and of recompense; in the publication thereof threatening, and in the execution thereof inflicting, wrath upon those that transgress it. But in the Gospel we have him a God of bounty and endless compassion; humbling himself that he might be merciful to his enemies, that he might himself bear the punishment of those injuries which had been done unto himself, that he might beseech his own prisoners to be pardoned and reconciled again. In the creature, he is a God above us; in the law, he is a God against us; only in the Gospel he is Immanuel, a God with us, a God like us, a God for us.

There is nothing doth declare God so much to be God, as his mercy in the Gospel. He is invisible in himself; we cannot see him but in his Son; he is unapproachable in himself; we cannot come unto him but by the Son. Therefore when he made himself known in his glory to Moses, he sendeth him not to Mount Sinai, but putteth him into a rock, (being a resemblance of Christ,) and then maketh a proclamation of the Gospel unto him. Moses' prayer was, "I beseech thee, shew me thy glory." How doth the Lord grant this prayer? "I will make all thy goodness pass before thee," (Exo. xxxiii. 18, 19,) and then revealeth himself almost all by mercy. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." (Exo. xxxiv. 6, 7.) To note unto us that the glory of God is in nothing so much revealed as in his goodness, "who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his people?" (Micah xii. 18.)

Besides, though the law be indeed from God, as from the author of it, so that in that respect there may seem to be no difference of excellency, between that and the Gospel, yet though God should not have revealed his law again unto Moses in the mount, much of the law, and by consequence of God himself, might have been discovered by human industry; and we see by notable examples of the philosophers, and grave heathen. But the Gospel is such a mystery as was forever hidden from the reach and very suspicion of nature, and wholly of divine revelation. 'Eye hath not seen nor ear heard, neither have entered into the hearts of men, the things which God hath prepared for them that love him.' The apostle speaketh of the mystery of the Gospel; noting it is above observation, or learning, or comprehension of nature so much as to suspect it; nay, the natural inquiry of the angels themselves could never have discovered it; even unto them it is made known by the church, (Eph. iii. 9, 10.) that is, if it had not been for the church's sake that God would reveal so glorious a mystery, the angels in heaven must have been forever ignorant of it. So extremely desperate was the fall of man, that it wanted the infinite and unsearchable wisdom of God himself to find out a remedy against it.

We must not, then, look upon God only in Mount Sinai, in his law; but we must acquaint ourselves with him in his Son; we must know him, and whom he hath sent, together; there is no fellowship with the Father, except it be with the Son too. We may have a knowledge of his "hand," that is, of his works, and of his punishments, without Christ; but we cannot have a knowledge of his "bosom," that is, of his counsels, and his compassions, nor the knowledge of his image, that is, of his holiness, grace and righteousness; nor the knowledge of his presence, that is, of his comforts here, and his glory hereafter, but only in and by Christ. We may know God in the world, for in the creation is manifest his "eternal power and Godhead." But this is a barren and fruitless knowledge, which will not keep down unrighteousness; for the wise men of this world, "when they knew God, they glorified him not as God, but became vain in their imaginations," and held that truth of him which was in the creation revealed in unrighteousness." We may know him in his law too; but this a killing knowledge; a knowledge which makes us flee from God, and hide ourselves out of his presence; and therefore it is called "the ministration of death," 2 Cor. iii. 7. But to know the glory of God, "in the face of Jesus Christ," is both a fruitful and a comfortable knowledge; we know the pattern we must walk by, we know the life we must live by, we know the treasure we must be supplied by, we know whom we have believed, we know whom we may be bold with in all the straits and distresses; we know God in Christ full of love, full of compassion, full of ears to hear us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transform us, full of fidelity to keep covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us.

THE CHRISTIAN.

And here permit me to remind you of the import attached in the first ages to that honorable appellation we are called to sustain, and the extent of obligation essentially included in the profession of a *Christian*. In those days of primitive simplicity and truth, it was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of, was an inextinguishable flame. The joys of which it was the symbol were as life from death. No danger could alarm, no opposition quell that spirit of beneficence it was known to indicate. The fury of the persecutor, and the derision of the scorner, were alike powerless before it. He who possessed it, stood composed and dauntless against the combined assaults of violence and slander. As if the shield of the cherubim were stretched above his head,—as if a buckler of triple brass begirt his bosom, he was insensible to weakness, and incapable of fear. He might fall, but he could not fly. He might perish, but he could not yield. His blood might be spilled upon the ground; but his hope could not waver, nor his honor be trampled in the dust. You might crush his limbs with torture, his affections with solitude, his name with infamy, and his freedom with the chain; but he bore within him an imperishable principle, which you could not crush nor impair: it was the energy of living faith. This, like electric fire, acquired force by resistance, and intensity by repression, borrowing increase of splendor from surrounding gloom. The planets might have grown weary in their orbits, the lamps of heaven gone out in utter darkness, but this living flame could never languish—this ethereal spirit never could expire. Here was the fragment of a new creation, the germ and rudiment of a yet unfashioned world. Infolding in itself the embryo of that last form of perfected existence, wherein the great Parent Mind would finally enshrine the relations of his power and glory; it was fitted to survive convulsion, and to forbid decay. It could only waste with the waste of that eternal spring from whence it was derived. Hence it subsisted in perennial fulness, and poured its renewed influences with an unfailing stream. Christianity was then the religion of heroes—of saints, apostles, and martyrs. It belonged to them "of whom the world was not worthy." It transfigured all it touched into its own celestial likeness; enduring its subjects, of whatever age or condition, and an exhaustless ardor, before which the virtues of the patriot or the warrior dwindled into ordinary things. To be a christian, then, was to hold fellowship with uncreated wisdom, to drink of the fountain of eternal purity, and to breathe the soul of a philanthropy as unquenchable as it was unrestrained. It was to tread in the footsteeps of Jesus, and to partake the mind of God. The energy which bore him onward was no other than that which made death vital, and mortal agony the source of endless beatitude, as it lighted the features, and gleamed from the eyes, which were dimmed and shrouded, and closing on the cross.—*Dr. McAll.*

A SUITABLE TEXT.—Do you like sunshine? Do you love to see the heavens and the earth glittering around you? Do you desire to be defended from danger, and protected from every evil, temporal and spiritual? Are you a sinner, and does your soul yearn for forgiveness and mercy? Is this world dark and dreary, and is the world to come the object of your constant desires? Turn to the Lord, your righteousness and strength, and see what a comforting text he has provided for your especial case. "The Lord God is a *sun* and *shield*: the Lord will give *grace* and *glory*: no good thing will he withhold from them that walk uprightly." Psal. lxxxiv. 11.

Next to virtue, let children be trained to industry; for both poverty and fraud are the effects of sloth.

"REST FROM LABOR."

"That they may rest from their labors." This refers to the kingdom of heaven, where, it is also said, "the weary are at rest." Labor and toil for Christ in this world, is to be rewarded by rest in heaven.

We think it would be well for many disciples to ponder this language well. They form pleasing ideas of the heavenly world, but do not sufficiently consider that its attainment is to be the result of holy, moral character, which character is attained, as one of its chief means, by faithful labors in the service of Christ. He will have the best fitness for it, as well as the best idea of the rest of heaven, who abounds most in arduous labor to promote the spiritual kingdom of God in his own soul and around him. As the hungry have the clearest conceptions of the value of food, so those who toil earnestly in Christ's service, have the clearest conceptions of that blessed repose in glory which shall be their reward.

Rest from labor implies that there has been labor. But are there not many who have but faint, if they have any, idea of what laboring for Christ means, as part of their own history. From one step to another they have been led to a profession of religion, have maintained a character free from gross wrong, but have lived strangers to every thing like personal, energetic, self-denying activity in the cause of Christ. They have not maintained a spirited conflict with their own evil propensities, and been laborers in that sense. Neither have they turned any measure of their strength against surrounding wickedness, and sought to bring the perishing into the kingdom of God.

They rest from their labors! But they have not yet begun to labor. *They* weary in the Christian conflict! But they have not yet begun to strive. *They* triumph in the rewards of victory—the repose of heaven! But they have not fought—have never been in the battle. They have scarcely done any thing more towards becoming soldiers, than to put on the external badges.

Rest from their labors! They are resting now. The whole life is resting; is a refraining from zeal and activity in the cause of Christ. *They* cannot, surely, need the rest of the weary, who have not yet awakened from their morning slumbers.—*They* cannot be fatigued who have not begun to labor.

Paul found heaven a rest. His wearied spirit gloried in its sweet repose. But he had been a laborer. The sweat of toil was on his brow from the first hour that he thrust the sickle into the harvest till death made him drop it. It was nothing but death that could make him drop it. He was so interested in his labor, and so earnest, and so absorbed in it, that death's voice was the only one that could call him off. Satan had often tried to frighten him from his work, and the wicked pelted him with all sorts of missiles, but they had to give the matter up. Work he would in spite of them all. He did a prodigious amount of labor—was wearied in it, (not of it,) and needed rest, as his mental energies were exhausted. Sweet must be the heavenly rest of such a laborer. And all the faithful servants in the Lord's vineyard, shall share it with him.—*Recorder.*

THE NOBLE SAVIOR.

History tells us, that Augustus, having twice witnessed the ingratitude of one of his subjects, softened him when a captive rebel, and changed him into a friend by a third time bestowing peculiar favors upon him. Thus the Emperor's treacherous friend was soon won to him; but man is not so soon won to God. The Father has manifested forbearance; has uttered in his word entreaties and invitations; has borne with provocations, ingratitude, and insult; and yet is forgiving. To complete all, he gave his best Beloved, the brightness of his glory, and the express image of his person. He sent his Son; and thus, as it were, by one gift, exhausted the treasures of infinite benevolence; for further displaying love how could even God advance!—The strange and matchless love thus manifested, he manifested also in the design he contemplated. He gave his only begotten Son, that *whosoever believeth in him should not perish, but have eternal life.* He would have manifested love, if he had consigned a world of rebels to non-existence; if when indignation and wrath had been merited, he had committed the sinner to his guilt and his punishments in everlasting nothingness, and rendered death, what infidels would like it to be, an eternal sleep. But such was the Father's love, he would, through the death of his Beloved, give life. And not a life like Adam's lengthened to almost ten centuries, or ten thousand times as long, but eternal life; and delighting in the happiness of the pardoned rebels that become partakers of his salvation, he calls them to his eternal glory by Christ Jesus, and will bless them with eternal freedom from sorrows and from sins. O, wonderful love of God! and wonderful wickedness of infatuated man, that slights and disregards such patient and unbounded love!

ABIDE IN CHRIST.—However men may cleave to Christ—Isaiah xlviii. 2; John xv. 2;—by the outward ties of sacraments, yet if the spirit that dwells in Christ dwells not in them, they are not one with him.—There is a great difference betwixt adhesion and engrafting. The ivy clasps the oak, but it is not one with it. Many professors take hold of Christ—Isaiah iv. 1—and stay themselves upon him, but grow upon their roots. They take him to support their hopes, but their delights are elsewhere.

AN EDITOR'S ARROWS.—A correspondent of the Christian Watchman calls good communications the *arrows* of an Editor. We think the figure a good one, and would invite our brethren to fill our quiver. We extract from the Watchman, the following excellent rules for the benefit of those who wish to write for the press:—*Cross and Journal.*

1. Seek to be suitably impressed with the duty of doing good by means of that powerful engine the periodical press.

2. Be in the habit of preserving and of noting down incidents, and striking thoughts, to be afterwards combined and written out.

3. In writing never forget that you address an audience, unequalled in numbers and dignity by any which ever did or ever can listen to the voice of a living speaker.

4. "Write rapidly, but revise with care." Avoid sending the production of an unpractised pen to the press in haste. Write and re-write, lay it by to revise again when the mind is cool, and above all never send a communication to the Editor with faults to be corrected which you can discover and correct yourself.

5. Recollect that you are a writer, not an Editor—that whatever merits your production may possess in your own estimation, *he* is bound to be the best judge whether they are suitable for *his* columns. The best writers are always most modest and unobtrusive in this respect. "If acceptable, insert it; if not, burn it."

6. Write legibly, punctuate just as you wish it to be printed, and recollect that in the columns of a weekly paper an article is far more valuable by being suitably divided into paragraphs.

7. Pray earnestly that your communications may be indeed "as arrows in the hands of a mighty man," that they may be "words fitly *written* as apples of gold in pictures of silver," and look for your reward when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

THE JEWS WITHOUT THE GOSPEL.

Mr. Frey thus speaks of the condition of his brethren:—

"For several long years, while officiating Rabbi in the synagogue, it was my painful lot to attend the sick and dying; and while I found all of them sensible of their being sinners, exposed to the wrath of Almighty God, I never found one saying, like good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" Oh, how painful the scene of a dying sinner without the hope of salvation! How often did it bring to my mind the following affecting story contained in the Talmud:—

"When Rabbi Jochanen Ben Rezhai was sick, and his disciples saw him weeping, they said, "Thou light of Israel, the right hand pillar, the strong hammer, why dost thou weep?" He answered, "If they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could soothe with words and bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, who liveth for ever and ever; if he be angry with me, his anger will last for ever; if he put me in bondage, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot soothe with words or bribe with riches.—When, besides, there are before me two ways; the one to hell, the other to Paradise, and I know not to which they are carrying me, should I not weep?"—*Talmud Berachoteh*, vol. ii. col. 12.

SINFUL IGNORANCE.—Darkness in the minds of men, ignorance of God, his nature, and his will, was the original of all evil unto this world, and so continues.—Hereon did Satan erect his kingdom and throne, obtaining in his design until he bare himself as the God of this world, and was so esteemed by the most of mankind. As prince of darkness, he exalted himself, by virtue of that darkness, into the place of God, as the object of the religious worship of men. For the things which the Gentiles sacrificed unto devils, and not unto God. This is the territory of Satan, the power and sceptre of his kingdom in the minds of the children of disobedience. Hereby he maintains his dominion to this day in many and great nations, and with numberless individuals. This is the spring of all wickedness and confusion among men. Hence arose that deluge of abominations in the old world, which God took away with a flood of desolation. Hence were the sins of Sodom and Gomorrah, which he punished with fire from heaven. All the rage, confusion, cruelty, oppression, and villany, with which the world is filled, and whereby the souls of men are hurried into eternal destruction, have arisen from corrupt ignorance of God.—*Owen.*

AN ENEMY.—There is no enemy like an offended conscience. It harasses the soul, weakens the moral energies, destroys the peace of the mind, brings into captivity, to sin and death. The only way to avoid such an enemy is to obey God and have a conscience void of offence towards God and towards man.

A SOLEMN THOUGHT.—*The trumpet shall sound!* Long—long after the millions who now are living upon earth shall have laid their weary heads on the lap of their mother earth—a remembrance of his promise shall come up in the ETERNAL MIND, and the trumpet shall sound and the dead shall be raised.

The husbandman throws his seed into the earth in the late days of autumn, and covers it deep from his sight, yet he expects to see it again in the spring. So we, when we lay the inanimate bodies of our friends in the grave, expect to see them again.

Ye, who have wronged the dead! tremble and turn pale—for ye shall see them again glaring upon you with eyes of fire, and showing you the wounds with which ye have gored their bosoms, and accusing you before the world of hidden injuries and wrongs inflicted with deliberate malice, long years since. It is dreadful to have a human being, an immortal spirit leave the world ill at peace with us. For no bribery can suborn a witness against us who has once passed into eternity.—His tale will ring around the judgment tribunal, and we, unrepenting and unresolved, shall be speechless under the accusations of a wounded spirit. No wonder, in view of this solemn [illegible], the Savior said, *Let not the sun go down upon your wrath!* Oh, settle with thy fellow man, lest death come in the [illegible] of his slumber, and seal up his eternal testimony against thee! *Be at peace with thine enemy whilst thou art in the way* with him.

[illegible] PILGRIM.

What, pilgrim! art thou faint and weary in thy way to [illegible]? Is thy burden heavier than thou canst bear? Well then, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Psa. lv. 22

Is the stormy wind and tempest abroad, and seekest thou a place of shelter? God is thy refuge. Does thy vigor fail thee, and dost thou faint for very feebleness?—God is thy strength. His afflictions gird [illegible] and is no friend [illegible] "God is a very present help in trouble." Psa. xlvi. 1.

Be of good courage, and hold thee on thy way. Is the [illegible], the river thou hast to cross, [illegible]? Do thy fiery trials [illegible] tribulation? Cheer up! [illegible] and listen to the voice of thy Lord—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour." [illegible]

NEED OF THE HOLY SPIRIT.—We always need the [illegible] of the Holy Spirit especially in the hour of death. A guilty [illegible], an offended God, and an unknown eternity, oppress the soul by their reality, and overwhelm it by their importance. [illegible] will not support. [illegible] give quiet [illegible] that hour [illegible] and we must feel the need of the grace of Christ when it is gone. We shall then be in the world of spirits, not hearing of eternity, but in it; not thinking of the judgment, but trembling before it; not saying "Is there a God?" but seeing him, and not musing about heaven and hell, but standing within a step—one moment of our everlasting abode. No self-righteous hope can stand in that hour. It may have rooted itself deeply in the mind, and we may have carried it about with us all our life long. It may have stood firm against many seasons and many providences. It may have triumphed over the plainest declarations of the Bible, and even borne unmoved the shock of death. But take it into eternity—bring it among the realities of the unseen world—then where is it? *Gone. One moment has changed it into immoveable despair!*—*Bradley.*

"It is a mournful wedding," said the wife of a minister, just after a young man with his bride had left the house. "Why so?" said the minister. "He drinks—and he has drank hard." "I think the prospects of a young lady who marries a drinking young man, are very gloomy." "I think so too," said the minister. "I did not know," he continued, "that the young man made use of intoxicating liquors. It is truly a mournful fact. It casts a dark and mournful cloud over their future destinies. No young lady at the present day, should, on any account, consent to marry a man who swallows inebriating liquors as a beverage."

Young woman! beware of the intoxicating cup in the hand of one who proffers a union with you; it biteth like a serpent, and stingeth like an adder."—*Abolition Standard.*

WARNING.—Your day will end. The night of death will call you from this life. The doom at death standeth as long as God liveth,—for ever. How comfortable will the feast of a good conscience be to you, when your eye-strings shall break, your face wax pale, and the breath turn cold, and your soul shall long to have the door open, that the prisoner may be set at liberty. Make sure work of salvation, that it be not to seek, when the sand-glass is run out, and time and eternity shall be conjoined. There is no errand so weighty! O take it to heart!—*Rutherford.*

He that subdues his passions conquers his worst enemy.

THE REGISTER.

De Ruyter, February 5, 1841.

DANIEL S. TRUMAN is requested to act as Agent in West Genesee, Allegany Co., N. Y.

PROSPECTUS
OF THE
Seventh-Day Baptist Register.
VOLUME II.

EDITED BY AN ASSOCIATION OF MINISTERS.

The SEVENTH-DAY BAPTIST REGISTER will be published weekly, at De Ruyter, Madison Co., N. Y., on an Imperial sheet, at $2 per annum, *in advance*; $2,25, after six months; or $2,50 at the end of the year. To village subscribers, $2,25, in advance; or $2,50, at the end of the year.

It will continue to be the organ of the Seventh-day Baptist denomination, and contend for the truths of the Bible, as held by them. In advocating the sentiments of this people, it will not be censorious or illiberal to those of different denominations. It will embrace in its object the whole range of christian doctrines and duties, and advocate with a becoming zeal, the various moral and benevolent en- [illegible] its columns may be found things interesting and profitable to all.

The REGISTER will be what it has been, with such alterations only, as will make it more interesting to its readers. While we are grateful for the indulgence and approbation of our readers, during the first year of our labors, we would respectfully invite their co-operation, assuring them it will be our chief effort to make the REGISTER what it should be, and well worthy of their patronage.

We assure those of all denominations, who patronize us, that it will be our object to furnish them with an evangelical paper, which shall "contend earnestly for the faith which was once delivered to the saints." In all of our labors, we shall strive to cultivate the spirit of the Gospel, and labor for the promotion of *practical* religion, as well as to defend its theory.

We wish our agents to renew their efforts to supply each family in our denomination with a copy of the Register.

A portion of our columns will be devoted to Literature, Science, Agriculture, and General Intelligence. *Party Politics will have no place in the* REGISTER.

Those who will aid us in procuring new subscribers, and in remitting money, shall receive both our gratitude and a liberal compensation.

CATHOLIC STATISTICS.

Two weeks since, we inserted the Catholic statistics in the U. S. as given in the Catholic Almanac. We did not think, at the time, that it was incredible. We have seen the same in several of our exchanges, that have the best means of knowing their accuracy; and we are not fully sure, now, that the statement is not nearly or quite correct. Our thanks, however, are due to the editor of "an evangelical paper" for very kindly reminding us, that "If a little reason were exercised, there would be no kind of currency given to such gross fabrications of Jesuits, nor would intelligent men resort to panic-making to awaken vigilance," and that "the exaggeration is palpable and preposterous: 800,000 is a most liberal allowance, and beyond their actual due; and no Protestant should help them on with their gull-traps. Away with all panic-making, or giving credit to their artful assumptions, to obtain for themselves consequence." If we are required to believe that the Baptists number, in their congregations and communions, more than three millions of people in the Union, (as the Editor assures us they do,) would it be taxing our credulity too much to believe the statement of the Catholic population? especially, when in that number is included all that are connected with the Catholic church, or are of Catholic education, or descent? We admit that the statement may be exaggerated; yet we had no design of creating a "panic." 'Tis true the Catholic domination is to be feared, and it is the duty of all Protestants to stick "to the law and the testimony," and be sure that they do not give countenance to Catholicism, either by remaining silent, while they are making such rapid progress in numbers, or by cherishing as institutions of the church of Christ, doctrines that were first taught by the Catholic church in its degenerate state.

We should fear to have either Catholics or Protestants exercise both religious and civil authority, while so much pride of opinion and sectarian zeal is manifest.—Catholic domination is not the only power that is to be feared, if the following quotation (which we take from the article above alluded to,) is an index of the views and feelings of the denomination to which it refers, viz: "In the State of New York there are, according to clear and satisfactory statistics, at least 80,000 Baptist communicants, and when to these is added the population connected with them, they present an array of voters capable of controlling any election whatever." But we are unwilling to persuade ourselves that the author of the above remark is disposed to exercise religious intolerance, or wishes to unite church with state.

While we greet all Protestants as brethren beloved, we can but feel pleased when we see Catholics contending with becoming zeal for the promotion of benevolent objects. By reference to a late number of the Temperance Recorder, it will be seen that in the city of Utica, the Catholics were laboring, almost alone, to drive the demon intemperance from the place, while a great majority of Protestants were doing little or nothing for the same object.

"A new commandment I give unto you: that ye love one another, as I have loved you, that ye also love one another."

The love which Christ exercised to his disciples, and all men, was of a right character, being founded upon a right basis, and free from any unhallowed design. Nothing but the well being of those who were the objects of his love, could have inspired such an ennobling emotion in his bosom. He needed not the praise of men to add to the honors of his kingdom, nor their services to add to his essential happiness. His was pure, unaffected, and holy love, without measure, beginning, or end. This is the kind that the disciples are commanded to exercise towards each other. To do this, is the most ennobling act of the christian. He that is a stranger to the grace of God which bringeth salvation, is incapable of the act. But he who partakes of the spirit of Christ, will labor always to exercise it. How happy that people, whose God is the Lord, and whose hearts beat in unison, thrilled by the same holy emotions, and governed by the same pure affections! Pure love has no covert designs, no selfishness to gratify, no advantages to seek; its actions are open, frank, and conciliatory.

"As I have loved you, that ye also love one another." Whose love will bear a comparison with the Savior's? Every degree that it is removed from this standard, its character degenerates, and it becomes subservient at the last, to the unholy purposes of a corrupt heart. O! how is the Savior wounded by his professed friends, when, in the place of those holy emotions they are required to cherish, a selfish, revengeful spirit is exercised? The Christian's heart is sufficiently rent with anguish to see sinners despising God, and religion, without being compelled to witness the strifes, envyings, and evil surmisings of the church militant. If a sinner receive everlasting punishment for neglecting God, What will be the end of those who make Zion bleed at every pore, when, instead of exercising that love to the children of God that he has commanded, unhallowed means are used to accomplish selfish purposes?

COTILLON PARTIES.

The Cotillon discussion is ended. An apology is due to many of our readers for the space it has occupied in our columns. It is presumed that most of our readers know but little of such parties, and are not exposed to their influence; yet it is important to decide principles for future contingencies. From what has been exhibited, our readers cannot fail to see, that while no good arises from them, much evil may.—The friends of Cotillons have had the privilege of showing the advantages of such parties, and all that they have presented us, has been published.

We have rejected several articles that have come to us against them, and now feel it our duty to decline publishing any thing farther on this subject. If we offend any, by this course, we are confident that it will not be as many as we have displeased by admitting the discussion.

If we had mentioned what our own observation has been, we should have spoken decidedly against dancing parties—as having an injurious effect upon the manners, morals, and health of dancers. We have now distinctly in our minds instances of this kind. We, therefore, recommend to young ladies and gentlemen to spend their winter evenings in cultivating their minds with things ennobling, and their hearts with the pure principles of morality and religion.

PRICE OF THE REGISTER.—Our terms for the next volume are the same as for this, with this exception only, that 25 cents will be added at the close of the year. If the Register were three dollars, in advance, it would be as cheap as many of our exchanges. Our object is not to make ourselves rich, or to charge all that we might reasonably, we, therefore, offer the Register for $2, *in advance*, which is better for us than $2,50 at the close of the year. But for the sake of accommodating many who want the paper, and are not ready to pay in advance, we are willing to wait longer for the pay, though we sacrifice by doing so. Thus, it will be seen that we have no design of taking unlawful interest, (as some have termed it,) by having different prices for those who pay at different times.

ERRATA.—In the article under the caption of "Developement of Talent in the Anti-Slavery cause," published last week, we are under the necessity of correcting the following errors, which escaped our notice in the hurry of proof-reading:—The relative "*who*" is omitted before the word "stammered." Also, for "technical *love*," read, "technical lore."

We this week send out our prospectus for the next volume of the Register. We can but express our gratitude to our friends for the prompt manner in which they have come to our help. If the Register has met your wishes, our highest hopes are fully realised. To us, the labor of furnishing you a religious paper, though arduous, has been pleasant; and the idea of doing good to the souls of our fellows by means of the press, is in no wise unpleasant. With your co-operation, we intend to make the Register still more useful, and hope it may be blessed of God, to the instruction, edification, and salvation of many.

TO CORRESPONDENTS.—We must decline publishing the article of "E. B. C." In doctrinal discussion, hypotheses should always be accompanied with proof; otherwise, there is no data upon which to fix the mind, and nothing but assertion to convince the understanding.

The lines of our "impenitent friend," we have concluded to lay aside. We love *Poetry*, but "*jingling rhyme*" we cannot admire.

NEW GENESEE FARMER.—The first number of Vol. II. of this excellent paper has come to our table. It is a monthly periodical, of 16 large pages, devoted to the great interests of Agriculture and Horticulture. The very low price (50 cents,) at which it is offered, together with great value, should induce every farmer to possess it. Farmers ought to be scientific men.—The advantages which might be derived by them from this work, would, doubtless, a great many times pay for it.

CORRESPONDENCE.

For the Register.

NEW MARKET, N. J.
January, 20, 1841.

MR. EDITOR.—Sir, you will please to give the following an insertion in your paper.

The Executive Board of the Hebrew Missionary Society met at Plainfield, at the call of the President. After prayer, appointed W. B. GILLETT, Secretary protem., and proceeded to business.

A communication was presented, and read by the President from Henry H. Rogers, giving to the Society twenty dollars, paid by him to Halsey H. Baker, to be a part of a standing fund, making the same now available or at the disposal of the board.

Resolved, That the Corresponding Secretary be instructed to address a letter to H. H. Baker, including a copy of the communication from H. H. Rogers, requesting him to pay the twenty dollars, with the interest thereon, to T. B. Stillman, New York.

A communication was presented and read from E. S. Bailey, informing us that his engagements will not admit of his serving the Society, as Agent, in the Central Association.

Resolved, That we appoint Giles M. Langworthy, and the Secretary inform him of his appointment and instruct him accordingly.

A communication had been addressed to A. Campbell, soliciting him to engage as a missionary under the patronage of said Society. No reply has been received from him.

Eld. W. Satterlee was requested to act as Agent in collecting funds for the Society in Berlin, Stephentown, Petersburgh and vicinity. We have not heard from him.

A communication was received and read from Edwin Stillman, Agent for Western New York.

Resolved, That the Secretary answer Br. Stillman's letter, and that he be instructed to take, in the absence of money, any articles that the people may wish to bestow as donations to the Society.

A letter was presented and read from Br. George B. Utter.

Resolved, That it be laid on the table for further consideration.

Br. Crandall reports that in his Agency, he has collected in Rhode Island, and at

Waterford, Ct.		$37,34
Expenses,	8,75	
Spent ten days—allowed,	6,59	
		15,34
Balance for the Society,		$22,00

Br. Gillett reports that there is twenty dollars in his hands, subject to the orders of the board.

Resolved, That the said funds be paid into the Treasury by J. D. Titsworth.

Resolved, That we adjourn to meet at the call of the President.

W. B. GILLETT, Cor. Sec.

[We are informed by Mr. Langworthy, that the state of his health, and his engagements in De Ruyter Institute, will prevent him from attending to the request of the Society. We hope the Board will be successful in obtaining some one to serve them.—EDITOR.

For the Register.

COTILLON PARTIES.

Uncle William's Concluding Letter.

DEAR BROTHER MELVILLE:—Though I personally address you, yet you well understand that what I write is intended for all who feel any interest in the discussion, which my reply to Amanda's note of inquiry has elicited.

I do not sit down to write a staid review, nor to employ my pen in the style of a forensic debating school, nor to answer in due form, and under numerical heads, your important inquiries; but taking a general survey of the whole discussion, I find some items suggested to my mind, which I feel inclined to present in that untrammeled mode of address which properly belongs to a family epistle. In this way, I hope to be able to meet your inquiries more fully than I could by any other mode of writing, and I shall feel myself at liberty to notice such matters, 'by the way,' as may seem to me to require a passing allusion.

I present sincere and merited thanks to my endeared circle of relatives, from my venerable brother Perry, to my youthful niece, Amanda—for all that they have written for the purpose of sustaining the positions which I have taken on this topic.

The open reception which the advocates of the parties gave to "Aunt Mary's" explanation of the views of "Uncle William," deserves commendation; as also the frankness, talent, kindness, and pleasantness of feeling which they have manifested in the discussion.

It would not be strange if some good people should inquire—Why do we discuss this subject at all? Especially, Why has the discussion been protracted by listening to what the friends of dancing parties have been pleased to say in their favor? Among those who propose these inquiries, there may be parents whose children living

"Far from the madding [illegible]
Their sober wishes never learn to stray;
Along the cool sequester'd vale of life,
They keep the [illegible]"

But those parents whose sons and daughters are so located that they stand within the circles of the giddy whirlpool of fashion, where it is reiterated in their ears, that to be prepared for the enjoyment of refined society, they must be perfected in the accomplishments of the Cotillon room—such will see the reason why the adherents to those amusements should have fair opportunity to state their own defense, and *that it may be kindly and plainly met.*

The substance of their defense is—that the youthful mind needs something for relief from a daily routine of toil and care—that the parties in question meet this demand, and also that they assist to acquire gracefulness of address, and in other respects, ease and gentility of manners, thus preparing the youth to pass with personal and communicative delight in all the grades of desirable society.

We must sympathize with youth. I love to look upon the gambols of the lamb, and my heart dilates with joy as I watch him bounding from rock to rock. With similar, though I trust more exalted feelings, I notice the sports of the laughing child; and may He, who I hope controls the emotions of my soul, save me from imbibing sourness of temper, because youth display in my presence vivacity and glee. I expect such exhibitions of youthful ardor from them, as much as I expect to see the lamb gambol, or the child sport. What I ask is, that this buoyant energy of the youthful mind may be rightly directed. My full conviction is, that *dancing parties give it a wrong direction.*

Do Christian parents inquire, How shall we restrain our children from vain amusements? I reply: Take care that their time is usefully employed. They will be employed to assist you in your domestic cares—to acquire such knowledge as shall fit them for usefulness in society to the end of their days—in addition to the sciences which they will study, they will find many interesting books which they will wish to read, also the periodicals of the day will demand some portion of their time. That the reading of the scriptures, and attendance on public worship, should occupy some portion of youthful probation, no Christian parent can doubt. An interchange of visits with friends will not be forgotten. From these hasty hints, it would appear that your children can find enough to do, without resorting to vain amusements "to kill time." We have made no allowance now for one moment to be spent in bearing pain—nor for an hour's attendance in the sick room of a relative or acquaintance; but we see enough to do to prevent one from "dying with the ennui."

Again; adopt the motto of the Rev. Leigh Richmond—"*A good home is the best of schools.*" Fail not to make home pleasant. Gather all the charms around it which you possibly can. You need not stores of wealth to make home delightful. The day-laborer can make *home* the happiest place to his children that they can find on earth. Well governed children will not be disposed to break away from the charms of a christian home, to mingle in the giddy dance.—Is it claimed that in the dancing party good manners are taught? Let parents teach these at home. If they need assistance in this branch of the education of their children, let them obtain it from good friends around them. The teachers of the schools to which they send their children, ought to be able to render them aid. Are youth taught at the Cotillon to properly appear in company, to treat their superiors with respect, especially the aged? *Are they there taught to conduct themselves with propriety in religious meetings?* All this, and whatever else belongs to good manners, can be taught them at home. I add once more: *Supreme attachment to Christ*, will qualify you to restrain your sons and daughters from vain amusements.

Christ says, "If any man love son or daughter more than me, he is not worthy of me." Love Christ supremely, and then restrain your children from whatever recreations would be adverse to the [illegible] of his kingdom in their hearts. In such a state of heart you will exercise parental restraints from right motives. In a [illegible] manner you will lay these upon your children. You will do it with [illegible] avoiding moroseness of [illegible] tary expressions, and repulsive [illegible] Your children will not break away [illegible] *such* restraints.

So treat your children as to [illegible] trate to them the truth that,

"Re[illegible]
To make [illegible]"

but is most admirably [illegible] affections [illegible]

[illegible]

[illegible] of thy heart, and in the sight of thine eyes: BUT KNOW THOU, *that for all these things, God will bring thee into judgment.*"

That God may prepare us for the scenes of the approaching Judgment, is the prayer of UNCLE WILLIAM.

SUMMARY.

The Legislature of Kentucky have refused to repeal the law which prohibits the importation of slaves from other states.

Louisiana.—The proportion of slaves to free persons in Louisiana, is as three to one.

Eld. John Leland, of Cheshire, Berkshire Co., Mass., is dead.

The Steam-ship Columbia brought at her last trip about 30,000 letters.

George Smith, of Baltimore, compelled a little slave to carry such loads on her head, that at length it became flattened.

The Western people are circulating petitions for the removal of the seat of Government from Washington to Cincinnati.

[illegible]

INTELLIGENCE.

[illegible]

[illegible] of Missouri and of the Northwest was already ascertained to exceed the area of the great State of Pennsylvania; and by the more recent explorations of those most talented geologists, Dr. Owen, and Col. Nicollet, this mineral region was believed to exceed the superficies of the two largest States of the Union. It was the most fertile in soil as well as the richest and most extensive mineral region in the world. Among other valuable minerals in this great region, were iron, lead, copper and zinc. In lead, the quantity produced had augmented from 335,000 pounds in 1823, to 31,000,000 pounds in 1839, worth at New-York, $1,500,000. We had thus risen, in less than a quarter of a century from nothing to the third on the list of nations which produced lead; and at the same ratio of augmentation, we should, in twenty years stand at the head of the list, when, it was hoped we might, as we now do, not only supply our own market, but that lead would become a large article of export. As to copper, the importance was still greater.—Our imports of copper in 1839, amounted to within a small fraction of $2,000,000.

Mr. Linn, also remarked that minerals were undoubtedly to be found throughout the entire west. At this time, England is the greatest lead country in the world, producing annually 100,000,000 pounds, while the rest of Europe did not produce more than 50,000 000. In seventeen years the United States had raised from 6,000,000 to 30,000,000. What with such boundless resources, might not be anticipated in seventeen more? He left for those to answer who could form a proper estimate of the region of country.

Pre-emption Bill.—Mr. Calhoun opened the discussion with a truly splendid speech, in reply chiefly to the condensed argument offered by Mr. Webster on Thursday evening, and Mr. Webster who was thus suddenly and unexpectedly called upon to defend his positions, made a most masterly reply, perhaps the most successful effort he ever made on the floor.

Cost of the Army—In the House—Jan. 19th.—Mr. Mallory moved a resolution requesting of the Secretary of war an estimate of the cost of the whole army,

Treasury Note Bill—Mr. Barnard continued his argument on this question, he closed by moving a committment of the matter to the Committee of Ways and Means, with instructions to authorize a loan of ten millions on the credit of the government, and to prepare a bill to impose additional revenue on wines, silks, &c.

Mr. Evans continued the debate, and was followed by Mr. Bell.

Seneca Treaty,—Mr. Grinnell presented a memorial of the Society of Friends, composing the yearly meetings of New-York, Ohio, Rhode Island and Maryland, remonstrating against the Seneca Treaty.

Treasury Note Bill.—Jan. 20th, Mr. Bell continued his speech, and was followed by several others.

This debate will last probably, for several weeks—a fortnight at least. Mr. Adams is desirous of speaking and left the Chair of the Committee of the whole for that purpose.

Seneca Treaty.—Mr Peck, moved a resolution requiring of the Secretary of War a statement of the number of treaties made with the Indians of New-York, and what agency the Ogden Land Co. have had in procuring them.

Abolition of Slavery.—Jan. 21st—Mr. Adams presented a memorial from Allegany county, Pennsylvania, praying that no new State whose constitution, tolerates slavery be admitted into the Union; that the *inter-State* slave trade be abolished, and that slavery in the District of Columbia, and Territories be abolished. Mr. A. moved its reference to the Committee on foreign affairs.

The petition, upon examination, being found contraband, and the House was puzzled what to do with it. First, it was laid on the table. But as that implied reception, the vote was re-considered, and Mr. Black, of Ga., moved that the *whole petition* be rejected.

The speaker stated and decided that only a part of the petition came within the rules prohibiting the reception of petitions touching slavery; that the part respecting the admission of States was receivable and had been received; and that the motion to reject the *whole* was not in order. Mr. Black appealed from this decision, and a very warm and rather confused and disorderly discussion followed, which was cut short by the expiration of the morning hour.

Treasury Note Bill,—Mr Thompson, of S. C., spoke in favor of raising the necessary revenue of imposing duties on luxuries, in such a manner as not to violate the Compromise Act, which he considered as binding in law, and binding in honor. He was of opinion that the revenue of 1841 would fall short of the ordinary and necessary expenditures by about ten or fifteen millions. He was followed by Messrs Rhett, and Evans.

Jan. 22d.—The debate on the above mentioned bill was continued by Mr. Rhett, Mr. Nisbet, and Mr. Thompson, of Miss., and on the 23*d*, also by Messrs. Thompson, Lane, and others, to the exclusion of every thing else,—Also a large portion of *Jan. 25th.*

LEGISLATURE OF NEW YORK.

From the Albany Journal

IN SENATE—TUESDAY. Jan. 26, 1841.

The resolution from the Assembly, directing the issue of public documents &c. to literary institutions was called up.

Mr H. A. Livingston moved to amend by striking out the words "not more than ten," thus leaving it discretionary, instead of limiting the number of institutions.

Mr. Root thought the discretion should be made by the Regents of the University, instead of the Secretary. The subject, however, required examination, and had better be delayed.

On motion of Mr. Dixon, the resolutions were referred to the Com. on Literature.

IN ASSEMBLY—TUESDAY, Jan. 26, 1841.

Mr. Swackhamer called for the consideration of the resolution heretofore offered by him in relation to the time of holding Election for President and Vice President:

Whereas the public mind has become justly alarmed in consequence of recent developements of frauds having been committed upon the ballot boxes in several of the States. And whereas it is the duty of all who esteem a republican form of government to preserve inviolate the sacred right of franchise, bequeathed to us through the sufferings of our venerable ancestors. And whereas the existing regulations of holding elections on different days for electors of President and Vice President of the United States tends to faciliate the practice of residents of our State voting in other States at the same general election: Therefore,

Resolved, (if the Senate concur,) that our Senators be instructed, and Representatives requested to use their influence for the passage of a law by Congress, for holding elections for electors of President and Vice President of the United States on the same day throughout the Union.

Resolved, That the Governor be requested to forward copies of the foregoing preamble and resolution to each of the Senators and Representatives from this State in Congress.

Mr. Townsend desired to amend by inserting the words "Members of Congress."

The course recommended by these resolutions would do more to purify elections than all the laws which could be passed by our Legislatures.

Mr. Duer, thought that a subject so important should be referred to the judiciary Committee before being acted upon by the House.

The wording of these resolutions and preamble, were frequently proper subjects of revision. In this very case the preamble stated a proposition which he believed to be altogether untrue. It looks very much like an attempt to get the endorsement of this House upon the charge of the last election having been gained by fraud. The public mind has felt no alarm at "any developements of fraud" for no such discoveries have been made.

Mr. D. moved its reference to the Judiciary Committee.

Mr. L. S. Chatfield asserted that fraud in the elections had been discovered, and had created great alarm among the people. He instanced the case of New Jersey and Ohio, and others, where the will of the people had in many cases been defeated. These resolutions were intended to subvert the machinations of those who would smother the voice of the free electors.

Mr. C. moved the reference to the committee of the Whole House, and called for the ayes and nays.

Mr. Swackhamer did not expect the charge of falsehood from any member of this House, and he distinctly repudiated such an accusation. When the proper time arrived, he, (Mr. S.) thought that he would be able to show by proof strong enough to suspend both the gentleman from Oswego and himself by the neck, that there had been fraud, open, glaring fraud.

Mr. Stoddard desired to accommodate his friend from New Jersey; no, not New Jersey now, but recently from there, and would be in favor of the reference to a committee of the Whole House. Just such things and statements were referred to the People of New Jersey, when in committee of the Whole last fall, and possibly the gentleman from New York (Mr. Swackhamer,) might have heard of their report.

Mr. Duer withdrew his reference.

Mr. Grout was surprised to hear the gentleman from Oswego deny that the People had complained of the abuse of the elective franchise. Mr. G. had accidentally discovered in the proceedings of a sister State (Massachusetts) some resolutions which looked as if they were awake. He found there a call for the repeal of "the odious, tyranical, detestable, sunset law, relative to elections"—an appeal for an enactment "to prevent poor men from the corrupt, captious neglect of assessors, as selectmen, in omitting to place their names upon the lists of voters.

And then the question being taken, it was decided to refer to the Committee of the Whole.

IN SENATE—January 27.

CHOICE OF A COMPTROLLER.

The Senators then openly nominated as follows:

For JOHN A. COLLIER—Messrs. Dickinson, Dixon, Hawkins, Hopkins, Hull, Humphrey, Hunt, Lee, H. A. Livingston, Maynard, Moseley, Nicholas, Peck, Platt, Rhoades, Root, Taylor, Verplanck, Works —19.

For ADDISON GARDNER—Messrs. Deniston, Ely, Foster, Hunter, Paige, Scott, Skinner, Strong—8

John A. Collier having received a majority of the votes, was declared duly nominated on the part of the Senate.

On motion of Mr. Moseley,

Resolved, That the Senate now proceed to the Assembly Chamber, for the purpose of comparing nominations for the office of Comptroller.

The Senate then repaired in a body to the Assembly Chamber, and after they had returned, the President announced that upon comparing nominations, they were found to agree in the selection of John A. Collier, who was thereupon declared duly elected to the office of Comptroller.

IN ASSEMBLY—January 27, 1841.

Mr. Worden, from the Select Committee to whom was referred so much of the Governor's Message as relates to the public domain, reports, in part, the following resolutions;

Resolved, (if the Senate concur,) That the public lands are the common property of the States, and of right should be held and appropriated for their common use and benefit, and that the proceeds thereof should be distributed amongst them, after making such reasonable appropriations, for public purposes, as Congress may deem just, to the several States and Territories in which they are situated.

Resolved, That we protest against the surrender of this common property of all the States to the particular States in which it is situated; and against any sale thereof at a less price than is now established by law.

Resolved, That the Senators and Representatives in Congress from this State are requested to vote against any law containing provisions contrary to the sense of this Legislature, as expressed in these resolutions.

Resolved, That the Governor be requested to forward copies of the foregoing resolutions to the Senators and Representatives in Congress from this State, with a request that the same may be laid before the Senate and House of Representatives; and also to the Governors of the several States in the Union, with a request to lay the same before their respective Legislatures.

Mr. W. stated that the committee had instructed him to bring in these resolutions. It was due to the minority of the committee to state that they had consented to the report, without considering themselvs concluded by the report.

On motion of Mr. Worden the resolutions lie upon the table.

$2,048,663,99 were drawn from the Treasury last year to pay pensions.

The Sultan has directed a splendid diamond necklace to be prepared as a present for Queen Victoria.

The Hanover Gazette of Dec. 14, announces the conclusion of a treaty of Commerce and Navigation between Hanover and the United States.

The Buffalo papers announce a successful operation on squinting, by Dr. Sprague, of that place. It was performed in a few minutes on a girl of 16 years.

A hatter in Newark, down in Wayne co. has a very clever definition of the phrase 'over head and ears in debt.' He says in his advertisement, it means a man *hasn't paid for his hat.*

The ship *Sultan*, belonging to the Imaum of Muscat, which sailed from New-York last spring, arrived at Table Bay, Cape of Good Hope, 30th October, on her way to Laurebar and Muscat.

Case of Dr. Eldredge.—The jury in the case of Dr. Eldredge, after having been out thirteen days, were discharged on Tuesday last, they having stated to the Court the impossibility of agreeing.—*New-Yorker.*

"If we judge from history, of what is the book of glory composed? Are not its leaves dead men's skins—its letters stamped in human blood—its golden clasps the pillage of nations? It is illuminated with tears and broken hearts.

Preparation.—President Van Buren has summoned the Senate to meet at the capitol, on the 4th of March next. This call is in conformity to usage—the meeting of the Senate being necessary to the formation of the new administration.—*N. Y. Spectator.*

The Montreal Gazette states that Gen. Pearson, who succeeds Sir John Harvey in the administration of the Government of New Brunswick, served in the Canadas during the last war with Great Britain. He commanded the 23d regiment of Fusileers.

Louisiana.—Alexander Barrow, Esq. was yesterday elected by the Legislature of Louisiana, to the Senate of the United States for six years, to succeed Col. Nicholson, whose term of service expires on the 4th of March.—*New Orleans Bulletin*, 12 inst.

The whole universal British nation seem to be in a perfect ferment about Mrs. Vic's baby. Now we'll wager, says the Spirit of the Age, that we can slip out on to any of our Vermont hills, and in two hours pick up a bushel basket full of better looking little fellows, by a long chalk.

The missionaries of the London Missionary Society, at the Navigator's Islands, have about 10,000 people under Christian instruction—20,000 can read, 202 have become church members, and some hundreds more have been baptized. Ten years ago these islanders were cannibals.

The Public Domain.—The amount of unsold land in nine States is 151,000,000 acres, sold 84,000,000, receipts $97,000,000 cost to the nation in the purchase of Louisiana and Florida in extinguishing Indian titles, removing Indians, Indian wars, agencies, offices, &c., $109,000,000. The cost so far has exceeded the receipts $12,000,000.

Passports.—The New Haven Register says: "Perhaps it is not generally known, that any citizen intending to travel in Europe, can procure a passport free of charge, from Washington. He has but to leave the necessary with a Collector or Postmaster, and it is their duty to procure the document." —*N. Y. E. Post.*

Whaling in the Pacific.—The whale ships alone in the Pacific ocean number 460 sail, amounting to nearly 200,000 tons, and manned by 12,000 seamen. Not less than $12,000,000 of capital has been invested in, and actively employed by, one branch of the whale fishery alone; and in the whole trade is directly involved not less than from 50 to 70 millions of property.

Riot.—There was a serious riot and fight, in which some two or three hundred persons, male and female, took part last night, at a tavern corner of South and Swanson streets. Clubs and brick-bats were freely used, and several individuals badly hurt. —Property in the amount of nearly $200 was destroyed or damaged. Five or six of the rioters were arrested this morning.—*Philadelphia Gazette, of Friday.*

Intrepidity.—Capt. Fisher in travelling through the Doon valley in a palankin, was advised by his bearers to return, as a gang of robbers had determined to way lay him. He refused to do so; and immediately dismounting, walked up armed, to the band of men who lay in wait for him, as if unconscious of their purpose. This amazing coolness overawed them, and saved him from death at their hands.

Oregon Territory.—Mr. Linn of Mo. has introduced a bill in the U. S. Senate, declaring that the title of the United States to Oregon is undoubted and will not be abandoned. The President is authorized by the bill to have the boundaries of the United States on the Pacific ascertained, and to take such measures as may be necessary for the protection of our citizens trading in that Territory. The bill further grants one thousand acres of land to every white male inhabitant who shall cultivate the same for five consecutive years.—*New-Yorker.*

Suicide.—A young girl of most respectable connections in Buffalo, who had been seduced, and had eloped with her betrayer, was overtaken by her friends and brought home, where her situation becoming known, she was excluded from society. Her sister gave a party to which she was denied access. The guilty creature determined to be present, and that too in a most horrid manner. She took a strong dose of poison and commenced arraying herself for the party, determined to die in the society she had been excluded from; but her effort was frustrated, for she was seized with paroxysms before she had completed her toilet, and died refusing all aid.—*Albany Atlas.*

A donation of $100,000 has been made to the Bunker Hill Monument Fund, by Judah Tauro, of Jewish descent, but who is a "Boston Boy." After being trained in the counting house of his uncle, Judah Hays, an eminent merchant of Boston, he went to New Orleans in 1800, where he has made a large fortune. He has never been out of the bounds of that city since, except during the invasion of the British in 1814, on which occasion he took an active part in opposing the enemy, and received a dangerous wound, which confined him to bed and chamber for twelve months, and from the effects of which he has not, to this day, recovered.

The Earthquake.—The noise resembling that of an earthquake, to which we yesterday referred, appears to have been felt at Weehawken, Brooklyn, Williamsburg, Jersey City, and at several places on Long Island. The accounts agree in representing the phenomenon to have occured about the same time yesterday morning—that is at half past five or twenty minutes before six o'clock. The direction of it, as near as we can learn, was from east to west.

The same violent motion of the earth was noticed in different parts of New Jersey. It is thus described in the Newark Daily Advertiser of last evening:

"This city and its vicinity was very severely shaken this morning about half past 5 o'clock, as is generally supposed by an earthquake. We hear from all parts of the city that families were roused from sleep by the shaking, some say rocking, of their dwellings. Several gentlemen rose, expecting to find the walls of their houses opened, or cracked at least, and all concur in speaking of the rumbling noise which is understood to be one of the indications of an earthquake. We hear of the same phenomenon as far west of us as Spring[illegible] and at Belleville on the north [illegible] some ten or twelve miles. The shock appears to have been felt for about twenty seconds. There was a similar phenomenon [illegible] vicinity about forty years ago, which is [illegible] to have been in the same direction."—*N. Y. Eve. Post.*

Tight Lacing.—The higher mortality of English women by consumption may be ascribed partly to the indoor life which they lead, and partly to the compression preventing the expansion of the chest by costume. In both ways the lungs are deprived of [illegible] free draught of vital air, and [illegible] deposites tuberculous matter with a fatal facility. Thirty one thousand [illegible] English women died in one year (the year ending June [illegible]), of this [illegible] malady. Will not this impressive fact [illegible] persons of rank and influence to set their country women right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic malady in the frame?—Appendix to the Second Annual Report of the Register General of Births, [illegible] and Marriages.—*N. Y. Spectator.*

The City of Cairo.—The Sangamo [illegible] Journal says:

"A ship is now contracted for, to be built at Cairo, the ensuing summer, designed for a regular trader between that city and Liverpool! Start not reader! This is most certainly true; and ten years will hardly pass before ships from the ocean will unload their cargoes at Cairo city—which city will then be a port of entry, and will take that rank among the cities of the west, to which her unrivalled position—unrivalled in any portion of the world—will entitle her.

"We will add to this article the fact that the embankment, which will enclose 1300 acres, will be completed in June; after which an overflow of the city will no longer be apprehended."

"This embryo city—we believe it already has a charter—is situated at the extreme southern point of Illinois, on the peninsula formed by the junction of the Ohio and Mississippi rivers.—*N. Y. E. Post.*

An Honorable Example.—The following we find in the Maysvile Eagle. It is related of Mr. Craddock, a member of the Kentucky Senate from the counties of Hardin and Meade, who had been making a speech on the Bank question:

"Sir," said Mr. C., "What I have said here to-day has been said in a rough way, and if it has wounded any Senator, I hope he will attribute it to no unkind feelings, but to my want of the polish of education. Sir, your Superintendent of Common Schools has said, that there are many men of family in this commonwealth who can neither read nor write, and it is but too true; my *own* marriage bond has my *mark* to it, and my son, who now sits in the other House, was a stout boy when I learned to read."

Mr. C. is not only a respectable Senator, but a good lawyer. What more need be said in his praise?

McLeod.—The Niagara, U. C. Chronicle of the 14th inst. has the following paragraph:—

We undersstand that Mr. McLeod will today give the required bail at Lockport. This step we believe, would not have been taken had there been any probability of his trial taking place when the court sits in February; but as it is almost certain that he would have been almost incarcerated [illegible] many months before his persecutors would [illegible] bring the cause on, it is far better [illegible] should be at liberty in the mean time [illegible] health having already suffered [illegible] from the unjust confinement of which he has been the victim.—*N. Y. E. Post.*

Seizure of Alleged Slavers.—We mentioned some time since the seizure of the brig Tigris on the coast of Africa [illegible] rival at Salem Mass., and [illegible] had there been taken to invest [illegible] We have intelligence also that [illegible] Jones, of this City, was taken possession of on the 17th September at St. [illegible] H. M. brig Dolphin, on suspicion of [illegible] concerned in the slave trade [illegible] at Sierra Leone for eight weeks [illegible] which time the captain [illegible] and one of the crew died [illegible] to be no proof that she was [illegible] illegal traffic, and she was [illegible] there being no one [illegible] charge to her, she still [illegible] and cargo on board [illegible] $10,000.

The ship [illegible] of Salem, Capt. [illegible] ant, was also seized by H. M. [illegible] and brought [illegible] place released [illegible] the vessel [illegible] be released.—N. [illegible]

[illegible] ma, Capt. Copp [illegible] from Manilla [illegible] of September [illegible] Macao [illegible] was [illegible]

[illegible]

[illegible] Bombay Gazette of Dec. 1 [illegible] of the 16th of November [illegible] and in a great measure [illegible] we gave from Chusan [illegible] has received admiral [illegible] to a [illegible] Elliott [illegible] Chusan is evacuated [illegible] latter has been [illegible] which states that our [illegible] passage of the Bocca [illegible] proceeded on

[illegible] ENGLAND AND CHINA [illegible]

[illegible]

POSTSCRIPT.

[illegible]

LATE AND [illegible] NEWS [illegible]

PEACE BETWEEN ENGLAND AND CHINA.

By the packet ship North America, Capt. Lowber, we have London papers of the evening of the 6th, and Liverpool [illegible] 7th.

The chief news of [illegible] China and India. Great Britain seems to be sweeping all Asia before her arms.

The Chinese question is settled—the War in Cabool is terminated—and Mehemet Ali is thoroughly and effectually subdued.

Our advices are from Bombay to the [illegible] ult., Alexandria to the 24th ult., and Malta to the 28th.

Shortly after the capture of Cushan, Admiral Elliott, in proceeding to the Peiho river, was met by a Mandarin of the third rank of the Chinese Empire, though some account say by the Emperor himself, while others affirm that Admiral Elliott had arrived at Pekin, and had an audience of the Emperor.

The Emperor had agreed to pay £3,000,000 for the expenses incurred by the British in making war; other authorities state £2,000,000 sterling, as indemnity for the opium seized, and £1,000,000 for the expenses of the war.

The Emperor, either himself or through his officers, has expressed pacific intentions to the Admiral, and he disavows the actions of his Commissioner Lin. This latter indeed, has fallen into disgrace, and the Emperor offers to surrender him into the hands of the English, to be dealt with as they think proper.

Chusan is not to be given up until the treaty is signed.

ADVERTISEMENTS.

BLACKSMITHING.

T[illegible]

AMOS [illegible] RANDALL,
THOMAS RUSSELL.

[illegible] TY, SS.

N[illegible] distribution of the [illegible] of real estate [illegible] made among the [illegible] James B. [illegible]

Dated at [illegible] in said county, the 11th day of January, 1841.
47w6 JAMES B. ELDREDGE, Surrogate.

POETRY.

From the Congregational Observer.

THE MISSIONARIES' GRAVE.

"And many a grave neglected lies
  Where sleep the soldiers of the Lord,
Who perished 'neath the sultry skies
  Where first they preached the sacred word."
L. E. L.

It is a very lonely spot,
  No other grave is nigh,
And with a low and mournful tone
  The idle wind sweeps by,
The night dews as by pity move,
  With heavy tear-drops lave
That loveliest of lonely spots—
  The missionary's grave.

There is a very shady place,
  In a fair burying ground,
Where many of his name and race
  A resting place have found—
With fragrant gifts from native bowers
  His kindred's graves are strown—
Why lies he on a foreign strand,
  So utterly alone!

And lonely was his childhood's home,
  And music breathed among
The vine leaves, that around the walls
  A grateful shadow flung—
A mother's love blessed all the day,
  And breathed the nightly prayer,
Beside the couch where balmy sleep
  Stole o'er the young and fair.

And rolling years increased the strength
  Of sweetest ties of earth—
Why were they severed—why was left
  The country of his birth?
Why did he break the threefold cord,
  And tempt the rolling wave,
To find so soon, so very soon,
  A missionary's grave!

The sun shines very bright and fair
  O'er lands beyond the seas,
And flowers with richest odors load
  The gently whispering breeze—
The lime and orange blossoms blend
  Their fragrant breath at even—
All incense on the air is borne,
  Save breath of praise to heaven.

Sweet birdsong breaks the solitude
  Haunting each wooded dell,
But on that Sabbath hush ne'er floats
  The peal of Sabbath bell—
The exiled one did sadly pine
  For one familiar tone,
And felt amidst earth's loveliness
  Most desolate and lone.

And when he marked the temples reared
  Amid the forest shade,
Where horrid vows, with darkest rites,
  To senseless things were paid—
How died his heart, when there he strove
  A better creed to teach,
And marked the listener's air that told
  His was unheeded speech.

Ah! this was the heart breaking grief!
  To teach a purer faith
He had left all, and suffered pangs
  Worse than of mortal death—
To tell of Jesus—but that name
  No tender chord awoke,
And at the story of His love
  No heart with sorrow broke.

He sunk beneath the heavy weight
  Of a grief-burdened heart,
And heathen marked the holy man,
  Touched by pale death, depart—
But not in vain he early died,
  In vain did hardships brave,
He reared a silent plea for truth,
  A missionary's grave.

A plea that in the after time
  May touch the heathen's heart,
While at the vivid rays of truth
  Dark error may depart—
And tears of penitence and love
  That lowly sod may lave—
And prayer to that One God ascend
  Beside that stranger's grave.

New Haven, Jan. 8th ESTELLA.

MISCELLANEOUS.

IMPRESSIVE FACTS.

There is nothing in history that is so improving to the reader as those accounts which we meet with, of the deaths of eminent persons, and of their behavior in that solemn season.—A few examples are subjoined.

Philip the Third, King of Spain, seriously reflecting upon the life which he had led, cried out when laid upon his death bed, "Ah how happy should I have been, had I spent in retirement those twenty three years during which I have held my kingdom! "My concern is not for my body but my soul."

Cardinal Wolsey, one of the greatest Ministers of State, poured forth his soul in these sad words. "Had I been as diligent in serving my God as I have been my king, he would not have forsaken me now in my grey hairs."

Cardinal Richelieu, after he had given law to Europe for many years, confessed to M. DuMoulin, that having been forced upon many irregularities in his life time, by what are called "reasons of state," he could not tell how to satisfy his conscience upon several accounts; and being asked one day by a friend why he was so sad, he answered, "the soul is a serious thing. It must be sad here for a moment, or be sad for ever."

Cardinal Mazarin, having made religion wholly subservient to worldly interest, discoursing one day with a Doctor of the Sorbonne, concerning the immortallity of the soul, and a future state, said, weeping, "O my poor soul, whither wilt thou go!" Afterwards seeing the Queen Mother, he said to her, "Madam, your favors undid me; were I to live my time again, I would be a Capuchin Friar, rather than a courtier."

Sir John Mason, Privy Councilor to King Henry the Eighth, upon his death-bed addressed himself to the people around him to the following effect. "I have seen the most remarkble things in foreign parts, and been present at most state transactions for thirty years together; and have learned this, after so many years experience, that seriousness is the greatest wisdom; temperance the best physic; and a good conscience the best estate and were I to live again, I would change the court for a cloister; my Privy Councilor's bustles for a hermit's retirement, and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel. All things forsake me but God, my duty and my prayers.

Sir Thomas Smith, Secretary of State to Queen Elizabeth, a few months before he died, sent for his friend, the Bishop of Winchester and Worcester, entreating them to draw for him out of the Word of God, the plainest and exactest way of making his peace with him; adding, "It is a great pity that men know not to what end they are born into till they are nearly to go out of it."

Sir Philip Sydney left this as his last farewell to his friends: "Govern your will and affections by the will and word of your Creator. In me behold the end of the world, and all its vanities."

Dr. Donne, a man of great parts and learning, being upon his death bed, and taking a solemn leave of his friends, said "I repent of all my life, but that part of it which I spent in communion with God and in doing good."

Only a year before his death, to a person who asked, "what is the shortest way to obtain true knowledge of the Christian religion in the full and just extent of it?" John Locke returned this significant answer; "Study the Holy Scriptures especially the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; truth, without any mixture or error, for its matter."

"At my death," says Sir Thomas Brown, "I mean to take a total adieu of the world, not carrying for a moment, for history, or epitaph: not so much as the memory of my own name to be found any where, but in the universal register of God."

LET EVERY MAN BE TRUE TO HIS OWN NATURE.

If ever there was a time when men were called upon to have minds of their own and energies of their own, it is now. Each man is called upon to do justice to his own efforts, to his own individual faculties—to form opinions and pursue a line of conduct for himself and not hide himself among the multitude, and be borne along with the crowd, as a feather on the tide. Bold and independent minds are needed, who can stand against the shock of multitudes, and be deaf to the voice of party. Such spirits are needed, for, now-a-days, both in polotics, philantrhopy and religion, measures are carried forward too much by crowdings and huzzas. "Things go too much by noise and hurra," says a strong-minded man, who has always thought and acted for himself: "the shout is raised, up with it, and up it goes: down with it, down with it, and down it goes."

Let each man be true to his own nature—let him feel that God has given to him peculiar faculties, and has placed him among peculiar circumstances and opportunites; let him rise with his own God-given energy, and draw forth these powers, and be worthy of his opportunities; let him do this, and he will be an independent man—his mind its own master. Although his powers may be humble and his opportunities few, he will have a more respectable, character than many of those highly gifted minds who suffer themselves to be borne along the current of popular opinion, or enslaved by the tyrrany of party, or sect, or association. Every human being is an original from the hand of God. Let him not by negligence or ignorance or slavish imitation, mar the divine beauty of the original proportions.

THE TRUE USE OF THE VINE.

The following excellent observations on the true use of the vine occur in the account giving by Rev. Dr. Duff, of his journey through France, while lately passing through that country to India, by way of Alexandria:—

"In these countries, mantled with vineyards, one can not help learning the true intent and use of the vine in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of *wine*, in conjunction with *corn*, and other such staple supports of animal life. Now, in passing through the region of vineyards, in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food, or pasturage for cattle. But what is the providential design in rendering this soil—favored by a genial atmosphere—so productive of the vines if its fruit become solely either an *article of luxury* or an instrument of vice? The answer is, that Providence had no design. Look at the peasant and his meals, in vine bearing districts. Instead of milk, he has a basin of pure unadulterated "blood of the grape." In this its native, original state, it is a plain, simple, and wholesome liquid; which at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favoring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished wine press, in a rocky mountainous country like that of Palestine, as one of the richest bounties of a generous Providence."—*Missionary Record.*

From the Portsmouth (N. H.) Gazette.

WILLIAM H. RINDGE—"THE NOBLE SAILOR."

During the great and memorable fire in the city of New York, on the 17th Dec., 1835, a mother was seen in the streets, frantically seeking for her babe, which had been left in the upper story of a building enveloped in flames. A young sailor, on learning the fact rushed through the devouring element, and in a few moments restored the child to its mother in safety.

"But ere the throng could learn his name
  That noble tar had fled."

Considerable inquiry was made for the individual at the time, and we believe the grateful parents went so far as to make a public call for information respecting him, though without effect. We are happy, however, to be able now to communicate the name of William H. Rindge, late of this town, as the sailor who did this noble deed, though he is now beyond the "praise of man," and, we trust, is receiving his reward in heaven. William H. Rindge was the son of Capt. John Rindge of this town. His school-mates speak of him as of a noble, generous, daring disposition; one who would be likely to do such an act, as he did at the great fire in New York. On that occasion, he contracted a cold, which threw him into a consumption and finally caused his death, on the 23d of June last. The secret of his rescuing the infant alluded to was revealed to his friends shortly before his death, and in anticipation of that event. We hope an enduring monument will be raised to his memory, and that, with a plain account of his conduct, on the said memorable occasion, the following lines, by Mrs. Sigourney, written some time since, and published in one of the periodicals of the day, will be inscribed thereon:

"THE NOBLE SAILOR."

It was a fearful night,
  The strong flame spread
From street to street, from spire to spire
  And on their treasure tread.

Hark! 'Tis a mother's cry,
  High o'er the tumult wild,
As rushing toward her flame-wrapt home
  She shriek'd—My child! my child!

A wanderer from the sea,
  A stranger marked her wo
And in his bosom woke
  The sympathetic glow.

Swift up the burning stairs
  With daring feet he flew,
While sable clouds of stifling smoke,
  Concealed him from the view.

Fast fell the burning beams
  Across his dangerous road,
Till the far chamber where he groped,
  Like fiery oven glowed.

But what a pealing shout!
  When from the wreck he came,
And in his arms a smiling babe
  Still toying with the flame.

The mother's raptured tears
  Forth like a torrent sped,
But ere the throng could learn his name.
  That noble tar had fled.

Not for the praise of man,
  Did he this deed of love—
But on the bright unfading page
  'Tis registered above. L. H. S.

EFFECTS OF TEMPERANCE IN IRELAND.

In Mrs. Hall's book on Ireland, occurs the following beautiful passage, which a person will hardly be able to read without emotion:

"We entered one day a cottage in a suburb of Cork; a woman was knitting stockings at the door. It was as neat and comfortable as any in the most prosperous district of England. We tell her brief story in her own words, as nearly as we can recall them.

"My husband is a wheelwright, and always earned his guinea a week; he was a good workman, and neither a bad man nor a husband, but the love for the drink was strong in him, and it wasn't often he brought me more than five shillings out of his one pound on a Saturday night; and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he took the pledge; and the next Saturday he laid twenty-one shillings upon the chair you sit upon. O! didn't I give thanks on my bended knees that night? Still, I was fearful it wouldn't last, and I spent no more than the five shillings I was used to, saying to myself, may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks passed; and, glory be to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his hard earnings; so I felt there was no fear for him; and the ninth week when he came home to me, I had this table bought and these six chairs, one for myself, four for the children, and one for himself. And I was dressed in a new gown, and the children all had new clothes, and shoes and stockings, and upon his own chair I put a bran-new suit; and upon his plate I put the bill and resate for them all—just the eight sixteen shillings they cost that I'd saved out of his wages, not knowing what might happen, and that always before went for drink. And he cried, good lady and good gentleman, he cried like a baby—but 'twas with thanks to God; and now where's the healthier man than my husband in the county of Cork, or a happier wife than myself, or decenter or better fed children than our four?"

It is most unlikely that such a family will again sink into poverty and wretchedness.

WHY DON'T HE DO IT?

When the Farmer *knows* that a gate is better, and as a time and labor saving fixture cheaper, than a set of bars and posts, and without calling on a carpenter he can himself make one, *Why don't he do it?*

When he has no other fastenings to his gate, and barn doors than a rock rolled against them, and in a *single* evening after supper is able to make a better, *Why don't he do it?*

And when he knows it's better and more profitable to have good fences than poor, *Why don't he do it?*

Or if he thinks it will not quit cost to make good fences, and only thinks so, and this mere guess work, and by calling on Mr. Townsend of East Haven can ascertain the facts in relation to it, *Why don't he do it?*

Or if he wishes to see some of the most approved fixtures appertaining to farm buildings and the keeping and feeding of stock, &c. &c., and can do so by calling on the above named gentleman, *Why don't he do it?*

Or when he sees the boards dropping from his barns and out buildings, and like heaps of rubbish lying in piles about his premises, and need only nailing on again, *Why don't he do it?*

Or if he is afraid of the expense of nails and is always crying up the maxim of Doct. Franklin, to "save the pence and the pounds will take care of themselves," and he knows that the same Dr. Franklin also said that "many men are penny wise and pound foolish," and he is not careful to think of the precept contained in the latter, *Why don't he do it?*

If it is a saving of nearly half the manure of a farmer's stock, by keeping them shut up in yards, instead of running at large through most of the winter, *Why don't he do it?*

If he knows that many of his fields would be greatly improved by ditching, and by the removal of large stumps and stones, *Why don't he do it?*

And when he knows that his pastures would yield nearly double the feed, and of a better quality, if the bushes were all cut and subdued, *Why don't he do it?*

And if he can add fifty per cent. to the product of his clover fields, and even his pastures, by the use of Gypsum, *Why don't he do it?*

If a farmer of fifty acres has (as he should have) use for a good corn sheller and one of the many improved fanning mill, and he has not already obtained both, *Why don't he do it?*

And if it is cheaper, actually cheaper, to burn dry wood than green, and to use a stove instead of an open fireplace, *Why don't he do it?*

And finally, if every farmer is not a subscriber to an agricultural paper, *Why don't he do it?*—*Farmer's Gazette.* L——.

NEWSPAPERS, &c.—Dr Franklin said, "When I see a house well furnished with books and newspapers, there I see intelligent children; but if there are no books or papers, the children are ignorant if not profligate."

Just so. The doctor was a sensible man. A newspaper in every family—a Bible in the hands of every individual, and a school in every district—all valued and used as they deserve to be, are the principal supports of sound and civil liberty.

NEW YEAR'S DAY.—There was an unusual amount of intoxication visible in the streets, among men not of genteel appearance. Among the best class of society, though the ladies, many of them offered wine, there was so far as we saw, very little excess. The whiskey and gin drinkers need the labors of the good men who are so hard at work upon the wine question.—*Jour. Com.*

ADVERTISEMENTS.

READ THIS!!!

ROOF'S SPECIFIC,

FOR the cure of RING BONE, SPAVIN, WIND GALLS, &c. &c. A certain cure in all cases. Many certficates can be shown, and will be if wished, to place this inestimable specific as a perfect cure, beyond a doubt. Also,

ROOF'S FOUNDER OINTMENT,

For the cure of foundered horses, split-hoofs, or hoof-bound horses; also, all wounds or bruises in the flesh, galled backs, cracked heals occasioned by overreach, or tread of another horse, Scratches, &c.

For which the subscriber has been appointed sole agent for this place. 47m6

S. D. DELLAY.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding conutry, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteds, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W BLISS, Truxton, N. Y." None other are genuir

De Ruyter July 7.

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser, and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that [illegible] compounds are now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no agents [illegible] they can show a certificate of agency signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be [illegible] upon in the form of a newspaper advertisement, [illegible] us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, where [illegible] discussed, in which its [illegible] strated to be [illegible] upon the system [illegible] tions to their natural condition, [illegible] and irritable symptoms, [illegible] will be given to all who ask for it.

As we are thus obliged to come before the public to prevent a wicked [illegible] take the occasion to [illegible] call for the Mother's Relief [illegible] guide to a correct opinion [illegible] mation in which it is [illegible] we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. [illegible] the above period, deep [illegible] prejudices have given away to candid and truthful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men [illegible] had the candor to acknowledge, [illegible] prejudices must be abandoned, and have [illegible] cates for its use.

All those who wish, are invited to call on [illegible] our Agents and [illegible]

G. A. BARTHOLICK & CO.

For sale by [illegible] N. Y.

S. D. DELLAY, [illegible] De Ruyter.

JAYNE'S INVALUABLE INDIAN EXPECTORANT.

[illegible]

DR. [illegible]'S HIGHLY CELEBRATED AN[illegible] INFALLIBLE ELIXIR OF [illegible]

[illegible]

MERRITT GRIFFIN'S CELEBRATED [illegible] OF THE DAY

[illegible]

De Ruyter [illegible]

DE RUYTER INSTITUTE.

[illegible]

TUITION.

In the common English branches, - - - -	$3,50
In the Languages and higher English branches,	5,00
In Drawing, - - - - - - - - - - -	2,50
In Painting, - - - - - - - - - - - - -	2,50
In Drawing and Painting, where both are studied at the same time, or during the term, - -	4,00

Tuition in advance.

Sept. 29, 1840. 30tf

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29t

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is [illegible] gratified with the generous patronage of his former customers, [illegible] that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps [illegible] on hand and offers [illegible] the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags and Harness of every description, [illegible] well manufactured of the very best materials. Those who wish to avail themselves of [illegible]

B. G. STILLMAN.

[illegible]

Boot and Shoe Store.

A [illegible] BOOTS AND SHOES [illegible]

[illegible] SUTTON.

De Ruyter [illegible]

WANTED [illegible] RAGS [illegible] exchange for BOOKS [illegible] Book, No. [illegible]

De Ruyter, D[illegible]

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

W[illegible]

BOOK BINDING

[illegible]

NEW GOODS, FIRST IN TOWN.

E[illegible]

Agents for the Register.

[illegible]

PENNSYLVANIA.

[illegible]

VIRGINIA.

[illegible] Thomas B. Bond.

[illegible]

CONNECTICUT.

Waterford—Rev. Lester T. Rogers.

WISCONSIN.

Milton—[illegible]

RHODE ISLAND.

Hopkinton—[illegible]

Westerly—[illegible]

INDIANA.

Bett's Grove—[illegible] Tippecanoe Co.—Nathan Babcock.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,

AT DE RUYTER, MADISON Co. N. Y.

BY

GREENE, BAILEY, & BURDICK.

TERMS. To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, FEBRUARY 12, 1841. NUMBER 50.

ORIGINAL.

For the Register.

INSTRUMENTAL MUSIC IN CHURCHES.

I do not recollect having seen any desertation, of a public character, on the propriety or impropriety of instrumental music in religious worship; yet I deem it a subject important, and would be interesting if conducted with a view to promote the happiness of man, and the glory of God. Stepping into the vacancy, I propose through the organ of the Register, some remarks for the presentation of this subject. I can not but regret that it stands so far in the rear, since (under existing circumstances,) it is fraught with weighty consequences that must result in weal or wo, according as it is used.

Serious objections from a very respectable source, have at times been urged against its use, any way, by the professed follower of the humble Jesus, and its practice has even been regarded as irreligious. The objections to which we refer, are of the following character:—we are told to "sing with the spirit and understanding." Admitted. But, says the objector, "instrumental music is destitute of either." Again; the objector urges, "we should shun every appearance of evil" Granted. But this would be an opiate to indulgence in, a connivance at, and imitating of its profane use in places of unhallowed resort. It would promote convivial revelry in opposition to, and at the expense of serious and religious impressions. It would give offense to a large class of very respectable and particularly aged christians; it would decoy the youth from better employment—it would tempt from the simplicity of the Gospel.

Having presented the above objections, I now will offer some of the reasons I have in justification of the practice heading this article, that it is right, necessary, and scriptural.

1. It is right, we assume, because indicated by a faculty in man, constituted by nature's God, and by him, adapted to improve in music for valuable reasons, no doubt. Let us see: it is right, because necassary to exhibit the wisdom of its original author in creating the art of music, and bestowing it upon his creatures. It is necessary to give right occupancy to the ever acting intellect, that is so peculiarly adapted to its use, and to direct the action in its own and proper element; otherwise, this faculty will play the truant, and so render the before named objections available. It would accelerate the progress of the gospel, by influencing the irreligious, profane, and admiring multitude to attend religious worship, and thus be brought within hearing of the gospel, who, otherwise would stay away. It would facilitate their acceptance of the same, (when awakened,) by contributing to remove their misapprehension of religious melancholy. It would serve to elevate the devout mind in heavenly contemplation, and excite holy and blissful admiration of the beatific visions of paradise. It would check its profane use, by putting upon it, its original stamp of sacredness. It would promote harmony in sacred music. It would give an air of cheerfulness, consonant with the cheering truths of the gospel. It is a representation of final happiness. Let us see: it is scriptural, because practised by ancient prophets and holy men, and not a syllable said against it, from Genesis to Revelation; so far from it, that the revelator makes use of it in imagery to convey a just idea of the rapturous songs of the redeemed in heaven. Rev. xiv. 2. Ancient prophets celebrated the praises of God upon artificial instruments of music. David, the righteous king of Israel, exhorted all men to sound the high praises of God upon the harp, psaltery, timbrel, organ, and the instrument of ten strings. Psalm, 148, 149, 150.

Having taken the foregoing position, I proceed to remark: I see no substantial difference between elevating the voice through a trumpet, when circumstances call for it, in order to articulate louder, and that of elevating sound by the use of an organ, when the object of music can be obtained the better. Again, why should not the christian press into his service the genius of mind, in sacred music as in science, as each is right when sacred, and neither when not so? The holy injunction is, "whatsoever ye do, do it to the glory of God." Less objection is made against instrumental music, than against its being used sacredly. I leave it with the unprejudiced, to judge whether the objector stands in his own light. I well recollect, in years gone by, when the writer of this article entertained the same idea with the objector; when afterwards listening to the pealing notes and solemn strains of the high sounding organ in the house of God, nature compelled him to admire, while conscientious reflection surveyed the subject in the light of a blessing from God, not to be profaned with impunity. Nature still triumphs, being true to her first principles, while art stealthily extends her conquest amidst her votaries in music, both rural and instrumental. By this, we should take advice as to the importance of giving it its sacred stamp of divine original; otherwise, its inevitable existence, its serene sounds will still be a source of regret. Therefore, let the christian community make good its claims by wresting from unhallowed desecration, its use, and employing it to more holy purposes. Let the christian mind be divested of prejudice, and he will see at once that simple sound, (abstractly considered,) is equally unintelligible, whether of nature or art; (and surely, sound is what we want in music, or why sing at all?) and that to sing with the spirit and understanding, is simply to have the understanding appropriately and spiritually exercised in melody. Thus the mind will be edified, and God glorified.—Did not David sing with the spirit and the understanding, when sounding the praises of God upon the stringed instruments, and that for the perpetuity of his kingdom through Christ his Son? Thus, holy prophets gave instruction and example, and if christians repudiate the doctrine now, let it be remembered that heaven finally will restore the boon.

Again, because instrumental music is profaned, is no more reason against its use, than the profanation of vocal music, or that we should not pray, because some pray profanely. Christians, in the legitimate exercise of their rights, are not responsible for the conduct of the wicked; but for yielding their privilege to wicked claimants, they are culpable; and he who would indulge in, connive at, or imitate the profane practice of wicked men for the sake of their affinity, forms but one of their unhallowed compact.

In regard to giving offense to christians, permit me to say that the force of habit will recede, (for such it is no doubt,) as the subject unfolds its intrinsic advantages. Finally, "whatever we do, let us do it to the glory of God."

Would not an expression of public sentiment, both pro and con, to the introducing of instrumental music in christian worship, be both interesting and useful?

A FRIEND TO MUSIC.

RELIGIOUS.

From the Cincinnati Observer.

BEECHER'S LECTURES.

NO. III.

Having explained the requisitions of the Moral Law, we commence in this lecture a strict examination of the logical relivancy of the several arguments relied on to prove the actual existence of the perfect conformity of believers to this law in the present life. And as nearly as all the theories on this subject which have at any time bewildered the mind, seem to enjoy at present a co-temporaneous resurrection, I shall bestow a passing notice on the logical bearing of the argument for each particular theory, before we commence the examination of that which is the object of our particular discussion.

The following is an outline of the general argument for perfection—

1. The soul is an emination from the Deity, and therefore must be immaculate.
2. Christ so dwells in believers, that all their volitions and actions are his, and therefore perfect, whatever they may be.
3. The righteousness of Christ is so transferred to believers, as to become their own righteousness; therefore they are perfect.
4. The moral law as a rule of duty is abrogated, as being too strict for feeble, sinful man—and a new law interposed, adapted to his reduced capabilities, which all may and some do perfectly obey.
5. The free agency of man renders perfect obedience practicable and obligatory; and with such ability and such motives to be perfect, it is wholly incredible that none should obey.

The following is a summary of the arguments chiefly relied on to support the doctrine of perfection, to which we propose especially to attend—

1. Ample provision is made for the actual perfection of believers, from which it follows that some become perfect.
2. What was commanded under the old dispensation, is promised to believers under the new, (i. e.) the very language of requisition contained in the moral law is employed in the promise, as descriptive of the character which God will bestow.
3. The commands of perfection under the new dispensation imply its certain existence on the part of some.
4. The manner in which perfection is required, implies the expectation on the part of God that it will be rendered.
5. The indwelling of Christ and the Holy Ghost is evidence that believers are perfect.
6. The prayer of our Savior for the perfection of some in the present life, renders that event certain.
7. Inspired men have prayed for perfection, which, under the guidance of the Holy Ghost, is not to be supposed, if it were never to be realized.
8. The promises of Scripture, conditioned on perfection imply its certain existence.
9. Some have actually attained to perfection in the present life.
10. There is no malady of sin for which a remedy is not provided in the gospel.
11. No line is drawn in the Scriptures beyond which it is impracticable for the believer to go.
12. The contrast between the language of inspiration, and the language of the church on the subject of perfection, shows that imperfectionism must be unscriptural.
13. The convictions of the church as expressed in her covenants, imply the attainableness of perfection in this life.
14. The comparative good tendency of the doctrine of perfection implies its truth.
15. The absurdity of the contrary doctrine of sanctification at, or just before death, is evidence of its unscripturalness.

In respect to the theory of sinless perfection in any of its forms I would observe,—

1. That if it is revealed in the Bible, and exemplified in the experience and life of believers, it is capable of proof by just exposition and logical argument, and in my judgment, it may be known and professed by the happy subjects of it. There is, I believe, no uncertainty in heaven among the spirits of the just, whether they are perfect. It is a part of the theme of thanksgiving that they were washed from all their sins. I think Jesus Christ was acquainted with his own perfection by his knowledge and consciousness as a man—and that no man can be perfect in this life and not possess and afford to others evidence of this fact. I observe,

2. That it is a question of fact in respect to directly opposite positions, but one of which can be true, and of course there can be no strict logical argument on but one side.

God has so constituted the reality of things, that correct logical argumentation can never be found on the side of a false system. There never was, is not, and never will be any evidence in support of the astronomical system of Tycho-Brahe, and therefore as soon as the light of science shone, all false astronomical theories passed away, and therefore it is, that no heresy ever was or will be sustained by logical argument, and that Satan is the father of lies, because, being on the wrong side he can bring to its support nothing else. Had God permitted truth and error to be commended to our confidence by precisely the same indications of evidence on both sides—it must have rendered evidence unavailing, and terminated in universal scepticism.

Hence, for the detection of error, vigilance and discrimination only is requisite, for no false system can be sustained by logical argument. Therefore in the course of my professional lectures for the two past years, I have prayerfully applied this test, and now in this third examination of the argument for sinless perfection in this life, and I am constrained to say, that I cannot perceive that the doctrine is sustained either by correct biblical exposition or logical reasoning. While, clearly to my apprehension, the whole argument for perfection, rests either on promises assumed without evidence, or conclusions which logically do not follow from the premises, or from passages of Scripture erroneously interpreted.

I ascribe this to no imbecility of intellect, or known obliquity of heart, and say it not invidiously, but in simplicity and godly sincerity, as the sober conviction of my judgment, the truth of which in the ensuing discussion I shall endeavor to sustain.

The position that the soul is an emanation from the Divine nature, however ancient and oft repeated it has been, is but the accumulation of assertion without evidence.

It is not an intuitive truth, it is not proveable from the light of nature, it is not revealed in the Bible.

How does it appear that God made the soul from the substance of his own mind? Who stood by and saw him do it? Or who beheld his movements in light full of glory, and saw souls sparkle out around his path, and has under oath and cross-questioning made affidavit of it? And how many and who are the witnesses? Has God said that he created mind from the substance of his own nature? It is the dream of Pagan philosophy, borrowed and dreamed over by Infidels, and borrowed again and added to the hallucinations of unevangelized mystical transcendental christians, and is worthy of its original, and line of descent, and present prosperity.

2. What proof is there that Jesus Christ and the Holy Ghost, dwells in believers? and in respect to the indwelling of Christ in believers, what is meant by it? The indwelling of his body? No. The human soul? No. His Divine nature as it dwells in the man Christ Jesus? And what is the evidence that the Divine nature of Jesus Christ dwells in the bodies of the saints as he dwells in his own. Simply the repetition of "Christ that dwelleth in me."—"Christ in me the hope of glory," &c., assuming this to be the meaning, without evidence. It might as well be inferred from the declared omnipresence of God, that he dwells incarnate not in saints only, but in all men. The indwelling of Christ and the Holy Spirit in believers, has reference to their promised conservatory influence to guide, sustain, and comfort them. In the language of the Bible, though God fills immensity, he is said to be near or in places where there are special manifestations, or evidences of his presence: and by a figure he is said to dwell where his works indicate his constant love and agency. A simple personification of the influence of the Savior and his Spirit in the preservation and sanctification of his people—accomplished by the truth and not by literal indwelling. Truly, if it is not the believer who exerts his own free agency, but Christ, in him, who executes the agency, the christian has not only no sin, but no holiness—and his own soul, if he has any, sleeps or waits deliverance from suspended action—till Christ shall abdicate his throne and restore the agent to personal action.

But why attempt to restore, by argument, the aberrations of a disordered intellect, or to teach mystics to reason by definitions and arguments.

We might as well think to reason away the illuminated mists of a May morning—as the dreamy pleasures of swimming in an ocean of bright, enrapturing, glorious nothing.

The greatest possible recommendation of a subject, to some minds, is its total exemption from metes, and bounds, and definitions, and arguments, and full of the opium hallucination of pleasant feeling, without thought or effort.

Alike mysterious is the supposed transfer of Christ's personal righteousness, so that it becomes our own personal righteousness.

On this subject there is no way but as in respect to the personal presence of the whole body and blood of Christ in the consecrated wafer, eaten cotemporaneously the whole earth over, "to believe as the church believes," asking no questions, and attempting no explanation. That the meritorious righteousness of Christ should avail for our justification through faith, may be understood. But ask the question, does his righteousness cease to be his own on becoming ours, or how, if it be really ours, can we still need pardon—and there can be no retreat—but into mystery, or to "believe as the church believe"?

Talk not of absurdities, it is a glorious mystery—speak not of impossibilities—is not God Almighty? We need only to say that metaphor is intended to illustrate and give intensity to literal truth—and Satan himself, when he opened wide the gates of pandemonium, did not let in a broader stream of mischief than the vicious habit of turning literal revelation into metaphor, and metaphor into literal revelation.

As to the abrogation of the moral law, there was no occasion for it, for if man by the fall lost his free-agency, the law lost its subjects, and needed no repeal or modification.

If his powers of agency were reduced or circumscribed, still leaving him a free-agent, there was needed no change in accommodation to his condition, for it required only with all, the soul, heart, mind and strength—and if the soul were of diminished capacity it was still right and just, that what remained should be under the influence of perfect benevolence—be perfectly consecrated to God in love, worship and obedience. It would then be as acceptable as if the capacity equalled that of archangels—as that the child should be bound to love and obey with all his heart, as really as the man of experience and age of ten times the amount of capacity.

Besides, it is not in the nature of obedience to annihilate the constitutional powers of agency. Refusing to love God and loving the creature in his stead, does not annihilate the soul, nor one of those powers which constitute capacity and obligation to love him, more than telling lies annihilates the capacity of speaking truth, or swindling the power of being honest—or indolence the capacity of physical industry. Sinning may increase the power of temptation and the difficulty of obedience to such a degree, as may render us hopeless of self-reformation in point of fact, but never can remove just obligation and exposure to punishment for non-obedience. If incorrigible rebellion could remove obligation, God would sit upon a precarious throne, and moral government would be impossible.

But the moral law has not been given up, it was because the free-agency of man survived its transgression, and a government law violated could neither reclaim or pardon, that God sent his son to be the propitiation for the sins of the whole world, that the law in the hand of the Mediator vindicated and made honorable, might abide though heaven and earth might pass, and might convince of sin, and be a schoolmaster to bring us to Christ, and remain the exemplification of perfectness, and the standard of approximation and means of sanctification.

Indeed, while God and the intelligent universe remain, the difference between happiness and misery, and benevolence and selfishness, and holiness and sin cannot be annihilated—it might as well be asserted, that the fall changed the nature of circles and triangles. Nor can the relations between a benevolent Creator and his accountable subjects be willed away. While God exists and manifests his excellence—the obligation to love him is universal, and infinite, and eternal. The moral law enforces duties which cannot be annihilated, and is a bond of perfectness, without which the intelligent universe would be abandoned to anarchy and ruin.—To withdraw from mind the guidance and conservatory power of law, would result in anarchy and constitute a hell. The wise and good being who created mind, cannot, will not abdicate his throne—or substitute a less perfect for his most perfect law.

It would be an anomoly in legislation, to give up law in favor of insubordination.

A world has violated and set its Maker at defiance, and to appease and save the rebels, the lawgiver gives up the law and substitutes one more accommodated to their character and taste. But how much has God most mercifully conceded to the impotency of criminals to obey the violated law?

How much less than with all the heart, does the new law allow his subjects to love their God; and how much of the love which belongs to God are they permitted to bestow upon the creature?

How much selfishness towards our neighbor is tolerated, by abandoning in the sight of heaven the perfect law in favor of the demands of insurrection?

The moral law is not given up—heaven and earth shall sooner pass away; nay the entire intellect of peopled worlds be sooner blotted out, and a new universe of minds and worlds be created in its stead In that case the character of God would remain to be the confidence and joy of the new creation.

Still it places God on the throne, as the glorious centre of light and attraction, and motion, he shines dispelling mists and darkness from mountain top and valley, and shedding joyful daylight upon loyal minds.

How much pride and worldliness may be most mercifully allowed in favor of human frailty? How much may each of the ten commandments be transgressed? How much idolatry? How much profanation of the name of God and of the Sabbath?—How much may children disobey their parents, and subjects violate human laws.—How much impunity in thought and deed does the milder law allow? And how much anger, and revenge, and murder, and slander, and falsehood, and perjury, and coveting of that which is our neighbors'?

The moral law is not given up—God sustains the happiness of the universe by sustaining their confidence in himself. But would he sustain their confidence in his veracity by falsehood? Antinomianism puts out the orb of moral day, and fills the earth with mists, and darkness, and stagnation, and miasma, and insects, and creeping things, and satyrs, and owls, and every unclean and hateful bird.

From the New York Evangelist

THE LIFE OF FAITH

Extract of a Sermon by Rev Mr. Whittaker.

The great work of religion, is a work or life of faith on the Lord Jesus Christ—a simply clinging to him as the anchor of the soul—a constant looking unto him for guidance and instruction—a continual coming to him for grace and strength—an entire consecration of our bodies and spirits to his service, and a practical knowledge of him, not only as our priest to atone for us; but as our prophet and king to rule in us, and reign over us; and when this is our happy experience, we obtain that blessed assurance of our interest in him as a special Savior—we receive the *end* of our faith, even the salvation of the soul, and rejoice with joy unspeakable and full of glory.

Whenever this faith exists, it is an active principle, it works by love and purifies the heart—it is the *primum mobile*, the grand spring which sets the whole machinery of the mind in motion, and excites to energy good word and work.

As a lifeless body can never perform the functions of a living man, so neither can the soul while destitute of gospel faith, perform any acceptable service in the sight of God, "for whatsoever is not of faith is sin, so then, they that are in the flesh cannot please God."

Faith is the foundation of all true religion, and "the victory that overcometh the world," for it endures as seeing him who is invisible, and enables its possessor to cleanse himself from all filthiness of the flesh and the spirit.

Faith, whenever it is genuine, produces good works; this is a natural and unavoidable consequence whenever it has taken deep root in the heart.

It brings forth faith unto holiness, and the end is everlasting life.

The influence and effects of this vital principle, were remarkably exemplified in the character and conduct of the primitive Christians.

Take, for example, the case of Zaccheus, who became rich by oppressing the poor. As soon as he was brought to bow at the foot of the cross, and believe on the Lord Jesus Christ, the first thing he thought of, was to make restitution for the injuries he had done; he said unto Christ, "Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold."

So also when the apostle Paul was converted, he said, "Lord, what wilt thou have me to do?" he conferred not with flesh and blood; but became a faithful and powerful preacher of that *faith* which he once destroyed, and was instrumental in bringing many "out of darkness into the marvelous light of the gospel."

The word of divine truth which he delivered, was accompanied with the energy of the Holy Spirit, to the hearts of those who heard him, so that "fear fell on them all." And many that believed, came and confessed and showed their deeds.

Many of them, also, which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."

Such were the effects of faith in the earliest periods of Christianity; it "wrought righteousness" in the hearts and views of those who were the subjects of it, and turned them from Satan unto the living God.

My brethren, suffer me to ask you this important question, have you this faith?

If so, you will give evidence of it by a holy life and conversation, you will adorn the doctrine of God, your Savior in all things, and "show your faith by your works."

In all ages, the best of Christians have had cause to complain of the weakness of their faith, and at times been in a similar situation to the man in the gospel, who said, "Lord, I believe, help thou mine unbelief."

"O ye of little faith," said the Savior to his disciples, "wherefore should ye doubt;" and the same reproof is applicable to ourselves.

"Weaker than a bruised reed,
Help we every moment need."

Let the prayer of our hearts continually be, "Lord increase our faith."

"Real *faith* is like the sun's fair flower,
Which 'midst the clouds that shroud it, and the winds,
That wave it to and fro, and all the changes
Of air, and earth, and sky, doth rear its head,
And looketh up still steadfast to its God."

But then there are some before me who have *not* this faith, who do *not* live in the spirit, and who are *not* crucified with Christ.

Ye may have a speculative faith—a faith which does not influence the practice; but, says the apostle, "What doth it profit, my brethren, though a man says he hath faith, and have not works? Wilt thou know, O vain man, that faith, without works is dead?"

The devils believe and tremble; but their faith does not save them, neither will yours, unless it be accompanied with the substantial practical fruits of holiness which are to the praise and glory of God.

HINTS FOR FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality, or connexion, or composition in prayer, they will not comprehend. Gloominess, or austerity of religion, will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effects of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurried cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to come!' It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors. Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children, and his flocks, and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding, it should be mild and pleasant.

I avoid absolute uniformity, the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read, but at another time nothing. I make it as natural as possible: 'I am a religious man; you are my children and my servants; it is natural that we should do so and so'—*Cecil*

MINISTRY OF ANGELS.—The doctrine of the ministry of angels is clearly taught in the Scripture of truth, and especially in the Revelation; nevertheless, little attention is paid to that doctrine by many professing christians. Angels appeared to Patriarchs, to Moses, to the Prophets, to our Lord, and to his Apostles. Sometimes, though ministering, they were invisible, as when the Prophet saw encompassing him, "chariots and horses of fire." At other times, they came in disguise, as unto Abraham, and Lot, and Israel. At other periods they appeared in their proper persons, as at the tomb of Jesus; for then their countenances were as the lightning, and their garments white as snow. Thus too it was with Lazarus, when they carried him from earth to Abraham's bosom.—*Jones.*

When you hear any one making a noise about himself, his merits and his good qualities, remember that the poorest wheel of a wagon always creeks the loudest.

THE REGISTER.

De Ruyter, February 18, 1841.

> "'Twas great to speak a world from nought—
> But greater to redeem!"

The sentiment contained in the above may be correct, or it may not. Of this we have no means of judging, both being beyond human comprehension. Between incomprehensible objects, we have no means by which to judge of their relative comparison, unless by revelation. Of the relative greatness of creation and redemption, we are left ignorant, since both are the acts of God, and he has not seen fit to reveal the greatness of either. We might suppose at the first view, that it would be an easy matter, judging from effect to cause, to discriminate between the two. So far as evidence is presented to our minds we can, but who can comprehend the one or the other, or tell what was the design of God in either?—The mind is at once bewildered in contemplating and endeavoring to scan either. It is not within the compass of the human mind to compare the two, and say with certainty which is the greatest. We can do nought but see, and wonder, and adore, when such incomprehensible and glorious subjects are presented to the mind.

But the argument deduced from the above hypothesis must fall with the hypothesis, since it is not capable of proof, viz. That inasmuch as the *seventh* day was ordained a Sabbath in commemoration of the creation; the *first* day is also set apart as a Sabbath to commemorate the *greater* work of redemption. Allowing that this hypothesis be true, viz. that the work of redemption is greater than the work of creation, the same arguments cannot apply to the first day as to the seventh. The argument for the first day of the week is inferential and destitute of proof for its support, but for *the* seventh there is an express command. Again, why should the *first* day supercede the seventh? If the seventh day was ordained to commemorate the work of the creation, then it must remain a Sabbath, as long as the work of that creation it commemorates endures. Hence, the first cannot supercede the seventh, but two Sabbaths must be observed if the hypothesis be true.

Two weekly Sabbaths are not required, either for rest or worship. The nature of the human constitution is such, that it requires as much as one day in seven to recruit its wasted energies. The relation which men sustain to God, teaches that some time should be devoted to the worship of God. And God has designated *the seventh* day in regular recurrence, as the portion of time which should be devoted to his worship, and be kept holy. Therefore, the seventh, and not the first, is the Sabbath. Hypothetical reasoning is not safe, because it is not an infallible mode of reasoning. Almost every dogma that has been introduced into the church, may be established by hypothetical reasoning to be of divine original. Errorists of every kind, may, by this circular mode of reasoning, prove that all their errors are truths. And there is, perhaps, not a single rite of the Catholic church but may thus be fully established. Any doctrine that can not be established upon a better foundation than this, should be abandoned, as having its origin with men and not God. "To the law and the testimony; if they speak not according to these, it is because there is no light in them."

> "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

The world is a lazar-house—life a dream, and all its enjoyment empty bubbles. We live—we flutter like the mote in the air, and are swept into the tomb. The shadowy pleasures we grasp, leave us in a trice, and flee away like a shadow. The tender ties of nature are dissolved, every delightful association is broken up, and all earthly sources of pleasure, profit, or happiness are stayed. Time is constantly pouring myriads of our race into the vast ocean of eternity! To-day they live—to-morrow they die and are forgotten, and oblivion covers their memories.

'Tis not for life we live. Its cares but vex our minds. Its ceaseless vicissitudes but weary us of being, and make us aspire with double ardor after immortality. When tempest-tost with angry cares and ceaseless disappointments, the weary soul exclaims,

> "O! who would live alway away from his God,
> Away from yon heaven that blissful abode."

The soul is of *too high* origin to grovel on the earth; it is *too capacious* to be satisfied with trifles. It came from God, and seeks to burst its clayey prison, and soar away unconfined by mortal things. Its vast desires can be filled only by dwelling with God in uncreated light, beholding the glories of his throne, and joining in the exalted and immortal songs which angels sing. *He is wise* who lives consistently with the high design of his being, and is continually laboring for holiness here, and aspiring after immortal glories hereafter. And most of all is he to be pitied, who limits his desires to sensual and sinful indulgences, or to earthly profits or pleasures. Most cruel slavery is fixed upon the immortal soul, when it is debased with sin by the flesh that clogs it, and is thus compelled to suffer woes incalculable. As well may a man undertake to change the order of nature's works—reverse the motion of the planetary worlds, and blow out the sun, as to satisfy the immortal spirit with earthly things. Then let its native aspirations be cherished—let it expand itself in contemplating God, and in preparing to enjoy his presence in the eternal world, from which it is separated only by a span of time, and an inch of space. The soul's immortal destiny presses close upon the vigor of life.—How few, alas, reach the meridian of life! How few descend the vale of years! The first motions of life are almost insceperable from the struggles of death.

"THE FUTURE."

The first number of a weekly paper, bearing the above name, hails us from New York. It is published for the proprietors, by H. Greeley, & Co., No. 30, Ann Street, and is devoted to "Association and re-organization of society." The object it proposes to accomplish, is new and difficult. It teaches no new system of ethics, neither does it advocate Owenism or Infidelity. It proposes to bring all upon an equality, without injustice to any. Any effort that is calculated to meliorate the condition of society, or individuals, we most cordially approve. We, however, feel assured that nothing less than the religion of the cross, can make men moral and lovers of virtue. If the restraints of religion are removed, every unholy passion will possess the heart.

MONTHLY SERMONS.

Our readers will doubtless be pleased with the fact, that we have made arrangements with "A Village Pastor," to furnish a Monthly Sermon for the Register. The sermons will be both doctrinal, and practical, and of such a character, we trust, as will be acceptable to our readers. The sermon for the present number, we consider excellent, with the exception of the 3d division of the subject, that being a point, of the correctness of which, most of our readers, doubtless, in connection with ourself, exercise doubts. We ask for them a candid reading, and a faithful reception and practice of the evangelical principles inculcated.

AMERICAN TEMPERANCE CONVENTION.

The last Tuesday of July is designated by the Executive Committee of the American Temperance Union, as a time for holding a National Temperance Convention, at Saratoga, N. Y. All State, County, and local Societies, are requested to appoint delegates to attend the convention. Five years have elapsed since such a convention has been held, and it is thought that the interests of the cause now require this movement. We confidently expect that a new impulse will be given to the righteous cause at that time. The good already accomplished, should stimulate to greater zeal. The effort *must not* be stayed till complete triumph attends it.

There are multitudes of drunkards yet to be reclaimed, or fail of entering the kingdom of heaven. Thousands of young men are forming habits which will eventually lead to drunkenness unless abandoned. The wives and children of besotted wretches, demand our sympathy and relief.

Remember the simultaneous meetings on the last Tuesday inst.

"EXTRAS."—To all who inquire of us about "Extra Registers," we say we have no anticipation of publishing any. Neither have we at any time, nor do we now consider the Register identified with the "Extras."

For the Register.

JAMES G. BIRNEY.

On the evening of the 5th inst., I had the pleasure of hearing Mr. Birney at Cazenovia. His chief object was to prove that at the North we have no small share of responsibility respecting the continuance of slavery.

Mr. Birney's manner of speaking is calm, dignified, and impressive. He utters his sentiments in the most natural and unaffected manner. He sometimes pauses to qualify what he has said, but the qualification always gives a keener edge to the truth. He proclaims his views with such serene confidence as to illustrate the scripture averment—"*He that believeth doth not make haste.*"

Mr. Birney returns to New York this week. There is some prospect that he may visit this village in March. J. R. J.

De Ruyter, 8th February.

MONTHLY SERMONS,

BY

A VILLAGE PASTOR:

(FEBRUARY, 1841.)

NO. II.—THE CHIEF CORNER STONE.

Eph. ii. 20.—Jesus Christ himself being the chief corner stone.

In the verses which immediately precede the text, the apostle in addressing the saints at Ephesus, says, "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." He suddenly changes the figure, and represents the church as an edifice;—"And are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone*: In whom all the building fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." By the expression—"the foundation of the apostles and prophets," he intends that basis which was laid by the truths which they propagated; and by mentioning them conjointly, "apostles *and* prophets," he strengthened the argument which he had continued from the 11th verse, proving that believing Jews and believing Gentiles compose one church, or in accordance with the illustrations, one household, one building.

In attempting to fix your thoughts on JESUS CHRIST as the CHIEF CORNER STONE of the CHURCH,—we will

I. Refer to some of those passages of scripture which concur with the text in directly teaching this sentiment.

Isaiah writes: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."

The apostle Peter, writing to those who had learned by experience that the Lord is gracious, uses the following language: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house. Wherefore, also, it is contained in the scripture, Behold, I lay in Zion, a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." In this passage, besides quoting Isaiah, Peter also refers to the prediction which is recorded in the 118 Psalm; "The stone which the builders refused has become the head stone of the corner." It will assist us in our view of Jesus Christ as the chief corner stone, to consider,

II. That by his death on the cross he made the atonement which laid the foundation for the erection of the church.

The church of God existed long before the incarnation of Christ; but we must not forget that he was the "Lamb slain from the foundation of the world." To his death on the cross the jewish sacrifices significantly pointed. Without shedding of blood there was no remission. This great fundamental truth in the government of God was clearly and continually held up to the view of God's covenant people, in the jewish ritual. "Moses having spoken every precept to all the people according to the law, took the blood of calves and of goats, with water, and scarlet wool and hyssup, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined on you. Almost all things were by the law purged with blood." In Heb. 9th, St. Paul demonstrates that all this was designed to teach, that without the shedding of Christ's blood there could be no hope for the sinner.—Strike out of the arrangement of God, the atonement of Christ, and no church, no peculiar people of God, gathered from among the descendants of Adam, would ever have existed. The whole of the 53d chapter of Isaiah may be adduced to sustain this position. The atonement of Christ is the foundation of the faith of each individual of the church, and consequently, is the foundation on which the church rests in its collective capacity. As the inspired penman wrote the text, his eye was on the atonement of Christ as the foundation of all our hopes. In the first chapter of his epistle to the Ephesians, he says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In the second chapter, "But now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ."

That Christ by his death on the cross laid the foundation for the erection of the church, is a prominent truth in the writings and preaching of the apostles.

Its prominency is noticeable, not so much from the number of passages that specifically state it, as from its being implied in the whole course of their labors and instructions, and naturally interwoven in many of their arguments, and often most familiarly mentioned as a known and established truth, for the purpose of elucidating other truths. The whole may be summed up in that wonderful expression of Paul in his charge to the elders at Ephesus—"Feed the church of God, *which he hath purchased with his own blood.*"

Our view of Christ as the chief corner stone, will be greatly deficient, unless we consider,

III. That all who were to compose any part of this building, were given to him by the Father, from Eternity.

This truth is taught in the commencement of the epistle to the Ephesians:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Chirst; According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Christ himself said; "All that the Father hath given me, shall come to me." Such compose this building, this spiritual temple which is fitly framed together in Christ, according to the purpose of him who worketh all things after the counsel of his own will.

Had there been no purpose of God to render the atonement effectual in the salvation of a definite number of this fallen race, no provision would have been made for the offer of mercy to the human family. But a seed that should serve him being promised to Christ, he "died for our sins, and not for our sins only, but also for the sins of the whole world"; while he made an atonement for the whole human family, so as to prepare the way for a consistent offer of mercy to *all*—he in a special sense laid down his life for the sheep, knowing that his death should in its ultimate consequences, secure the salvation of all who were given to him.

The interesting truth, that Jesus Christ is the chief corner stone of the church, may be illustrated,

IV. From the union of Jews and Gentiles in Him—thus constituting one building.

In the context the apostle says, after speaking of the strangers who were made nigh by the blood of Christ—"For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were far off, and to them which were nigh; For through him we *both* (Jew and Gentile) have access by one Spirit unto the Father." To more fully illustrate this union of Jews and Gentiles in Jesus, he introduces the figure of a household, and just glancing at this as he passes, he fixes on that of a building—a temple, as especially adapted to his purpose, and one which would be duly appreciated by the architecture—loving people to whom he was writing—and who had before their eyes, their own magnificent temple—the glory of the city of Ephesus. The language will well bear repetition; "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit.

In once more attempting to elucidate the sentiment of the text, we mention,

V. Jesus Christ is the supreme object of affection, of service, and of worship, in the church militant, and in the church triumphant.

He is loved supremely by all his people. Their language to him, is—"Whom have I in heaven but thee! And there is none on earth I desire beside thee." Individually they can appeal to him saying, "Lord thou knowest all things; thou knowest that I love thee." They have pledged themselves to serve him now, and forever. They pay him divine worship in the closet, in the family, and in the presence of all the people. This love, service, and worship of Christ, are but commenced on earth. In heaven the redeemed will love him with undivided affection, and will serve him continually, and without a fault, and they will join with all the angels of God in worshipping him. They will sing to him a song of praise which angels cannot sing, even this; "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people." In thus loving, serving, and adoring the Lord Jesus Christ, the saints do not feel rebuked by this, or like passages of scripture,—"Thou shalt worship the Lord thy God, and him only shalt thou serve": for in Jesus they behold "the brightness of the Father's glory, and the express image of his person." They see that 'in *Him* dwells all the fulness of the Godhead bodily.' They know that he is the Word which was in the beginning, which was with God, *and which was God.*" Behold God's building—the church! Jesus Christ himself is the chief corner stone. This truth the Bible often expressly declares; it is declared in the atonement which Christ made for sin—in the election of grace—in the union of Jew and Gentile in Jesus—and in his own supreme Divinity, securing to itself the love, service, and worship of all his people, in time, and in eternity.

REFLECTIONS.

1. This subject presents the true basis of Christian Union. If we would enjoy christian fellowship with each other, we must be fitly framed together *in Christ*. Hence,—To extend the hand of christian fellowship to those who deny the Deity of Christ, or his atonement, is a scheme of *anti*-christian union of the most absurd and dangerous character.

2. We see that our main object as ministers ought to be, to preach Jesus Christ and him crucified. We must dwell much on the character and atonement of Christ. All the truths which we preach, must be so preached as to exhibit their relation to this all-absorbing theme—"Christ and his cross." A distinct view of Christ as the chief corner stone of the church, should control us in all our measures for the promotion of the moral enterprises of the age.

3. This subject affords peculiar and ample encouragement to ministers of the gospel.

The encouragement is needful—without it we should sink; for in our work we have so much of care, toil, and anxiety, and so many enemies to encounter, that we must have firm consolation, or our spirits will faint. Our subject presents it: it is precisely the kind which we need, and it is ample. We are engaged in the erection of God's spiritual building, the church. Our labor cannot be in vain in the Lord. We build on a foundation which cannot be shaken, and are enlisted in a work which must be completed. "Other foundation can no man lay than that which is laid, which is Jesus Christ." If we build on this foundation, and take heed how we build thereon, we shall have joy in the work.

4. Here is comfort for the church of God when passing through tribulation.

Brethren! ye are God's building. You see what the foundation is. You know that God will not suffer this building to be demolished. It cannot be moved. The corner stone must fall, ere harm can be done to the building. Nothing shall be suffered to injure it; but it shall rise in [illegible] glory and grandeur when this earth shall be dissolved, and the sun and stars shall shine no more.

5. We infer the safety of each member of the church. We speak not of all its nominal members, but of all its true members. Jesus Christ is the support of each one. *In him all the building is fitly framed together.* No particle of the frame can be destroyed. Its every part is as safe as the whole—as safe as the corner stone itself.

6. I call upon each one of you to put this question to himself, viz.—Does my faith rest on the Lord Jesus Christ? If it rests upon him at all, you receive him in his true character. He is to you the chief corner stone. In beholding the excellences of his character, you exclaim, "My Lord and my God"!

But let us examine our hearts. We may deceive ourselves. We may think that we are a part of God's building when we are not. What disappointment will be ours if we find at the close of our probation, that we have built upon the sand! Build your hopes of everlasting life on this *sure* foundation, and you shall not be confounded. *Delay not.* The storm is coming, and you will need a firm basis. Had you been a passenger in the Lexington, about to meet death in the burning flame, or in the chilling waters, what would you not have given for the full assurance, that you constituted a part of God's building that resteth on Jesus Christ, "the Chief Corner Stone"?—Adopt as your own resolve, the language of the godly Watts,—

> "Is He designed a CORNER STONE,
> For men to build their heaven upon!
> *I'll make him my foundation too,*
> Nor fear the plots of hell below."

For the Register.

THE VILLAGE LECTURES.—I am gratified to witness the interest manifested in sustaining these Lectures. Mr. H. A. Nelson, who gave a Lecture some two weeks since on the "Proper Object of Education," exhibited both the talent of a Scholar and an Orator, and evinced to all who heard him a mind well stored with literary lore.

X. Y. Z.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

[illegible]—Mr. Preston presented [illegible] from the governor of S. C. concerning certain proceedings of the Legislature of that state, the nature of which did not transpire, it being laid on the table. Mr. Clay also presented resolutions of the Legislature of Ky. on the subject of the land distribution, which, he remarked, had passed one House unanimously, and the other with only four dissenting [illegible], he believed met the wishes of at least nine tenths of the people.

Bankrupt Law.—Mr. Clay presented a memorial from the Louisville [illegible] committee, remonstrating against a bankrupt law, which is not compulsory [illegible] prospective operation. Mr. Wright also presented a memorial of sundry citizens of New-York, remonstrating against the law, and another asking that banks and corporations might be subjected to the compulsory process of any bankrupt law. Several others of the same nature were presented, and many praying the passage of such a law.

Recognition of Hayti.—Jan. [illegible]—Mr. Smith presented two petitions from [illegible] Co. [illegible] on the subject of the recognition of Hayti, and also in relation to an amendment of the constitution, so that free men may be the sole basis of representation.

Tobacco Growers.—Mr. Merrick presented the memorial of the Tobacco Planters of Prince George's County, Maryland, asking the aid of the government to relieve their staple from the burdens imposed upon it abroad, by retaliatory duties. This memorial went into a long argument to set forth the [illegible] of such a step on the part of the general government.

[illegible]

Bankrupt Law.—A vigorous effort will be made to get up the bankrupt bill after the pre-emption bill is disposed of, which, though it may possibly pass the Senate, must fall in the House for want of time.

Pre-emption Bill Passed.—*Feb 2d.*—This bill, so long and so widely discussed, after the rejection of the two principal amendments, that of ceding the lands to the several States in which they lie, and that of distributing the receipts among the States, passed by a vote of 31 to 19. The bankrupt bill was immediately called up, and will now engage the attention of the Senate.

Steam-boat Boilers.—*In the House.*—*Jan. 26th.*—Mr. Cushing presented a memorial of Charles T. Jarvis, of Newburyport, Ms. containing valuable information on the subject of steam-engines and boilers.

U. S. Mint.—A communication from the President, states that there have been coined at the mint at Philadelphia, during the year 1840, in gold, $1,207,137; in silver, $1,298,603; in copper, $2,627—total $2,260,667, and composed of 7,053,074 pieces. At New-Orleans, the coinage amounts to $915,090; at Charlotte, $127,055; at Dahlonega, $12,310.

Treasury Note Bill.—Mr. Duncan, of Ohio, concluded his speech on the Treasury Note bill and was followed by Mr. Davis, who spoke at length in reprobation of the financial policy of the present administration.

Duty on Pins.—*Jan, 26th.*—Mr. Tillinghast reported a bill making pins subject to a duty of 20 per cent.

Treasury Note Bill.—The discussion of this bill was prolonged by Messrs Duncan, Campbell, W. C. Johnston, and others, taking a personal aspect.

Jan. 27th.—The discussion continued, or rather explanations by Messrs. Duncan and Johnston.

Slaves in Connecticut.—Mr. Boardman introduced a resolution, requesting of the Secretary of State, whether the Amistad captives were included among the number of slaves in the state of Connecticut.

Wabash and Erie Canal.—Mr. Proffit urged action on the bill which provides a grant of land for the construction of the Wabash and Erie canal.

Sub-Treasury Bill.—Mr. Morris asked leave to introduce his bill, of which he had given previous notice, to repeal the Sub-Treasury law. The motion to suspend the rules in order to enable him to introduce said bill, was lost by a vote of 79 to 87.

British Seizures.—Mr. Pickens made an ineffectual attempt to introduce a resolution requesting the President to communicate all the information he may have in relation to the seizure by the British, of vessels alleged to be engaged in the slave-trade.

Treasury Note Bill.—Feb. 1st.—Mr. Wise spoke on this bill, in which he took grounds against an extra session, and for greater economy. His speech produced a great sensation.

From the N. Y. Commercial Advertiser.

THE INFANT SLAVER.

We published on Friday an extract from a letter, stating the capture of a slaver off the Island of St. Croix. The following extract from a letter from an esteemed friend, written at Havana on the 17th ult., announcing her arrival there, and gives interesting particulars of her condition:

"On Sunday morning last information was given that a slaver, captured by a British sloop of war, (the Ringdove,) had arrived during the night, and I determined to visit her. An officer reported the small pox on board, and directed the Negroes to be removed to the Romney, a British receiving ship in this harbor. Not fearing the small pox I went on board the Romney on Thursday. Her commander is Lieut. Hawkins, who was in the battle of Trafalgar, and who received me kindly. On his deck, transferred from the slaver, were 340 children, boys and girls, from 7 to 13 years of age, all naked. Four are females of about 20, and one of these had an infant in her arms. They were busy washing and feeding them. Some appeared to be very ill, and many were much chafed and sore from the motion of the vessel; a great number of them seemed to straighten themselves and stand up with difficulty, from their long confinement, and bent position in the hold of the slaver.

She was lying alongside—a Spanish built vessel, named the "Jesu Maria," of not more than 35 or 40 tons—about one half the size of a common river sloop, and in all respects like a lime or manure boat from a Jersey or Long Island inlet.

The water casks and ship stores were stowed in the hold, leaving above them and under the deck, a space of from 2 to 3 feet, into which these children had been crowded. The cargo originally consisted of 280; 30 had died before and 10 after the capture.

I expressed to the honest old lieutenant a desire to learn the story of these children and of their captivity, if it were possible, and he called up a black man who had been sent on board, and professed to speak their language. He stated that he had conversed with them, and that they had told him they had all been sold to traders in Africa by their parents. I asked him to point out one with whom he could speak—he hesitated—the lieutenant then ordered the woman with the child to be brought before him and directed certain questions to be put to her. It was soon apparent to the lieutenant, to myself and to a gentleman of Boston who had accompanied me on board, that the black man was an impostor, and that he and the woman did not understand a word of what passed between them.

The slave trade is much encouraged here by public feeling. When a Guinea vessel arrives, it is immediately proclaimed by every body, if the slaves are men, that they were captives taken in war and shipped to save their lives; if children that they were sold by their parents. The commerce is thus reputed to be philanthropic, and curses are loud and open against British interference. The city has several *barracones*, or public slave-markets in its vicinity. If slaves can once be got into any inlet, before capture, they are behond the reach of British authority

From the Globe.

FLORIDA.

The following information, communicated in a letter from an officer of the army serving in Florida to a friend in this city, may be relied on as correct:

FORT FANNING, Jan. 12, 1841.

Major Belknap has, through the aid of one of Captain Page's delegation, succeeded in bringing in fifteen hostilities, among them the chief of the Tallahassees and his family. He expects to bring in some twenty or thirty more, and has his runners out now negotiating with them. Detachments from our command have been constantly out, scouting and escorting, but have met with none of the enemy yet in the field. We have here a report that Gen. Read, with a large detachment of volunteers, surprised a party near Deadman's Bay, taking six warriors and two Negroes. The General is now on his way with six prisoners to Fort Macomb. The express also brings intelligence of forty Indians having come in at Fort King.

From the Savannah Republican, of 23d inst.

We are happy to lay before our readers the following letter from a correspondent. We concur fully in opinion with the writer that an army of 50,000 men will be required to aid Florida of the enemy. Unless indeed they have already surrendered voluntarily. The theatre of war embraces a territory of 47,000 square miles. Three or four thousand men is a mere handful for such a service.

TRADER'S HILL, Ga., Jan. 19, 1841.

On or about the 12th inst. while Capt. Jermain of the Georgia troops, with a small detachment of his company, was scouting between Forts Moniac and Taylor, ten or fifteen miles south of the Okefanoke, they discovered a small Indian camp fire on the border of the swamp, which appeared to have been very recently left by the Indians. On farther examination their trail was found leading into the swamp. Capt. J. leaving the horses in charge of a few men, entered with from six to ten men on the trail.

The party traveled through mud and water from two to three feet deep a great portion of the distance; until they had penetrated three or four miles, when suddenly an Indian warrior sprang up within a few paces of the captain and leading men and levelled his rifle at one of the foremost—happily his rifle missed fire. Not so with the more fortunate volunteer, the crack of whose rifle a moment after told the tale of this Indian. At this juncture a large mascular savage showed himself in hostile attitude near at hand, when he and Capt. Jernigan levelled their rifles at each other.

Here again the dexterity of the white man was destined to prevail against the savage. Jernigan fired and the Indian fell mortally wounded, but still attempting to rise; the captain mounted him with his knife and soon ended the struggle. Still a third Indian (believed to be the last of the party) was now seen, fired on, wounded, but effected his escape.

The two scalps with two rifles and pouches, a few dollars in silver (found in one of the pouches,) and a handome bowie knife, were brought in as trophies.

They were armed also with bows and arrows and were well supplied with ammunition. It is here thought that they were spies, sent up to ascertain what openings existed for another Indian adventure.

From the Globe.

FROM FLORIDA.

From an officer of the Pay Department, dated,

"FORT BROKE, Jan. 5, 1841.

"An express has just arrived from Taracota, sixty miles South of this place, advising the commanding general that eleven warriors had come into that place.

"A warrior has just come in here with a white flag, who says that 'Tiger-tail,' with a large band of his people and relations will be in to-morrow.

"Accounts from Onathliga hammock say that twelve or fifteen Indians have recently come in, and a number have also recently given themselves up at Major Belknap's post No 4."

The following extract from the Savannah Republican of the 18th inst. confirms the above and contain additional news:

The news from Florida continues cheering. Appearances now decidedly justify the expectation that the enemy will ere long surrender.

Our last information is from Pilinka, dated January 14th. Our correspondent says that the news from the West continues to be gratifying. A letter had been received there from Col. Loomis, dated at Fort Clinch, stating that thirty-five Indians had come in at that post.

Tiger-tail had also come in and was going to Tampa. It is thought that in all about six hundred Indians have presented themselves at various posts along the coast on on the Gulf side.

A party of the enemy lately attacked Fort Walker, killing two or three negroes and wounding one white woman. Fort Walker is between Micanopee and Newmansville.

From the N. Y. Evening Post.

The Varioloid.—The Varioloid disease prevails to a considerable extent in this city. Persons are attacked by it without having to their knowledge been exposed to the contagion. We have heard of several cases in which it has been fatal, and the remark has been made, with what truth we cannot say, that it appears to be more violent than usual.

It will be the part of prudence in all persons who have been already vaccinated, to submit to a second vaccination. We know of several persons who are supposed to have had the vaccine disease some years since, yet in whom, upon revaccination, the distemper went through its regular course, producing a perfect pustule, with every other symptom of genuineness. This is supposed to indicate a state of the constitutian which would inevitaby have caused the patient to take the varioloid if exposed.

A dark colored cab, drawn by two horses, with a bottom of a peculiar form, has been employed to convey patients ill of the small-pox and the varioloid from this city to the Hospital on Staten Island. A gentleman who happened to be on board of the steamboat in which the cab was making one of its trips to the island, inquired of the driver whether, when he was in the city with his vehicle, he ever received passengers to carry from place to place. He answered in the affirmative. If this be the fact, there is no wonder that people are attacked with this distemper without knowing why. In the mean time it will be well for people to avoid the cab that conveys patients to the Hospital on Staten Island.

From the Dayton (Ohio) Transcript, Jan. 27th.

Abolition Mob.—Our city was thrown into the greatest confusion on yesterday morning, in consequence of the murder of an individual named M'Creary, and the stabbing and otherwise injuring four or five other, by the negroes on the night previous. As will be seen by an article in another column, an attempt was made on Saturday night last, to get up an abolition meeting in the court house. Having failed in the attempt, an appointment was made in several of the churches, on Sunday last, that an abolition meeting would be held on Monday evening, at the house of one of our citizens, Dr. Jewett. Early in the day on Monday, indications of hostility to the holding such meeting, were manifested throughout the city. But in consequence of the presence of the Mayor and other officers, at the time and place of meeting, comparative quiet was maintained until after its close. But immediately upon the break up of the meeting and the consequent absence of the police, the windows, &c., of Dr. Jewett's house were broken, and other acts of violence committed.

But the business did not stop here. Having heard that a white woman was residing with some negroes, in the outskirts of the city, a number of individuals repaired to the place and demanded of the inmates whether such was the fact. Upon being answered in the negative, they then inquired whether abolitionists were within. Whereupon a general fight commenced, in which M'Creary was killed upon the spot, and four or five others, badly wounded! In the morning an inquest was held upon the body of the deceased, and a verdict returned in accordance with these facts. The greatest excitement prevails among us. While we write, our streets are promenaded by men in whose countenances are depicted sorrow, consternation, horror, and vengence.

P. S. Three of the blacks engaged in the riot and murder have been taken, and the officers are in pursuit of the remainder.

BANK OF THE UNITED STATES.

February 4th, 1841.

At a special meeting of the Board of Directors of the Bank of the United States, held at the Banking House, the following preamble and resolutions were unanimously adopted:

Whereas, the Bank of the United States, in compliance with its pledge to the public, has made a fair and bona fide effort to resume and maintain specie payments, having since the fifteenth of January last, paid out an amount, little, if at all, short of six millions of dollars in coin or specie funds, and whereas the effort to maintain specie payments by this bank has been rendered abortive by the intentional accumulation and extraordinary enforcement of its instant liabilities:—therefore

Resolved, That this Bank is under the necessity, for the present, of suspending specie payments.

Resolved, That every exertion will be made by the Directors, to collect the Debts, and convert into cash the Assets of the Bank, for the purpose of resuming payments in specie at the earliest practical moment.

Resolved, That the foregoing preamble and resolutions be published.

Extract from the minutes.

A. LARDNER, Cashier.

RESOLUTION OF THE CITY BANKS.

At a meeting of delegates from the banks of the city and county of Philadelphia, held Feb. 4th, 1841, convened upon official notice of the suspension of specie payments by the U. S. Bank, present, delegates from the following Banks:—Pennsylvania, Girard, Philadelphia, North America, Farmers' and Mechanics', Commercial, Mechanics' Western, Penn Township, Southwark, Kensington, Manufacturers' and Mechanics', Moyamensing and Northern Liberties—

John White, Esq., was called to the chair, and F. A. Raybold appointed Secretary.

The following resolution was unanimously adopted:—

Resolved, That the Banks represented in this meeting will continue the payment of specie for all their liabilities.

JOHN WHITE, Ch'n.

F. A. RAYBOLD, Secretary.

Mania a Potu.—The New Orleans Picayune, after some thrilling remarks on the awful misery to which men subject themselves by [illegible] from care, in the article [illegible] of spirituous liquors, details the [illegible] description of a person [illegible] editor had seen rendered demented [illegible] intoxication.

By [illegible] yesterday stood, with chilled veins [illegible] starting eyes, witnessing a spectacle of this kind. We were in company with the physician at a moment when he was called upon to administer relief to the victim. In a corner of the room we found the tortured wretch, crouching and peeping through the rungs of the chair, at a swarm of flying snakes, which he said were darting through the room in all directions. Bloated terror was in his countenance. He sprang from the corner and flew from one position to another, in agonizing alarm. Devils were pursuing him—behind, before, above and below, and all around him objects of terror and danger appeared, and instruments of death menaced him on every hand. His eyes seemed starting from their sockets. His exclamations were so full of misery that the heart ached to hear them. Then again his fits assumed another form, and he ran about the room, jumping over chairs, and calling to us to see him walk upon the ceiling. Then he raved for liquor, screamed aloud, cursed the world, and his own existence, demanded brandy with wild and furious gesticulation, and again sunk into grief and tears, complaining that all the world was leagued against him, and even devils were employed to persecute him. Suddenly he fell into a sort of waking trance. He was lifted on the bed, and there he lay, gasping at the air, with such horrible contortions of countenance, as made our flesh creep upon our bones. The unfortunate wretch has recovered, as our friend, the physician, declared danger to be past when we left him, but who may form a conception of his anguish endured during that horrid paroxysm?—Years of the severest trials and misfortunes should be considered luxurious ease in comparison with one hour of such frightful torment of soul and body. If the condition of eternally condemned spirits may be revealed to moral comprehension, surely the miserable victims of this malady experience some foretaste of the sinner's doom.

Slave Trade in Virginia.—The slave population of Virginia in 1830, was 469,724. The natural increase of these, as indicated by a comparison of the whole slave population of the country in 1820 and 1830, would be about 117,500 or 25 per cent.—The number now in the State, however, as appears by the census of 1840, is but 447,207, showing a diminution since 1830, of 22,517. Therefore, the whole increase of the ten years, with this diminution in the original number, making, in the aggregate, 140,000, must have been exported from the State, and sold in the slave market. It may be said that emancipations have taken place. This may be true to a very limited extent, but not sufficient to counterbalance the slaves which have been introduced into the State from Delaware, Maryland, and other sources. The rearing of slaves for the market, then, is a portion of the business of the State, and no unimportant one either, so far as the amount of the proceeds is concerned. Of its profits we know nothing except from report.

The average price of slaves, exported from the State, is, probably, not less than $300 each. Taking this as a fair estimate, it will be seen, by computation, that the whole number exported in the last ten years, say 140,000, will amount to *forty-two millions of dollars*, an amount probably greater than is realized from the exportation of either of the two great agricultural staples of the State, flour and tobbacco.—*Mass. Spy.*

S U M M A R Y.

The population of St. Charles Hotel, by a census taken last week, was near 700; inhabitants enough to stock a good sized country village, and make considerable show at that.—*N. O. Picayune.*

Shocking Calamity.—The Kalamazoo Gazette says, on Tuesday evening last, while Elder Mack and his wife of Prairie Ronde, were from home, their house with five persons in it was entirely consumed by fire.—*Buff. Com. Adv.*

New-York House of Refuge.—The whole number of children admitted into this institution, since its opening in 1825, is 25,631. There were admitted within the last year 190, and there are at present in the institution 238. Three-fourths of the youths apprenticed from the establishment are indentured to farmers.

There is not, we are informed in the gallant State of Delaware a single distillery to be found. The lovers of antiquity can be gratified with a view of an old one on the banks of the Brandywine.

The Banks in Baltimore resumed specie payments on the 1st inst.

There are ten thousand more Jews in England than Quakers.

From January to March 1840, the British captured 77 slave vessels, from 46 of which 5541 slaves were said to be taken.

A non-resistance convention recently held in Concord, N. H., resolved unanimously that parents [illegible] exercise no more authority over their children than the children over their parents.

The citizens of Albany have very numerously petitioned the Legislature for the construction of a bridge across the Hudson.

Gov. Reid in his message to the legislature of Florida, declares it to be his unpleasant duty to state, that there is no immediate prospect of a close of the Florida war.

The Senate of [illegible], by a vote of 23 to 18 have indefinitely postponed a bill to [illegible] fugitives [illegible] the right of trial by jury.

The militia of Maine consists of [illegible] men, distributed into corps as follows: cavalry 17[illegible]; artillery 2012; infantry 35,[illegible]; light infantry 1[illegible]; riflemen 22[illegible].

A number of planters of Brazil have commenced the cultivation of tea. The quality, so far as forwarded to London, is said to be equal with the best China teas—the latter being cheaper than the former, as at present manufactured.

The seat of government of Iowa is to be removed from Burlington to Iowa City.

Gov. Davis, of Mass., has sent a message to the Legislature, expressing fears that there is no disposition on the part of Great Britain to settle the long disputed question of the North East Boundary.

Export of Manufactured Goods to the United States.—The export of manufactured goods to the various ports of the United States, the revival of which we noticed some weeks ago, is now extremely brisk. The packet ships to New-York, Boston, Philadelphia and Baltimore have all had full cargoes, and the transient vessels now on the berth are likely to obtain fair freights. The New-York packet ship Virginia, now wind bound, is not only crammed full, but had to refuse nearly two hundred packages. Her freight reaches £1700, the largest, we believe, made by any New-York ship since 1838. The packet ship North America, which will sail on Thursday, will also, it is expected, obtain a full cargo. The year opens well for trade; let us hope, therefore, that the export of goods will not only continue, but increase.—*Liverpool Albion.*

The Exploring Expedition.—The ship Nantucket, (of Nantucket,) Captain Edwards arrived at Tarpulin Cove yesterday, reports having spoken July 23d, off the Fegee Islands, the U. S. brig Purpois, Captain Reynolds, all well, bound to Mallolo to rejoin the commander in the expedition in the schooner Flying Fish. The Vincennes and Peacock were at Sandal Novo Bay. The expedition were engaged in a survey of the Fegee Islands and Shoals, which was nearly completed, and the squadron would sail for the Sandwich Islands in ten days.

Captain Edwards informs us that it was reported at Tonga Bay that an American ship was wrecked at Fegee Islands, supposed to be the Shylock of Sippean; crew saved and landed at Hapace Island.—*New Bedford Mercury, Feb. 3.*

Life Preserving Trunk.—An ingenious mechanic at Lancaster, Pa., named Getz, has invented a life-preserving trunk which must prove extremely useful in more ways than one. It is so designed that every article, whether of clothing, papers, or money secured in it can never be damaged by water, should it be emerged for a month in the deepest depths of the ocean: besides this, the one which has been exhibited possesses the wonderful facility of preserving the life of any one who attaches himself to it, as it is so buoyant that 250 pounds dead weight will not sink it.

Vessel Sunk with probably all on board.—Captain Hanna, of the brig Anne, arrived yesterday states that while at anchor off the lower end of Kent Island on Monday with the wind ahead, he observed a schooner of about fifty or sixty tons lying near, also at anchor, but with her main sail up.—About three o'clock a squall came up from the E. N. E. and blew quite fresh for a short time. When it cleared away, he saw that the schooner was sunk, and something floating on the water. He sent his boat and found that the mainmast was broken in two, and the upper part with the sail attached floating on the surface. The main gaff was taken off and brought up. Captain H. supposed that all on board were drowned.—*Baltimore American of yesterday.*

Splendid Bequests.—On the death of our fellow citizen Nicholas Girod, his large estate was administered upon as vacant succession, as he died without heirs in the State and was supposed to have left no will. Within a few days past, however, discoveries were made in rummaging the contents of an old desk sold as part of the estate which may lead to a very different disposition of the property from what was anticipated. The desk alluded to was purchased at public auction by a gentleman of this city, and on examination was found to contain in a certain drawer, due bills signed by the deceased, giving to certain individuals [illegible] and public institutions, [illegible] We have heard the following [illegible]

To the city of New-Orleans for [illegible]
Asylum for French Orphans [illegible]
To the Orphan Asylum [illegible]
To Second Municipality [illegible]
To Charity Hospital [illegible]
To E. [illegible] [illegible]
To E. [illegible] [illegible]
To [illegible] [illegible]
To Denis Prieur [illegible]

Mineral Riches of M[illegible]—[illegible] Detroit, who was appointed [illegible] Michigan [illegible] State [illegible] remarks that [illegible] deal of [illegible] of copper and brass [illegible] [illegible] the Coast, however, [illegible]

Steel Ore.—[illegible] Dunn, Franklin county, [illegible] magnetic [illegible] that the steel properties of [illegible] every [illegible] and at once obtain all the properties and test [illegible] of the finest steel.

[illegible]—*Nat. Intelligencer.*

[illegible] of these 2,9[illegible] Of the 3,5[illegible] deaths of persons over [illegible] years of age, 1,8[illegible], or 51 1-2 per cent. were of [illegible]

It is in contemplation [illegible] bridge over the Hudson at Albany, and another at Troy.

[illegible] says he had ever met [illegible] On the [illegible] House [illegible] any time.

The Boston Courier announces the receipt of a draft of ten thousand dollars [illegible] New Orleans, to be applied to the [illegible] the Bunker Hill monument. The Courier says that Mr. Touro is emphatically a 'Boston Boy,' having been reared and educated in the American Athens.

MARRIED,

In [illegible], on the 12th ult., by Eld. Z. [illegible], Mr. MATTHEW S. ENNIS, of Genesee, and Miss ELLEN G. COTTEN, of the former place.

Also in Genesee, on the 13th, by the same, Mr. WILLIAM L. BOWLER, and Miss ELIZA F. ENNIS, all of the above place.

In Spafford, on the 31st ult. by Rev. A. Darling, Mr. JEROME R. BABCOCK, of Scott, and Miss EMILY D. McDANIELS, of the former place.

In Scott, on the 7th inst., by H. Burdick, Esq. Mr. ALBERT G. WOOLWORTH, of Alfred, Allegany Co., and Miss THEBE FRINK, of the former place.

DIED,

In Otselic, on the 21st ult., JAMES ORSON, son of Sylvanus and Lorinda More, aged 2 months.

THOUGHTS OCCASIONED BY ATTENDING THE FUNERAL OF AN INFANT.

Why sleeps the lovely babe in death?
'Tis not its sin that stops its breath;
No 'tis to change, to raise, refine,
And make it, like an angel, shine.

The gasp of death, its groans, its sighs,
Is but to waft it to the skies;
To free it from the pains of earth,
And introduce a heavenly birth.

'Tis but to bear it safe above—
Up to God's throne of endless love;
To bear it to the Savior's breast,
Where it eternally will rest.

[illegible] happy infant, who would say—
'Twas [illegible] here on earth to stay?
[illegible] but call'd from earth's vain cares,
Which would increase with days and years

'Tis true thy friends may now bemoan
And weep for their lov'd little one—
They gather round thy Coffin—Grave,—
As life for thee they still would crave.

But [illegible] life that will not end,—
[illegible] Jesus is thy living friend;
With him your life will still remain
[illegible] rise again

[illegible] with the [illegible] heav'nly choir,
[illegible] shall tune the lyre,—
[illegible] sing the songs that angels raise—
[illegible] with saints the Savior's praise

[illegible] Heaven will refine,—
[illegible] that will ever shine;
[illegible] living lines
[illegible]

Transplanted to a soil more fair,
[illegible] compare,
A flower of Heaven's unfading fields,
[illegible]

[illegible] thou art not dead,
[illegible] footsteps tread,
[illegible] to clay
[illegible] to endless day. R. T.

LIST OF LETTERS,

[illegible] for the week ending February 12, 1841.

[illegible] M. Cowles, P. [illegible] were received. [illegible] Silas [illegible], (we have sent the paper [illegible] knowing that the [illegible] E. S. Bailey, (the [illegible]

LIST OF RECEIPTS,

[illegible] for the week ending Feb. 12, 1841.

[illegible] Orson W. Church, $2.50, in full [illegible] Niles Gardner, $1 [illegible] $1 [illegible] 1 & 2. Benjamin [illegible] $2 J. R. Irish, [illegible] 2

PROSPECTUS

OF THE

[illegible] Baptist Register.

VOL. II.

[illegible] OF MINISTERS.

[illegible] REGISTER will be [illegible] Madison Co., N. [illegible] per annum, in advance, or $2,50 at the end [illegible] $2,25, in advance [illegible] year.

[illegible] of the Seventh-[illegible] for the truths [illegible] advocating the [illegible] will not be censorious [illegible] denominations. It [illegible] the whole range of christian [illegible] and advocate with a be[illegible] benevolent en[illegible] may be found [illegible]

[illegible] has been, with such [illegible] more interesting to [illegible] While we are grateful for the indul[illegible] during the [illegible] we would respectfully invite [illegible] will be our chief [illegible] what it should be, and [illegible]

We [illegible] who patron[illegible] to furnish them [illegible] shall contend [illegible] delivered to [illegible] we shall strive to [illegible] and labor for the [illegible] as well as to defend [illegible]

[illegible] efforts to sup[illegible] with a copy of [illegible]

[illegible] devoted to Literature [illegible] and General Intelligence [illegible] Party Politics will have no place in the [illegible]

[illegible] new subscribers [illegible] shall receive both our [illegible]

ADVERTISEMENTS.

BLACKSMITHING.

THE subscribers have [illegible] themselves together, in company in the above named business, [illegible] (to whom they [illegible] generally, that they are prepared to [illegible] orders in their line, [illegible] at their stand [illegible] Street, a few rods north of the De Ruyter Institute, where they solicit a share of public patronage.

STEEL SPRINGS.

For wagons and carriages made in a neat and substantial manner, and not to be exceeded, on short notice. Cast steel axes, broad axes, Carpenter's [illegible] and framing chisels, also made to order and warranted.

HORSE SHOEING.

This important branch of blacksmithing will receive careful attention, and no pains will be spared to secure the comfort of the horse and his rider.—Also Ox shoeing will be done to order.

Wagons of every description ironed with durability and elegance combined. In short, all kinds of Blacksmithing and Whitesmithing done to order.

☞Orders from a distance will receive prompt attention.

CRANDALL & RUSSELL.

De Ruyter, February 6, 1841.

N. B. The subscriber's individual books are now posted, and they wish to settle the same, completely, before the first of April next.

JAMES CRANDALL.
THOMAS RUSSELL.

Flax in the Bundle.

NOTICE.—The subscriber would inform the inhabitants of the town of De Ruyter and its vicinity, that he will purchase any quantity of the above article as usual, if delivered soon at his factory one and a half miles east of De Ruyter village.

GILBERT WRIGHT.

De Ruyter, Dec. 21, 1840. 43m2

JOB PRINTING.

BOOKS, Pamphlets, Hand-Bills, Cards, Way Bills, &c. &c., neatly executed at this office.

POETRY.

From the New York Observer.

THE LORD OUR HELPER.

In the hour of pain and sorrow,
When the world brings no relief,
And the eye is dim and heavy,
And the heart oppressed with grief—
While blessings flee,
Saviour, Lord, we trust in thee!

When the snares of earth surround us,
Pride, ambition, love of ease—
Mammon with her false allurements,
Words that flatter, smiles that please;
Then ere we yield,
Saviour, Lord, be thou our shield!

When forsaken in distress,
Poor, despised, and tempest tost,
With no anchor here to stay us,
Drifting sail and rudder lost:
Then save us thou
Who trod the earth with weary brow!

Thou! the hated and forsaken,
Thou! the bearer of the cross,
Crowned of thorns, and mocked and smitten,
Counting earthly gain but loss.
When scorned are we,
We joy to be the more like thee.

Thou, the Father's best beloved,
Now the throned and sceptred king,
Who but thee should we adoring,
All our prayers and praises bring?
Thrice-blest are we,
Saviour, Lord, in loving thee.

N. A. K.

WHY SHOULD YOU WEEP AT A THOUGHTLESS WORLD.

BY MRS. EMMA C. EMBURY.

When, like a fairy scene in youth,
The untried world is spread before us,
When fancy wears the garb of truth,
And sunny skies are smiling o'er us,
When never by one thought of woe
Our hearts' deep tenderness is stirred,
How little then our spirits know
The evils of a "*thoughtless word.*"

When, one by one, our joys depart,
When hope no more each moment measures,
When, like a Niobe, the heart
Sits lonely 'mid its perished treasures,
When far from human aid we turn,
The voice of comfort rarely heard,
Oh then how bitterly we learn
The anguish of a "*thoughtless word.*"

MISCELLANEOUS.

A SKETCH.

The delirium tremens is one of the most frightful consequences of intemperance. When the wretched victim of unbridled appetite has indulged to a certain extent in his accustomed stimulant, his reeling brain conjures up a multitude of fancies far more horrible than ever tantalized the wildest maniac. The concluding scene with such an individual is indescribably fearful. Death in all its Protean variety, has never affected me with such sensations as I have experienced when standing by the wretched inebriate, suffering with this terrible disorder. One case to which my mind reverts, was marked with circumstances of painful interest. It happened upon a stormy night, near the last of January, during a winter of uncommon severity. The snow was pattering in regular gusts against the windows, while a neighboring watch dog howled a dismal accompaniment to the raging northwester. My family, after discussing a dish of fine apples around a fire of seasoned beach, rendered doubly cheerful from the gloom, without, had one after another retired to rest, leaving the schoolmaster and myself, leaning upon the mantle, each with a light in one hand and his upper garments in the other, toasting our slippers over the buried, but still glowing embers and debating an unsettled point in theology with dogmatic perseverance. A startling rap with the huge brass knocker upon the front door brought our dispute to an abrupt conclusion. "The Squire is crazy!" said an agitated voice, as the door opened and a sudden gust of wind extinguished both lights. "Hurry over! quick! the family is afraid he wont live till morning?" and without farther explanation the messenger turned his horse and rode off at full gallop through the collecting drifts. To re-adjust my apparel was the work of a moment, and not without a smile at the rueful expression of the schoolmaster's countenance, as he relighted his candle and said in an expostulatory tone, "must you go out in such a storm?" I was soon urging my faithful but jaded grey to his utmost speed, in the face of the beating tempest for the residence of the honorable Jonathan Lang. Esquire Lang was a wealthy gentleman farmer, of extensive repute.—He was a worthy member of the state legislature, an excellent neighbor, and, in days when a periodical revel was rarely accounted an evil, a man of irreproachable moral character. For even in his own domestic circle, referred the bloated corpulency of his naturally large system, and the fiery flush of his full face to the legitimate cause. His was one of those sponge like systems of inebriation, and as he was never seen drunk except upon public occasions, he passed for a strictly temperate man. Indeed an incident occurred which caused him to lay aside even his practice.

Some five years previous to the date of events embodied in the subsequent narrative, his eldest son was carried home from a Fourth of July dinner in a "glorious" state of "jolification." "Oh John! John!" exclaimed his alarmed mother.—"Don't say a word, mother," hiccuped John, "*father's ten times drunker than I!*" Esquire Lang never set the example of public inebriety afterward. His daily drams of Cogniac and his regularly retiring to bed every day after dinner were the only practices which the most scrupulous whispered to his discredit. But abused appetite forces us sooner or later to pay the forfeit. Mr. Lang was arrested in his intemperate course by a fit of strong appoplexy. He had been partially recovered by the energetic application of the usual restorants and all stimulating food and drinks strongly interdicted as certain hindrances to entire convalescence. His brain now tortured with emotions as it had before been with plethora, was giving birth to all the wild and horrible imaginings of delirium tremens. I tied my horse under one of his ample sheds and entered without ample ceremony. He sat bolt upright in his bed and his countenance was the image of despair. His eyes were alternatively fitfully glancing, or fearfully rolling in their strained sockets, as if in pursuit of ever changing objects, now advancing, now retreating, and now flitting with electric rapidity over the field of vision. Startled at my entrance, he looked up and vehemently exclaimed "Would you rob me!" Again, recoiling from my preferred hand, he shrieked "you would murder me!" and sprang from the opposite side of his couch with superhuman energy. The injudicious opposition of his friends to his whims had phrenzied him to an alarming degree. He utterly and obstinately refused anodynes, and was only restrained by force from leaping from the windows of his apartment to escape these visionary yet to him real tormentors.—Grasping the clothes convusively as we replaced him to bed, he buried himself beneath half a dozen blankets. "Ha! there yet!" he muttered in stifled tones, and flung the covering from himself to the floor with startling suddenness. Soothing words calmed him occasionally, but he seldom lost sight of a moment of the phantoms dancing attendance upon his unthroned imagination. Now, terror beamed from every lineament. "Friends!" he exclaimed shrinking backward and elevating his hand for defence. Again his face exhibited every mark of strong loathing and disgust. "Snakes!" said he, "see them crawl!"—"See! they are on my bed!" "Keep them off!" raising his voice with each successive exclamation. Now his eyes traversed the circumference of a circle which he was the centre and the diameter of which was rapidly lessening. "See! they are on me!" he exclaimed when his person was embraced within the narrowing limits.—"Why don't you keep them off?" The expression of his features, his intense agitation, his motions were all those of one upon whom ten thousand reptiles were trailing their scaly bodies. Again, fixing his eyes upon a retired corner of the room, he shook with an unearthly shudder, as if some new horror had greeted his vision.

"What do you see there?" inquired his anxious and distressing wife. "Two!" he whispered. "Two what!" said I. "Two horrid, *horrid* fellows!" He shuddered convulsively. "Keep them away!" said he faintly after another half hour of anxious silence. Our hopeless task of beating the air was resumed with usual success. "Take them away!" he groaned, "they are coming! they are coming!" I threw myself into a posture of defence.—He grew calm for a few moments. Then suddenly starting up he clenched his fists, raised them to his right shoulder in boxing attitude, glared fear and fury from his bloodshot eyes, howled in agony, "*they come! they come!* struck three several times with appalling energy at the approaching phantoms, and fell back upon his couch—*a ghastly corpse!*" E. W.

Governeur Wesleyan Seminary,
September, 1840.

ORIGIN OF THE WALDENSES.

The history of this people, whom Milton denominates "the most ancient stock of religion," is a subject of deep and general interest. For ages they stood as the "meek confessors" of truth, and formed a "noble army of martyrs," who suffered for the truth's sake. On our last page, we have copied an extract of a letter to a member of the Church of Scotland, from the Canada Christian Examiner, giving a brief account of their form of ecclesiastical government and disipline. From a statement in that article, the reader might infer that the Waldenses had their origin in the ninth, or tenth century: Others have supposed that they first existed distinct and seperate from the Church of Rome, about the year 1170.—Both of these suppositions, we think, are mistakes. It appears from diligent researches made respecting their rise, that they have existed under various names as a distinct class or Protestants against the innovations of the established churches of Greece and Rome, ever since the time of Constantine. Crantz says that these ancient Christians who were at length denominated Waldenses, from one of their most eminent teachers, Peter Waldus, date their origin from the begining of the fourth century, when Leo, in the great revolution in religion under "Constantine the Great," opposed the innovations of Sylvester, Bishop of Rome. In the year 325, their churches had been flourishing in the Roman empire for more than seventy years. Their religious character in its grand outlines had been remarkably uniform. They have been distinguished for their determined adherence to the doctrines, disipline, worship and principles of the word of God in their simplicity, in opposition to the traditions, the ritual and forms of worship, and secular policy and spritual tyranny of the church of Rome; whose relics are to be seen in some of the Protestant churches of the present day.

Their history has been marked with blood.—They have been persecuted from age to age, for twelve or fourteen centuries. Their progress may be traced from Asia Minor, through Macedonia, Epirus, Bulgaria, Sclavonia, Sicily, Lombardy and Milan, and thence to France, where they settled about the beginning of the eleventh century. Persecuted in one country, they have retired from the desolating storm to another; and as they propagated their principles with new boldness and success, they were styled a new sect, though they were evidently the same people that had long appeared on the pages of history. At Orleans in France, in 1017, a congregation of them having been collected, a Roman Catholic Council was convened, and sanguinary measures adopted to destroy them. Their ministers and their converts, among them were many respectable citizens, were burnt alive. It was for the religious liberties of this people that Oliver Cromwell, (a man grossly misrepresented by the many who have so written as to secure the favor of royalty and its admirers,) made an earnest appeal to Europe in the seventeenth century, when the Pope and his emissaries were butchering them, and desolating their dwellings with fire and sword in the mountain fastnesses to which they had fled as a place of refuge.

We may have occasion to speak of their history and doctrines, in a future number. Their sufferings for conscience's sake, are not yet at an end. They are now under the government of the King of Sardinia, and the two Sicilies. The administration of Charles Albert., the reigning monarch, though *he* is not a persecutor, is influenced in its every movement by a bigotted priesthood, and of course, it will confer as few privileges as possible on the poor Protestants of Vaudois. Notwithstanding the privation under which they suffer, they have erected a College at La Tour, the only place in the Vallies where they are allowed the benefit of classical education. This institution, which has the obstacle of poverty to contend with, is now looking with eagerness to Protestant countries for help.—*Christian Observer.*

HOW TO RESIST THE DEVIL.

Satan is the Christian's unwearied foe, he is the enemy of all righteousness, and aims at our destruction. He is especially the enemy of our faith—comfort—prosperity—and usefulness. He is our enemy before God, and he gets success to our hearts; he excites to sin, accuses of sin, and terrifies for sin. We are called upon to resist him, steadfastly believing God's Word—faithfulness—and love. Steadfastly believing what Christ is to us, as Satan's grand opponent. Is Satan a deadly serpent? Jesus is the brazen serpent which heals; is Satan a roaring lion? Jesus is the lion of the roaring tribe of Judah, who prevails; is Satan a destroyer? Jesus is a Saviour; is Satan an adversary? Jesus is a friend; is Satan a wolf! Jesus is the good Shepherd; is Satan a tempter? Jesus is a Deliverer; is Satan a deceiver and a liar? Jesus is the truth; is Satan an accuser? Jesus is an Advocate; is Satan the prince of darkness? Jesus is the light of life; is Satan a murderer? Jesus is the resurrection; is Satan god of this world? Jesus is God of all. Resist the devil in the faith of this.—*Paotor's Morning Visit.*

PREACHING OF FLOWERS.

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit—every leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook.

'Neath cloistered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solomn
Which God hath planned;

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir, the winds and waves—its organ thunder,
Its dome, the sky.

There, amid solitude and shade, I wander
Through the green isles, and stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God.

THE JEWS.

The following extracts are taken from *Der Orient*, a German newspaper. They seem to betoken a movement among the continental Jews in relation to the late crisis in Syria:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situate for commerce, than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowded by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over the shady dales, and confer wealth on the contented inhabitants. A glorious land, situate at the further extremity of the sea which connects three quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coasts of Lithuania, near to both the Red Sea and the Persian Gulf; the perpetual courses of the traffic of the world, on the way from Persia and India to the Caspian and Black sea; the central country of the commerce between the East and West.

"Every country has its peculiarity; every people their own nature. Syria, with its extensive surrounding plains unfavorable to regular cultivation is a land of transit, of communication, of caravans. No people of the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruder north.

"In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independent of the surrounding inhabitants; in none do they persevere so steadily in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000.

"The Arab has maintained his language and his original country on the Nile, in the deserts, far as Sinai, and beyond Jordan, he feeds his flocks. In his elevated plains of Asia Minor the Turkoman has conquered for himself a second country, the birth-place of the Osman; but Syria and Palestine are depopulated.

* * * * * *

"The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

"Think you, that Mehemet Ali or the Sultan in Stamboul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite less of men and money to contend against the ever repeated, mutually provoked insurrections of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?

"Our probation was long, in all countries, from the North Pole to the South! There is no trade, no art, which we have not practised, no since in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?

"People of Jehovah, raise yourselves from your thousand year's slumber! Really round leaders; have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple on Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years, He also will not forsake you in your last conflict."

JUST SENTIMENTS.

The Amistad Africans.—We care not who the individual is who is fighting for liberty—nor what the color of his skin,—we involuntarily bid him God-speed while breaking off his shackles. With these feelings, we have not been indifferent observers of the events connected with the fate of these helpless fellow beings. Apparently the final scene in this singular tragedy is soon to close, and we see it intimated in the New-York and Albany papers "with the greatest surprise and regret," that an impression is said to prevail at Washington very strongly, that they will be given up by the Supreme Court to the Spanish minister. The Commercial Advertiser uses the following emphatic and correct language; "Surely they who entertain this belief can have no knowedge of the case, or of the facts on which it ought to be decided. We have mastered it in all its details, and a more outrageous violation of right and humanity surely never has been perpetrated than would be in the surrender of these men to death—as to death it will be, if they are sent back to Cuba. For the sake of justice and human rights—for the honor of our country—we trust that better counsels will prevail, and that the victims of the Amistad will be restored, unharmed, to that liberty of which they ought never to have been deprived."—*Rochester Daily Dem.*

A WORM AT THE CORE.—There lived a rich man at the court of a great King. He was lord chamberlain and clothed himself in rich apparel, and lived every day in magnificence and joy. There came to him, from a distant country, a friend of his youth, whom he had not seen for many years; and, to honour him the chamberlain made a great feast, and invited all his friends. There stood on the table a variety of excellent viands, in gold and silver dishes, and costly vessels with ointment together with some of every kind. And the rich man sat at the head of the table, and was hospitable to all: and his friend, who had come from a distant country, was at his right hand; and they ate and drank, and were satisfied.

Then the stranger addressed the chamberlain of the King: "Such splendour and magnificence as your house contains is not to be found in my country far and wide?" And he spoke highly of his magnificence, and pronounced him the happiest of men.

But the rich man, the king's chamberlain, selected an apple from a golden dish. The apple was large and beautiful, and its colour was red, approaching to purple. He took the apple in his hand, and said, "This apple has rested on gold, and its form is very beautiful!" and he handed it to the stranger, the friend of his youth. The friend cut the apple in two, and behold! in its middle was a worm! The stranger cast his eyes on the chamberlain; and the chamberlain looked upon the ground, and sighing, exclaimed, "So may a corroding heart be consealed under a brilliant exterior."—*Fables and moral Maxims, selected by Anne Parker.*

Chinese War.—The first important step taken by the English in the conduct of this unrighteous war, is abundantly marked with their usual fact. An inspection of the map of China shows the position of the island of *Tehusan* or Tehoosan, called Chusan in the papers, to be one of the greatest importance for their operations. It is the key to the entrance of the Yellow Sea, and corresponds in the advantages of its situation with Gibraltar, Ceylon, Singapore, Cape of Good Hope, Halifax and various other points upon which this ambitious nation has heretofore seized with singular forecast. We venture to predict that, war or peace with China, Tehusen will be hereafter numbered among British possessions.

The island is about fifty miles in length by twenty in breadth, highly cultivated, with several canals, and fine harbors. There are a great number of small islands in the group under the general name of the Tehusan Group, among which is the celebrated Pootoo, the island of Monks and temples, having, it is said, about three thousand of the former and four hundred of the latter. The channels between the islands are filled with vessels, the position being the natural entrepot of the commerce of those seas, Ning-po, which is blockaded, is on the main land opposite the island of Tehusan, and an important commercial port.

The policy at the English, evinced by their releasing the junks to the natives is, evidently to engage their good will by representing the war against the government only.—*Phil. North Amer.*

PETREL.—A sea-bird, which has the faculty of spouting pure oil from its bill. It is a sure prognostic of a storm at sea, when it hovers about a ship. The petrel is about the size of a swallow; Its legs are long and slender, and its color is black. It is seen in all parts of the ocean, busily engaged in searching for food. It braves the utmost fury of the storm—skimming along the waves, sometimes above their tops, and sometimes screening itself from the blast, by sinking down into the billows between them. It does not sit upon the water, but often places its feet upon it, and sustains itself by the aid of its expanded wings, while it picks up some pieces of food.—Flocks of these birds follow vessels for whole days, and eat such things as are thrown overboard. Those birds are known among the sailors, under the name of Mother Cary's Chickens.

THE PULPIT AND THE PRESS.—I feel no scruple in asserting, as my own opinion, at least, that had all the pulpits and presses in Europe been occupied by honest men and delivered nothing but the truth, during the last hundred years, there would have been no wars for at last ninety years back! And I believe, moreover, that were they even now to make truth their refuge, and abide by principles at the risk of interest, they would soon effect an universal peace. Solomon says, "Life and death are in the power of the tongue." How much more, then, are peace and war in the power of the press and the pulpit, which may be called the two great tongues of the world!—*Rev. E. Beaumont.*

ADVERTISEMENTS.

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's
MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser, and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system *only* by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given away to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
For sale by Rochester, N. Y.
S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Hærlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none*, either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.

De Ruyter, Dec. 16, 1840.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or [illegible] wood taken in exchange for the above articles. B. G. S.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, March 10, 1840.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. 35tf

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase. [illegible]

Sept 1

Cabinet Ware-House.

D. R. BURDICK.

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop nearly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and dispatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf

Elmore, Annas & Ayer.

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

MADISON COUNTY, ss.
Surrogate's Office.

NOTICE is hereby given that distribution of the moneys arising from the sale of real estate, of Le Baron Goodwin, late of the town of De Ruyter, in said county, deceased, will be made among the creditors of the deceased by James B. Eldredge, Surrogate of said county, at his office in Hamilton, in said county, on the 22d day of February next, at one o'clock P. M. of that day, at which time and place the creditors of the deceased, who have not heretofore established their debts or demands against the deceased before the said Surrogate, will present and prove their respective demands.

Dated, at Hamilton village in said county, the 11th day of January, 1841.

*47w5 JAMES B. ELDREDGE, Surrogate

READ THIS!!!

ROOF'S SPECIFIC.

FOR the cure of RING BONE, SPAVIN, WIND GALLS, &c. &c. ☞ A certain cure in all cases. ☞ Many certificates can be shown, and will be if wished, to place this inestimable specific as a perfect cure, beyond a doubt. Also,

ROOF'S FOUNDER OINTMENT,

For the cure of foundered horses, split-hoofs, or hoof-bound horses; also, all wounds or bruises in the flesh, galled backs, cracked heels occasioned by overreach, or tread of another horse, Scratches, &c.

For which the subscriber has been appointed sole agent for this place. 47m6

S. D. DELLAY

The Seventh-Day Baptist Register
IS PUBLISHED WEEKLY.
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number, will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, FEBRUARY 19, 1841. NUMBER 51.

RELIGIOUS.

IN WHAT MAY A PREACHER SINK HIS AUDIENCE?

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the proper answer. It may even benefit the venerated incumbents of the highest office in the sublunary gift of God; it may prove salutary to many, as it has to some of the commissioned ambassadors of Jesus Christ. To them the question is practical, and every man shall kiss his lips that "giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon, in the metropolis of my native state, (Hartford Ct.) and before its Governor, its Legislature, and other professional dignitaries. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course tarried with the pastor of the place, the late Rev. Dr. Strong. As the bell began its monitory tolling, I left the study and descended to the parlor. There I was ushered into a circle of clergymen, few of whom I knew, and none of whom, at that moment, I rejoiced to see. The conversation turned upon my feelings in view of the speciality of the service. Some sympathized, others prophesied, others encouraged, and others counselled—how many *prayed* for me I know not. At last one said, "fear nothing; be bold and independent; just imagine them to be a patch of cabbages, and treat them as such, and my word for it, you will succeed." O, thought I, "if I could sink them upon this principle, and bring my feelings just there, it would do!—but—At this instant Dr. Strong entered the room, and informed those present that it was time to proceed to the church. As the preacher and pastor are ever partners in the procession, according to our good habits, I had the privilege of walking with the doctor. He soon inquired the state of my feelings, having learned their pertubation, and wishing to assuage them, thus accosted me:—"Well my brother, can you not sink them? You have not forgotten the advice of Mr. ——, which I overheard just before I summoned you to move?" No, I replied, but they are such a select assembly, and will expect so much, and criticise so sternly! and what if I should fail? The doctor rejoined; "I am not surprised that you find it difficult to adopt that counsel and preach under the inspiration of a lie. It is folly, falsehood, and stupidity! and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and immortal souls; and to you pertains the responsibility of addressing them as such, and propounding to them their duty, under the sanction of their Creator's will. You must face them and "speak boldly as you ought to speak." And you need not fear their faces. Take my counsel; when the sun rides at his meridian, the stars are lost in the glory of his beams; and when *God* is exalted, his creatures are forgotten.—Fill your thoughts with a sense of *his* presence, and *your* obligations; think of *his* goodness and promises; let *God* fill your whole field of vision, and man will appear in his proper diminutiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you;—and in truth, I know of no other mode of sinking an audience *legitimately*, than that I have suggested. He paused; and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my Master, and I have since retained, it, and practice upon it with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and *God* alone exalted, where the preacher is free and fearless, and the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians, and even editors—I have sent it, with my respects, as a contribution to your valuable miscellany.—*Religious Chronicle for* 1840.

From the New York Observer.

THE MARTYR SPIRIT.

This is the only spirit in which a man can be saved. Christ has taught us:—"Whosoever will save his life shall lose it; and whosoever will lose his life shall find it." The principle thus enunciated includes the whole of our conduct. In general terms it stands thus: "He that will make self-interest his ruling or ultimate aim, shall finally come short of all the blessedness to which the name life applies; while he that in heart, and as far as called upon by the providence of God, in practice, relinquishes present good for Christ's sake, shall attain everlasting felicity."

Here we find a sure test of our spiritual condition. Are our eyes set upon the advancement of our own interests, or do they regard with more earnestness the glory of God and the salvation of our fellow men? Some there are, I know, who deem it absurd to suppose that we can act from any other motive than self-love, who consider it a fundamental law of our being, that even in those acts which seem most disinterested, we should still have principal respect to our own happiness. But this not only contradicts the Bible; it is inconsistent with the common apprehensions of mankind. Acts are performed every day, which no one unless prejudiced by his theory, would think of attributing to selfishness.—For example: a man falls overboard from a steamboat. Of the many standing around the greater number, perhaps, could afford no aid by plunging into the water after him; and of course, almost any one would escape censure, should he refrain from this act. Add to the supposition, that the drowning man is a stranger to all present, and there will be no excitement from the hope of reward. But one of the spectators throws himself into the water, and his fellow man is saved. Can we think of this as certainly an interested act, as one that in truth *cannot* be otherwise? Undoubtedly it may be such, but this is not the question? Do we assume that it *must* be so, on the ground that human nature forbids it to be any thing else?

The theorist may indeed pretend, that although the deliverer of the drowning man might expect to escape censure from those around, should he withhold his aid, and think of no reward in this world for giving it, he would still be impelled by the apprehension of remorse in the one case, and stimulated by the hope of future reward in the other;—this, I allow, may be said;—but who is conscious of such motives in transactions of this kind? *They who are*, have the advantage of arguments that others cannot make their own.

But we are not compelled to use reasonings of this sort. The Bible, especially the New Testament, contemplates the practice of disinterested beneficence as essential to the Christian life. Witness expressions like these: "For none of these liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord," &c. Rom. xiv. 7, 8. "And he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 15. What can be intended by such language, if not that Christians have aims quite other than selfish—that they fix their eyes *directly* upon the good of others, and the glory of God, as objects which they are concerned to promote, whatever may be the result to themselves? They know indeed that while engaged in the service of God and their fellow men, their well-being is perfectly secure: but this is not the stimulus of their activity—it is not mainly for *this* that they struggle. They feel, that as redeemed by the blood of Christ, they are no longer their own—that since *he has given himself for them*, they can do no less than yield up their entire being for his sake.

As we hope to be saved then, we must cherish and cultivate the *martyr-spirit*, by all those truths and acts which seem fit for this purpose We must never lose sight of the example set by our Savior in this, and so closely followed by the apostle Paul: for they walked in the only path that leads to heaven. Our daily acts must be like theirs, or our end cannot be with them. It is the stern teaching of a merciful Savior: "Whosoever doth not bear his cross and come after me, cannot be my disciple." To bear a cross is a reality, the opposite of self-gratification: to come after Christ is to love what he loved, to hate what he hated, to give up life, if need be, in the service of God; and if life itself is not required at once, it is to be yielded up in daily acts of self-mortification, performed for Christ's and the kingdom of heaven's sake.

C. S. A.

Upper Merion, Pa., Dec. 16.

DOES THE CHRISTIAN REMEMBER HIS CLOSET?—The questions have been often asked of late, Why does the cause of Christ so languish? What is the cause of this deadly stupor which has taken possession of every heart? Why are church and social prayer-meetings so poorly attended, and why so little interest manifested by those that do attend? These inquiries do not refer to any particular church or denomination. But they refer to every denomination, and to almost every Christian church throughout our land. It is a lamentable fact, but too true to admit of a doubt. The thinly attended church and prayer-meetings prove it. And the Sabbath-schools—although it is with regret I say it—which have been so highly favored of God, prove it by the few conversions that have taken place of late, and the little interest that is manifested at the present time by those connected with them. But why is it thus? Is the immortal soul less precious than in days gone by? Is God less willing now to hear the fervent and effectual prayer of the righteous? Is life more certain and death more uncertain? Or does the Christian feel that he has done so much for his Divine Master that he is released for a certain time from laboring in his vineyard? Or is he so much taken up with things of this world that he has no time to devote to God? There must be some reason why all of our churches are in this luke warm state at the present time.

Would that every professed follower of Christ, instead of asking the question, why are Christians around so little interested in the salvation of souls, might examine himself, and ascertain the true state of his own heart. And it is to be feared that in most cases he would find himself like Peter, following Christ afar off.

Time was when Satan showed our Savior all the kingdoms of the world, and the glory of them. Oh! Christian! if ever the world appear to thee temptingly glorious, suspect it for one of Satan's discoveries.—*Arrowsmith.*

MEN HAVE LOVED DARKNESS RATHER THAN LIGHT.

An amiable lawyer, after pushing his toilsome but successful course for many years, at last won a seat in Congress. On his way to the meeting of that assembly, he was taken with a disease which at first did not seem alarming. A physician, with whom he was on terms of intimacy, went to see him. This physician was one who thought the soul of great value. He believed the disease one of those which flatter but destroy. He felt impelled to tell his friend so, and to ask after his preparation for crossing the river of death. The lawyer answered him that he could not believe in Christianity. The doctor asked if he had ever investigated the matter. He replied that he had read such and such books on the subject, (naming over some five or six infidel authors,) and that he deemed this a sufficient research. Being asked if he had ever read any thing on the other side, he confessed he never had. His friend told him that he deemed this a strange investigation, but would wish to hear the argument of his strongest confidence, that on which his soul leaned with the most quiet security. His answer was substantially as follows; "I can never believe in the darkness said to prevail over the land at the crucifixion of Christ. The strange silence of all writers except the evangelists, disproves the statement; particularly the elder Pliny, who devoted a whole chapter to the enumeration of eclipses and strange things, would surely have told us of this occurrence had it been true."

His friend, the physician, answered him with the following facts: "My dear friend, permit me to tell you where you obtained that statement concerning the silence of contemporary authors, on the chapter of Pliny devoted to eclipses. You read it in the second volume of Gibbon's *Decline and Fall of the Roman Empire.* There would be some degree of force in the statement, were it not for one individual circumstance; that is, it is not true! A tree painted on paper may resemble an oak, but it is not an oak. There is not one word of truth in Gibbon's account, although the falsehood is polished. That which he calls a distinct chapter of Pliny, devoted to eclipses, seems to have taken your full credence. Pliny has no such chapter! It is only a sentence, an incidental remark as it were. It consists of eighteen words. I will repeat them to you, if you wish to hear them.—The import of the remark is, that 'eclipses are sometimes very long, like that after Cæsar's death, when the sun was pale almost a year.' A man hears of many things which he does not write. Pliny does not mention the darkness, but Celsus does, and so does Thallus, and Phlegon, Origen, Eusebius, Tertullian, and others, some of them Christians, and some of them Pagans. (The reader can see Horne's Introduction, vol. i. chapter ii.) "I am sorry you took the word of that author, splendid as were his talents, for he sometimes penned falsehood without scruple, if religion was his topic.

The sick man was silent—fell into a long, deep reverie,—after a few days he said to a relative, "If what I read in youth gave my mind a wrong bias, I suppose I must abide the consequences, for I cannot investigate now." He fell into convulsions and died.

Reflections.—Poor man! The truths of the gospel and the history of the Testament were presented to him, and he turned away. He read a statement against the Bible, made by a modern historian who hated Christianity, and he received it at once without asking further! He took hold on a falsehood without one moment's delay or hesitation, relied upon it, and continued to believe it for twenty years, never asking further testimony! Surely *men love darkness rather than light.* Ten thousand truthful facts were before him, and around him, on the page of history,—they favored Christianity, and he did not observe or remember them. The first historic lie he met, satisfied him. It seemed opposed to revelation.—*Cause and Cure of Infidelity.*

From the Morning Star.

CHRIST UPPERMOST.

Said Paul; "I determined not to know any thing among you, save Jesus Christ and him crucified." 1 Cor. ii. 2. Again; "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14. Many such expressions are found in the sacred writings, and they breathe a spirit which every believer should possess. Christ must be uppermost in our minds and hearts, in our plans and pursuits, in our temporal and spiritual concerns. We have no right to cherish any interest separate from that of his cause: and if we do, that interest will prove to us a curse, rather than a blessing. Such was the doctrine of our Lord. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26. This might appear a hard saying, but as explained by Matt. x. 37, it is just and reasonable. All things should be *esteemed less* than Christ, so that if his claims ever conflict with them, they must yield, whatever be the sacrifice. Possessions, friends, and life itself must be relinquished, if duty to him require it. Nor is this a fanatical or visionary doctrine; the pouring out of treasures like water by the benevolent—separation from the most endeared attachments by missionaries, the flames that have curled around the martyr's head, and devoured his tortured limbs, are all tests of its practicability.

Most christians are willing to acknowledge in theory the justness of this requirement, but few are ready to exemplify it practically. One has this cherished interest to support, and another that, and so the claims of Christ have to be postponed. Let us institute a faithful self-examination:—Does any object dethrone Christ from my heart? Do I make his glory supreme, and all things subordinate thereto? If Christ is uppermost, and all other interests are made subservient to him, all is well; but let this order be reversed, and all is wrong. Take the most benevolent cause; for example, one which properly employed, would promote the glory of God and the welfare of men, and make it the supreme object of regard, and such proceedure would be exceedingly pernicious and offensive in his sight. None can be too well guarded. True, there is so much sordidness and selfishness in the human heart, that caution may seem unnecessary in respect to being too much devoted to benevolent objects.—And so it is, provided Christ is kept uppermost, and all done with an eye single to his glory. But the heart is so treacherous and deceitful, that the most benevolent and disinterested need the constant aid of divine light and grace, to sanctify all their efforts for usefulness, lest while pursuing some course even the most laudable, they should measurably lose sight of the great end.—"Little children, (said the beloved disciple,) keep yourselves from idols." All our objects, plans, and pursuits are of trifling consideration, except as they promote the honor of Christ, and make him all in all. And it is our highest duty and privilege to be assured, that all we are, all we have, and all we do, are consecrated to him forever.

J. B.

EXTRACT.

We have perused with much pleasure, and we trust with some profit, a sermon entitled "A Plea for Sabbath Schools,' delivered at the Methodist Chapel, in Binghamton, N. Y., Oct. 6, by Rev. J. R. Cross.—We append the following beautiful extract on the importance of christian instruction.—*N. Y. Luminary.*

"Thus christian instruction manifestly possesses a power, such as is furnished by no other means, to waken the slumbering energies of man, and raise him to a nobler capacity for mental exertions. Through its mighty instrumentality, we have seen whole nations, in the course of a single generation, shake themselves from the pollutions and degradations of idolatry; emerging, as by the power of enchantment, from the greatest ignorance, and the most debasing customs, to the dignity of civilization and self-government, and a lofty degree of intelligence and virtue. And even in enlightened communities, it has acted on the public mind like a lever, lifting it from a state of depression, in which seas of superstition had rolled over it for centuries, to a mental and moral elevation truly sublime, and blooming with the beauties of wisdom and piety. Our *Sunday School* method of instruction, especially, has this invaluable advantage; it accommodates itself to the mind in that period when it is most susceptible of impression. As the roots of the oak strike deeper with age, and every fibre becomes firmer and more inflexible, so continuance in ignorance and vice, darkens more fully the intellect, and increasingly hardens the heart; and there is consequently produced in the soul, a sterner inveteracy of evil, which will be subdued with proportionably greater difficulty, at each successive period of life. It is, therefore, of vast consequence, to plant in the mind, as early as possible, the seeds of truth, the elements of virtue, and the principles of pure religion. These alone can overturn and effectually destroy the dominion of error. And hence you see the importance and utility of the excellent institution for which we plead, as affording a favorable opportunity for the early development and cultivation of mind, and exerting a salutary influence on the intellectual improvement of its pupils. Sunday school instruction is, pre-eminently, *religious* instruction; and numerous instances might be adduced, in which children, with this alone, have advanced much more rapidly, in all the departments of useful knowledge, than others, who, with an equal share of native intellect, have enjoyed the advantages of a daily school. In a word, the influence of Sabbath schools, in expanding and strengthening the mental apparatus of the young, and refining and elevating every faculty of their souls, has been extensively realized on both sides of the Atlantic; and facts have fully demonstrated that the real greatness and permanent prosperity of a nation, depend far less upon the excellence of her civil code, (abstractly considered,) and the amount of literature laid up in her libraries, and mouldering in her museums, than on the number of minds brought under the purifying and ennobling influence of divine revelation.

DANGER OF LIVING IN LOW PLACES.

In many houses, especially in Scotland, there live several families in a single dwelling. Some of them live high, and others low. Now I do not like to see persons who are living in the church of God living in its lower regions. I like to see them aspire to the higher stories, so that they may not be too near the low, damp soil of this world. I long to see them climbing in heavenly-mindedness and in righteousness, becoming more dead to earth, that they may have the enjoyment of knowing what it is to "sit in heavenly places in Christ Jesus." Ministers, too, should be getting higher, and not preach in a low, cold manner. If the gospel comes with power to your hearts, it will be felt, and have an influence both on preacher and hearers. Many a time have I come down from the pulpit, grieved that when I had so glorious a region to ascend into, I could not mount higher, and bring your thoughts up with me heavenward to Christ Jesus. It is a great matter to live in high places, and to prove that we are of the number of spiritual and good. I recollect the other day hearing the reason of the late improvement in certain wines. It was said to be because they had a better mode of training the vines. At one time they let them grow too low, too near the ground, but now they let them run up higher, and the juice of the grapes is less earthly in its flavor. Beloved, may your heart be thus trained: climb upwards, and get nearer the clear air of heaven and the bright shining of the Son of righteousness. The greatests of all blessings is to be spiritually-minded, and heavenly minded.—*Rowland Hill.*

THE VISIBLE CHURCH.—She is the pillar and ground of the truth. She is the *mother* of saints when they are born again of water and of the Holy Ghost in baptism. She is the *nurse* of the saints, by whose hand and ministration the bread of life, and the water of life, the wine, and milk, and honey of evangelical privilege, in the person and office of Christ, her glorified head, are dispensed. She is none other than the house of God and gate of heaven. She is the chosen seat of Christ's dominion, governed by the sceptre of his eternal love, enlightened by the manifestations of his presence, washed from his sin in the precious laver of his blood, sanctified by his grace, taught by his word, restored in wandering by his Spirit, called to witness into his glory; the habitation of his presence, and the place of his chosen rest. Her privileges are vast; her immunities, such as in their extent and fullness cannot be contemplated by the clearest eye of faith: while yet the believer sees only through a glass darkly. Their grandeur, their length, and breadth, and depth, and height, will be measured only by the spirits of just men made perfect, when the glorified soul, and glorified body shall be fitted with all the fulness of God.—*Rev. R. P. Buddicom.*

The foolish and wicked practice of profane cursing and swearing, is a vice so mean and low, that every person of sense and character, detests and despises it.—*Geo. Washington.*

LITERATURE.

ATHENS.

My first visit in Athens was to the Areophagus, where Paul preached. This is a narrow, naked ridge of limestone rock, rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and towards the south-west, is a descent by a flight of steps, also cut in the rock, into the valley below. On the west of the ridge, in the valley between it and the Pnyx, was the ancient market; and on the south-east side, the later or new market. In which of these it was, that Paul "disputed daily," it is of course impossible to tell; but from either, it was only a short distance to the foot of "Mars Hill," up which Paul was probably conducted by the flight of steps just mentioned. Standing on this elevated platform, surrounded by the learned and the wise of Athens, the multitude perhaps, being on the steps and in the valley below, Paul had directly before him the far-famed Acropolis with its wonders of Grecian art; and beneath him, on his left, the majestic Theseium, the earliest and still most perfect of the Athenium structures; while all around, other temples and altars filled the whole city. Yet here, amid all these objects of which the Athenians were so proud, Paul hesitated not to exclaim: "God, who made the world and all things that are within,—He being Lord of heaven and earth, dwelleth not in temples made with hands!" On the Acropolis, too, were the three celebrated statues of Minerva; one of olive-wood; another of gold and ivory in the Parthenon, the master-piece of Phidias; and the colossal statue in the open air, the point of whose spear was seen over the Parthenon by those sailing along the gulf. To these Paul probably referred and pointed, when he went on to affirm, that "the Godhead is not like unto gold, or silver, or stone, graven by art and man's device." Indeed it is impossible to conceive of any thing more adapted to the circumstances of time and place, than is the whole of this masterly address; but the full force and energy and boldness of the Apostle's language, can be duly felt, only when one has stood upon the spot. The course of the argument too, is masterly,—so entirely adapted to the acute and susceptible minds of his Athenian audience.

Directly over against the Areopagus, and in full view of the place thus consecrated by the labors of the great Apostle of the Gentiles, is another spot still more distinctly marked, and hardly less interesting, as being the undoubted scene of the patriotic exertions of the great Athenian orator. On the eastern slope of the long hill, which runs parallel to the Areopagus in the west, lies the Pnyx, the place where the assemblies of the Athenian people were held in the open air. It is a semi-circular area;—the rock on the upper part being cut away to the depth of eight or ten feet; and the lower part being in some places built up in a straight line, with cyclopean walls. At the highest point, in the middle of the arc, a square mass of the rock is left projecting into the area, with steps to ascend it on the sides. Here was the spot, the very *Bema*, on which Demosthenes stood, when he addressed the Athenian people in those strains of fervid eloquence, which

> "Shook th' arsenal, and fulmin'd over Greece,
> To Macedon, and Artaxerxes' throne".

The exactness of this locality cannot well be drawn in question. It is true, that the *Bema* stood originally on the summit of the ridge, some yards above the present spot, whence the orator could see the Piræus and its fleets; but its position had been changed long before the days of Demosthenes.

One afternoon, we rode with Mr. Hill to the supposed sight of the Academy, where Plato taught his 'words of wisdom.' There is nothing to mark the site definitely. It lies north-east of the city, in the plain, beyond the Cephisus, which is here a brawling brook, much used for irrigating the adjacent fields and gardens. The whole tract is covered with olive-groves. We returned by the hill of Kolonos, the scene of the Oedipus Coloneus of Sophocles; where once stood a temple of Neptune. This hill affords a noble view of Athens and its environs. It was a splendid afternoon; and the atmosphere had all that perfect clearness and transparency for which the climate of Attaca is remarkable; far surpassing in this respect the sky of Italy, or of any other country known to me. Remote objects were seen with the utmost distinctness; the island of Hydra seemed to be hardly ten miles off; though its real distance is more than forty English miles. The sun went down while we were yet upon the hill, pouring a flood of transparent glory over the landscape; and as the reflection of his last beams lingered upon the Parthenon and slowly ascended the dark sides of Mount Hymettus beyond, they were followed by hues of brilliant purple, which also climbed the heights of Hymettus, and spread themselves abroad upon the sky.—*Robinson's and Smith's Travels.*

CALCUTTA CATHEDRAL.

The Court of Directors have granted a lakh and a half of rupees, (about £15,000,) towards the fund for building a Cathedral at Calcutta. They have also promised to maintain two additional chaplains for the performance of the service. In writing on this subject to the Society for Promoting Christian Knowledge, (July 7, 1840,) Bishop Wilson says,—

"By the concurrent aid flowing in from so many quarters, there is now every reason to hope that the arduous undertaking of erecting a Protestant Cathedral, to be the Metropolitan Church of British India, will proceed on to its completion.

"The increased accommodation will eminently conduce to the advancement of true religion in the rapidly increasing capital of India. The beauty and chaste simplicity of the edifice, rearing its front in the panorama of the city of palaces, will also not be without its influence. Whilst the direct usefulness of every part (for I have no side aisles—all will constitute one magnificent room, 144 feet by 63, and at the transepts by 128 feet, spanned by an iron roof 47 feet high,) the coolness at every season of our burning year, (for there will be no colonades nor galleries,) and the convenience of its situation for the great body of our multiplying gentry, (two miles and more nearer to their chief residences,) will contribute, I humbly trust, to the instruction and salvation of the thousands who now rarely attend public worship of Almighty God amongst us.

"The grand design, again, with which all these benefits are associated,—the beginnings of a Native Ministry; the seed-plot of benefices for spiritual persons; a centre of missionary exertion; a Protestant foundation of learned, devout and laborious lecturers and preachers to the heathen; a school of the prophets; a link between Bishop's College and its students on the one hand, and the head seminary of the Church Missionary Society, and the Mission Schools of that and the Venerable Incorporated Society on the other; these and similar benefits open in the distant prospect, and render the whole design one of the grandest and most opportune for the conversion of India that has, perhaps, ever been presented to our Church in any one of our distant dioceses, God only vouchsafing his grace to it.

"It will be for my successors to complete what I have begun; my own life and capacity for exertion are rapidly flowing out; but God our Father, Redeemer and Sanctifier will aid those of the succeeding generations, as He has the past and the present.

"I am writing to the Society on the anniversary of the lamented deaths of Bishop Middleton in 1822, and Bishop Turner in 1831. They have entered into rest. We must soon follow. But Christ our Lord ever liveth; and I humbly believe that both at home and in India, the glory of our pure apostolical Anglican Church will break out more and more in consequence of their and others' faithful labors."

THE REGISTER.

De Ruyter, February 19, 1841.

"WHAT MANNER OF CHILD SHALL THIS BE?"

DEAR CHILDREN.—This question was asked respecting an extraordinary child.—His parents were very old, and having had no family, they were not expecting to be blest with such a son as John the Baptist, who was what is called the forerunner of the Messiah. The angel of the Lord appeared to Zachariah, who was the father of this child, and foretold his birth; but as Zachariah did not believe *it possible*, he was made dumb till the prediction of the angel was fulfilled. As soon as he was able to speak, which was not until the child was eight days old, he praised God for the fulfilment of his promises to Israel, in providing a Savior for them, and addressing the infant, said—"And thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way; To give knowledge of salvation unto his people by the remission of sins." Among the kindred of the parents of John, (the tribe of Levi,) and their neighbors, (the tribe of Judah,) there was great rejoicing; and considering all the circumstances connected with this extraordinary affair, and as though they knew not how to fix any limits to the greatness of this, their relative, they say, "What manner of child shall this be?" The future history of this child is familiar to most of the Juvenile readers of the Register. He became a very good man and a successful preacher—directed the attention of his nation to Christ—baptized the Great Redeemer in Jordan—and finally, was beheaded for a faithful performance of his duty in reproving the wicked. But his reward was great in Heaven. Our object in these remarks, is to show that the parents and friends of children feel a deep and lively interest in respect to their character, and the influence they may exert in the world. It is true, that all children are not destined to be as conspicuous as John the Baptist, and some other children mentioned in the scriptures, whose birth, life, and actions were made the subjects of prophecy, and who have filled most important stations in life; yet all children, possessed of common abilities, are the subjects of the attention, and hopes of their parents and friends; and it is very natural for them to inquire, "What manner of children shall these be?" We observe that all children who can reasonably be expected to become useful, respectable, and happy, are

1. *Dutiful to their parents.*

When this principle is wanting in children, there is not only the strongest proofs of depravity, but it may be safely concluded that such children will not be respected and loved by any of their acquaintances. Those who do not honor their parents, dishonor God, and displease Him too. Anciently, the child who dishonored parents was punished with death; and though this punishment is not inflicted now, it is none the less sinful in the sight of God to dishonor parents now, than formerly. Those who are undutiful when children, are unfit to govern when children are committed to their charge. This virtue was strikingly illustrated in that pattern of all excellence, Jesus Christ, who, when a child, was "subject to his parents."

To honor parents is a divine command which has a promise annexed to it, and those who neglect this, can neither be the subjects of God's favor, nor respectable in society; and what sorrows must an undutiful child experience on a death-bed, while a remembrance of having slighted the counsels of those who loved him most, and who labored to sustain him in a season when he was entirely dependent—harrows up his soul and inflicts a worse than scorpion sting within him! And what child can now think of a final separation from pious parents at the Judgment day? Those children who give promise of usefulness and respectability,

2. *Cultivate a taste for reading the Bible.*

This is not natural to children. Most of them love play and toys more than this, best of all books and richest of all treasures. A taste for studying the sacred pages is, however, easily acquired. It contains the most interesting stories, as well as to show the way to Heaven. It was to a deep acquaintance with the scriptures, that the truly great and renowned in all ages owed their eminence. The principles which they drew from the Bible made them great and useful. Samuel, and David, and Solomon, and Paul, and Timothy, and others which might be named, are proof of what a knowledge of these inspired books can do, to elevate the minds of those children who read them attentively. What, but the consolation of the divine spirit, with the knowledge obtained from revelation, could have made children die so happily as many have died within a few years past? such as Nathan Dickerman, and all those of whom the Sabbath School Library gives an account? and when you die, (for children, as well as others, must die,) Would you not wish to die in the Lord? and be happy with the just? If you would die well, you must live well.—And you *can not* live well if you neglect the Bible. It contains a commandment which is "exceeding broad," embracing all that you ought to do, and forbidding all that is wrong. The child that knows the scriptures and lives according to the rules they contain, will, when grown to manhood, be useful in leading others to a knowledge of the truth. Their hosannas, and their prayers shall be acceptable, and shall come up before God as sweet incense—their lives shall be *His* care, and their death precious in *His* sight. Those children who would be useful and wise, must

3. *Attend the Sabbath School seasonably and punctually.*

It is an advantage that children possess at present, over those who are now old, that they can attend the Sabbath School and gain much valuable information, at the same time that they are forming pious habits and learning the fear of the Lord. It is likewise indispensably necessary that the behavior of children in the house of God should be orderly and becoming, and that the holy Sabbath should be spent entirely in religious pursuits and duties. It is proper also to observe,

4. *That children should be kind and amiable in their feelings and deportment towards their schoolmates and others.*

A child who would abuse his little associates in words or otherwise, can not be loved by good people, nor by his Heavenly Father, as though he possessed a kind heart and treated his little mates tenderly. What is more degrading than for children to cherish such base passions, and descend to the level of brutes in their treatment of each other? We will here observe,

5. *That no children can be respectable who do not reverence the aged.*

It was a law of universal obligation in Old Testament times, "Thou shalt rise up before the hoary head, and honor the face of the old man." For the breach of this law, more than forty children were destroyed at a time, who insulted a holy man. And what can be more offensive to God, or disgusting to respectable society, than to see the aged treated with disrespect by the young? It should be remembered that aside from the above considerations, the aged were once as young as you are now, and if life continues, you will one day be as old as they are now. The respect, therefore, which would be agreeable to you if you were in their circumstances, should be paid to them at all times. Another very important idea which we wish to suggest is,

6. *That children should never trifle with religion, or the religious feelings of others.*

Of religion we may justly say, that it is not only necessary to render its possessor happy, but also to give efficiency and ornament to the character of the young. Religion is admitted by all to be necessary in a dying hour; therefore, the young should embrace it to-day, since they may die to-morrow. Above all things, the young should avoid trifling with the religious feelings of those who are seriously disposed. If they are mistaken, they should be pitied, not ridiculed. If they are right, it is dangerous as well as unwise to oppose or ridicule them, since God is their avenger. Remember what is said by the Savior in reference to giving offense to those who believe in him. Leigh Richmond forbid his daughter associating with any company where any contempt was thrown on religion, or religious people. And whatever estimation such people may be held in by others, young persons should not associate with them on any account, more than may be absolutely necessary.

"O my soul come not into their secret, into their assembly, mine honor be not thou united"! To conclude our remarks on this point, we suggest,

7. *That children should be kind and respectful in their manners and treatment to all persons.*

By attending to this direction, children will not only secure the esteem and good will of their acquaintance, but will gain the advantage over the evil passions of our nature, and enjoy the happiness arising from a consciousness of having done well; and if, on any occasion, young persons should receive ill treatment from others, they should carefully abstain from doing wrong themselves. It is not for them to punish others for injuries they may receive. To return evil for evil, is to join in transgression and put yourselves on a level with persons of the most unworthy class.—"See" (saith the scriptures,) "that none render evil for evil, or railing for railing, but contrari-wise blessing."

Having been thus particular in defining the principles and duties which children should cherish and perform, we wish now to illustrate that

8. *Children who are early trained to the principles and practice of virtue, afford promise not only of true greatness and excellence, but of much usefulness in the world.*

There is no true greatness without goodness. Though a man might posses talents capable of acquiring a fortune, or commanding armies—of analyzing all substances, and explaining all the mysteries of nature—and though he might receive the applause of multitudes of his fellow men—without goodness, he could not be truly great in the estimation of God, or of good men. All the apparent dignity or excellence he might evince, and all the imaginary virtues which might be ascribed to him, would be more than counteracted by his self-seeking, and ambitious disposition, and his aversion to goodness and virtue. If he has amassed wealth, perhaps this is hoarded up, and is useless; or if given with profusion, its tendency is to corrupt the receiver. If he has conquered kingdoms and waded to thrones in the blood of thousands, he may have been destitute of patriotism; and having sacrificed at the shrine of ambition, his "memory shall rot."

NORTHERN ADVOCATE.—A large religious paper with the above title, published by Rev. J. E. Robie, and edited by Rev. F. G. Hibbard, hails us from Auburn, N. Y. It is devoted to Theology, Science, General Literature, Religious enterprise, Agriculture, and News, and will probably advocate the sentiments of the Methodist Episcopal Church, its Editor and Publisher both being ministers of that sect. It is edited with much spirit and ability, and its mechanical execution is beautiful.

REVIVAL RECORD.

For the Register.

REVIVAL IN PHARSALIA.

MESSRS. EDITORS.—I received in a letter from Elder Levi Peck, of Preston, the intelligence of a revival of religion in Pharsalia, Chenango, Co., the result of a protracted meeting held in that place, by Elders Bush and Peck, November last. Forty were baptized. May God be praised for his mercy and great power in the salvation of sinners.

Yours, in christian affection,

S. M. BURDICK.

REVIVAL IN LINCKLAEN.

A meeting was commenced at the Presbyterian church a few weeks since, about two miles south of the S. D. B. Church, in which Christians of different denominations felt a deep interest for the salvation of sinners. God in his mercy heard the prayers of his children, and brought salvation to souls who were hardened in sin, some of whom were inclined to Infidelity. The meeting was conducted by the Methodist denomination; the preaching was done principally by brother Adams, with the assistance of others, among whom, I enjoyed the inestimable privilege of contributing my testimony in favor of the gospel of Christ, which is the "power of God unto salvation" to the *believer only.* We cannot give the definite number hopefully converted, but we believe more than thirty, besides many prodigals who were reclaimed. The revival extended into our church, and we have great reason to be thankful. I baptized three, a week ago, and expect a number more will follow the example of Christ next Sabbath. A great number have united with the Methodist church. O may God revive vital holiness in all the churches! Yours, &c. S. M. BURDICK.

REVIVAL IN INDEPENDENCE.

I will give you a brief account of what the Lord is doing for the people here. The church for a season past has been rather below the common standard, and some had become quite indifferent, others were looking forward with anxious expectations to the time when our meeting house should be finished and dedicated, hoping and praying that then the work of grace would be revived among us. The time arrived—ministering brethren from sister churches come over to help us—the house was filled to overflowing—meeting continued until first day evening, when there was evident tokens that the time to favor Zion had come. Meetings were then continued evenings through the week, Sabbath day, and first day, and evenings since, and will continue through this week, and perhaps longer.—The church is now alive, backsliders are returning, and stout hearted sinners are bowing before God. The first day friends are coming in for a share. The work appears to be spreading, and prospects good. Eight have been baptized and joined the church, more are waiting for an opportunity, and many anxious souls are inquiring. Brother Scott is here yet; he and Elder Coon are laboring with their might. Pray for us, dear brother, and help us praise the Lord for his goodness and his wonderful works to the children of men.

Yours, truly, J. P. LIVERMORE.

Independence, Feb. 10th, 1841.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

IN THE SENATE.—*Feb. 3rd.*—But little besides private business acted on.

Post-Office Reform.—There was quite an animated talk on a proposition to print some extra copies of a report made by a man by the name of Plitt, a traveling agent of the Post Office department.

Inquiry was made under what law, and upon what authority this man was sent to get behind the scenes, and lift the curtains of the Post Offices of foreign countries, to learn their mysteries.

Mr. Buchanan said that the traveling agent of the Post Office departmet had been sent to obtain a knowledge of what might be transferred with advantage to the department at home; that he had been received with the utmost courtesy wherever he had travelled, and every facility afforded him.

Pension to General McNeil.—A bill which occasioned debate, was that to grant a pension to General McNeil, whose gallantry in the field has been the theme of many an official despatch. This gentleman is the present surveyor of the port of Boston and although desperately wounded, is the only officer so situated that did not receive a pension. Mr. Prentiss and Mr. Huntington interested themselves deeply in the fate of the bill. It was ordered to be engrossed.

Steamboat Dangers.—Feb. 4th.—Mr. Ruggles reported an important bill which he was refused by the Senate to make a subject of immediate attention.

General Bankrupt Bill.—This subject coming up, Mr. Crittenden said that there were 500,000 persons who needed the benefits of the bill. The condition of this large class of persons was painted feelingly and truly, and the conclusion drawn that the community would be benefited by its passage. The power having been given to restore unfortunate to the community, to recreate them as it were, to restore them to society, it belonged to Congress to do so. It had been said that "the world was not the poor man's friend, nor the world's law." He wished to make it so if he could, and if Congress was to err at all, it was best to err upon the side of humanity.

Mr. Benton proposed an amendment, to the effect that corporations should be included, and that no bankrupt should be discharged until he had received the consent of two-thirds of his creditors. The debate was prolonged by Messrs. Huntington, Hubbard, Norvell, and Wright. Mr. Benton's amendment were voted on, and lost by 29 to 18.

Chesapeake and Ohio Canal.—Feb. 5th.—The bill to cede the stock of this canal owned by the U. S. to the State of Maryland, was passed.

Treasury Note Bill.—In the House.—Feb. 2.—The debate was continued on this question by Mr. Triplett, Mr. Coles, Mr. Black, and others.

Mr. Triplett warmly espoused the tobacco growing interests, and of course, was in favor of duties on French silks and wines. He said he had no doubt three-fourths of the people of the United States were in favor of duties on these articles and other luxuries.

Mr. Black spoke on the other side. In the course of his remarks he alluded to the project of the World's Convention assembled at London, last year, in which there were American delegates. The object of that Convention was to effect abolition, by means of undermining the value of slave property. Cotton plantations had, to that end, been fostered in India, and, for every bale of cotton made there a bale of our cotton would be disposed with. We could not be blind to the movements every where made, to destroy the value of slaves. The proposed taxation and French commodities was a part of the plan, for, in the proportion in which we depressed the trade with France, we should increase that with England.

Feb 3.—The Treasury Note Bill still occupied exclusive attention. It was to come out of Committee, at three o'clock to-day, under Mr. Fillmore's resolution.—But Mr. Wise wished to make an effort to amend the bill.

His amendment amounts to this; that the new Administration should have five millions in Treasury notes, over and above all debts due and payable on the fourth of March.

Feb. 4.—The Treasury Note Bill, with all its incidentals engrosses the attention of the House; but the debates have no reference whatever to Treasury Notes. They relate, in general, to personal and party interests, and to the policy of the income administration as regards them.

Mr. Garland made a very earnest speech, to-day, in which he went against all the Whig measures (so called) except the repeal of the Sub-Treasury.

Duelling, Slavery, and Nullification.—Mr. J. Q. Adams next took the floor, and made a most extraordinary speech, in which he was listened to with great interest, and which will, perhaps bring upon himself the censure of many political friends.

It is thus described by the correspondent of the J. Com.:

His object was to give his reasons why he should not support Mr. H. A. Wise, as a leader of the House of Represntatives under General Harrison's administration.

In the first place, as I am told, he protested against the discussion of this and that question here. Tariff Bank, &c., in advance of the recommendations of the President.

In the course of Mr. A's. remarks he adverted to some prominent principles advanced, in the House, by Mr. Wise, and expressed his dissent from them. One was *duelling*; the other was *slave overseering*, and the third nullification.

Mr. Adams sent to the Chair, a newspaper with the remarks of Mr. Wise on the controversy between Cols. Johnson and Duncan, wherein Mr. Wise says, "there will be no *fight*." Mr. Adams commented on this, and presented Mr. Wise as lamenting that the duel law had been passed, and that there would be no fighting.

Mr. Wise and Mr. Johnson both interrupted Mr. Adams and called him to order. Mr. Adams was sustained by the chair, and went on. With the leave, he said, in the most scornful manner, of the House and the professed duelists, he would proceed with his remarks. He did proceed, and in a manner that defies description. The outpourings of sarcasm on the individuals whom he wished to reach, was as copious as it was bitter. The manner of the speaker, as well as his venemous and stinging words, told through every sentence as he went along.

He was resolved, to bring to the notice of the committee and of the country, the subject of duelling at all hazards, and he would not be put down nor dictated to by the duellists. He insisted that some Southern men were in the habit of brow-beating the Northern men, because they, the Southern men were supported by their constituents in the practice of duelling, while the Northern men were not. He said this was a matter for the House, and for the country to look at—it concerned the independence of no Northern members, and the freedom of speech on that floor. If the Southern men were permitted to menace us with the pistol, whenever we dissent from them, there was an end to free deliberation on this Hall. It must be decreed by public sentiment, as well as by law, that duelling here should not be tolerated. He said he hoped to see no more duel murders in this nation. I cannot said he, shoot a man through the heart, and then shed tears over his fate. The constituents of the gentleman applauded his duelling, and required it of him, as the gent. had stated in a letter. But his constituents would not justify him in fighting a duel.

Mr. Wise several times explained, in the course of this attack, and with great force. As to the last idea, he explained that his constituents were opposed to duelling, and that they had often begged him to avoid it. When he fought, it was against their wish, and he might add, his own.

Mr. Adams also attacked Mr. Wise as to his course on Abolition petitions, and dwelt with great emphasis on it. His remarks were stronger on this point—the suppression of petitions—than I ever heard from him.

Finally, he came to what he considered as Mr. Wise's nullification, and exulted in the fact that he had sustained the Administration in its course on that subject.

Mr. Adams declared that he would not support such principles. Mr. Wise, he said, had raised a *tri-colored standard* and called on the House to follow him; one color was black, the emblem of slavery; another was red the color of murder; and the third was of a pale, sickly, and death-like hue, representing nullification.—This standard, he (Mr. A.) would not follow.

When Mr. Adams had done, Mr. Wise rose and made a reply, remarkable for its moderation and dignity.

Treasury Note Bill.—Feb. 5th.—This long debated bill passed, with Mr. Wise's amendment; the effect of which is, to authorize the coming Administration to issue five millions of Dollars between the 3rd of March and the close of the year, without regard to the amount that may have been previously issued by the present Administration.

The Tariff.—In the debate on the Treasury Note Bill, Mr. Johnson made some remarks, which gave rise to a conversation of some interest on the Tariff question.

This led to explanations on the part of Messrs. Alford, Cushing, and others.

SUMMARY.

"Old Times."—In 1641 the good people of Massachusetts enacted the following law, determining the mode of electing their officers and imposing a penalty of illegal voting:

"It is ordered by this court, and the authority thereof, that for the yearly choosing of Assistants, the Freemen shall use *Indian Corn* and *Beans*.—The Indian Corn to manifest election, the Beans contrary. And if any man shall put in more than one Indian Corn or Bean for the choice or refusal of any public officer, he shall forfeit, for every such offence, ten pounds."—*Concord Freeman.*

Antiquity.—Among the petitions for compensation before the Massachusets Legislature, is that of Elizabeth Warner, for a horse impressed into the service of the State during Shay's rebellion.

New-York State Lunatic Asylum.—By the annual Reprt of the Commissioners transmitted to the Legislature, it appears that the sum of money at the command of the Commissioners, for the past year was $95,000. This sum has been expended, except $3,186 mostly on the main front building, which has been nearly completed. The sum proposed to be expended on the Asylum during the present year is $75,000—and the first direction of it will be to complete one of the buildings for the reception of inmates.

"In this country," says an English editor, "it is considered the height of folly for a man to get drunk and lie across a rail road with the idea of obtaining repose." The same opinion obtains to a considerable extent in America.

MCLEOD INDICTED.

Correspondence of the Buffalo Com. Advertiser.

LOCKPORT, Feb. 6, 1841.

The Grand Jury of the county came into court this forenoon with a bill of indictment against *Alexander McLeod* for the murder of *Amos Durfee*, at the time of the burning of the steamboat Caoline. The case had engaged the attention of the jury since Wednesday morning: and the testimony of a large number of citizens was given in. Of the twenty jurers present, *nineteen* it is understood, were for the indictment of *murder*.

The prisoner was brought before the court this afternoon, and after being apprized by the District Attorney of the finding of the jury, he was remanded to jail by an order of the court, until the next term of the Oyer and Terminer, which commences on the fourth Monday of March next, when his trial, in all probability, will take place.

From the Herkimer County Journal.

BRIDGE OVER THE HUDSON AT ALBANY.

The citizens of Albany seem to have aroused themselves at length to the importance of bridging the Hudson River opposite that city. The project has been long in agitation, but for some reasons, which we do not pretend to understand, has been defeated or rather delayed until the presnt time.

Those who are at all acquainted with the routes of communication from Albany with the South and East during the spring and autumn, and frequently through the winter, when the formation or breaking up of the ice prevents the crossing of the River at the ferries, will readily perceive the inconveniences under which Albany labors from the want of a bridge to the opposite shore. Nor have the inhabitants of Albany alone suffered from the frequent interruptions and delays of travel thus occasioned. A large portion of the population of the State west of Albany have felt the evils arising from the same cause, in the transmission of intelligence by the mails, in detentions in travel to New-York and Boston, and in the forwarding of goods to and from those places.

It has been a frequent theme of censure and surprise among western men, that Albany, enjoying as it does the exclusive advantages of the capital of the Empire State, and being also the central focus of the commerce and travel of so large a region should slumber as it has hitherto done on a measure so essential as this to the enterprise and character of its inhabitants. Surely there can be but one opinion as to the expediency and justice of erecting a Bridge at Albany, situated as it is within a few miles of the head of tide water and the northern limits of navigation on the Hudson River.

The rivalry of the enterprising city of Troy, six miles above can furnish no serious obstacle to the project of a Bridge could be easily constructed in such a manner as not to shut out to any material extent the River trade of the latter city.

A petition to the Legislature in favor of a Bridge at Albany, we understand is in circulation in this vicinity. It is a subject, as we have before said, in which our citizens are deeply interested, and we hope the petition is generally signed by the inhabitants of this country.

From the N. Y. Commercial Advertiser.

FROM THE OREGON.

We have interesting intelligence from this far country, but the state of our columns to-day precludes its insertion in detail. The mission under the care of the Methodist Episcopal Church was in a very prosperous condition, and since our last advices about one thousand of the natives have become converts of Christianity. We regret to learn that the physician to the mission family, Dr. White, had died; we believe his death was caused by a compound fracture of the thigh. It is worthy of note that when the ship Lausanne entered Columbia River with the reinforcement, and the charge of the Rev. Jason Lee, Mr. Daniel Lee is his nephew, was addressing a congregation of natives on the bank of that noble stream. The meeting of the Messrs. Lee, after so long a separation, was one of high interest.

The Hudson Bay Company's ship Forager, arrived at the Sandwich Islands on the 10th of August, after a passage of six months from London. She remained at the Islands until the 31st, and then proceeded for the Columbia River. She had on board a cargo of dry goods for the Oregon Territory.

The English barque Harlequin, sailed from the Sandwich Islands on the 3rd of August, for Kamschatka.

The Mission packet-ship Lausanne, was to leave the Sandwich Islands on the 15th of October for New-York.

The corner-stone of a new Roman Catholic Chapel was laid on the 6th of August, at the Sandwich Islands, His Majesty, Gov. Kekuanasa and the officers of the French frigate La Danaide being present.

Yards in a Mile.—The following exhibit of the number of yards contained in a mile, in different countries, will often prove a matter of useful reference to our readers:

A mile in England or America,	1760 yards.
" Russia,	1100
" Italy,	1467
" Scotland and Ireland,	2200
" Poland,	4400
" Spain,	5028
" Germany,	5866
" Sweden and Denmark,	7233
" Hungary,	8800
A league in England or America,	5280

STEAMBOAT KOSCIUSKO, CAPTAIN HAYWOOD.—Extract of a letter to the Editor, from a passenger on board the Kosciusko, dated 4th instant:—

"We picked up three men near Tarrytown, who had been out the whole night in a small boat, were wedged in the ice. One old man, near 70, was almost exhausted when we took him in. The captain very humanely detained the boat half an hour to save these poor fellows and gave them every comfort after they got on board. His name is *Haywood*, and he deserves the thanks of the humane."—*Cour. & Enquirer.*

FATAL ATTACK OF A SERPENT.—A letter from Martinique, in the Journal of Guadaloupe, states that M. De Pickery, merchant, was met while on a hunting excursion by an enormous serpent which attacked him, and inflicted several severe wounds in his lungs. He defended himself with great courage; but although timely succor was administered to him, he died four hours after. The serpent was nearly seven feet in length, and when opened, there were found in its belly one hundred and sixty-two little ones.

Correspondence of the Albany Argus.

ATTEMPT TO BAIL McLEOD.

Lockport, Jan 28.

McLeod was yesterday admitted to bail by one of our judges, before whom his last examination was held, and by whom he was committed. Some excitement among our citizens was the consequence.—A meeting was held at the court house last evening, which was adjourned over until this evening. Two of our citizens had become McLeod's sureties, after having been indemnified to the amount of the bail, $5000. A very large majority of those who composed the meeting to-day, disapproved of the proceedings of admitting him to bail, and a disposition was manifested to strongly censure those who had suffered their names to be used for that purpose.

One of the bondsmen came before the meeting upon invitation conveyed to him by a committee of the meeting, and made a frank and satisfactory statement of the motives which had actuated him, at the same time expressing his willingness to withdraw from the position he had assumed, after the demonstration of popular feeling upon the subject. It is due to this gentleman to add, that in this step he was evidently not intimidated by any apprehension of personal consequences, but it rather seemed on his part, a concession of what he considered due to public sentiment. McLeod was yet in custody, legal process not having been served upon the sheriff. The proceeding of admitting to bail, so far as it had gone, was rescinded.

While the meeting was in session, a process was put into the hands of the sheriff against McLeod, requiring bail to the amo't of $7000. It is the commencement of a suit brought by Mr. Wells, the owner of the Caroline, for private damages. So that the amount of bail now required to give him his liberty, would be $12,000.

The district attorney has subpœnæd witnesses to appear before the grand jury at the sessions to be held the second week of next month. If an indictment is procured, he will probably be tried at the circuit in March.

I have been thus particular in advising you of what has transpired here, as exaggerated or erroneous accounts will undoubtedly go out upon a subject with which the public mind is much absorbed. It is not to be denied that considerable public excitement exists with us, heightened by the position assumed by the British minister in relation to the destruction of the Caroline —yet not so much as to preclude a fair trial of M'Leod if he should be indicted.—The attempt to bail him, so near the period of his trial, has created a strong impression in the public mind that the object is to allow him to escape—and that the British authorities have a hand in the matter, was made apparent by the fact that a colonial bond or post note, bearing official signatures, was first offered to the amount of the required bail.

CASE OF McLEOD.

We learn from the Buffalo Commercial Advertiser of Friday, that a large number of witnesses were in attendance at Lockport, before the grand jury, which was empanneled on Monday. In his charge to the grand jury Judge Bowen urged the propriety of committing all the testimony to writing, which of course retarded the investigation.

We copy from the Lockport Courier an address from the counsel of McLeod—not that it adds any thing of importance to our knowledge of the case, or of recent proceedings therein, but as an act of justice to the prisoner.

TO THE PUBLIC.

Lockport, Feb. 1, 1841.

The undersigned, the counsel of Alexander McLeod, now a prisoner in this county, on a charge of murder—in view of the very exaggerated and erroneous statements concerning the objects of the attempt to procure his discharge upon bail—and actuated by a belief that these statements tend, though they may not be designed, to prejudice the cause of their client before the people, from whom a jury, in case he is indicted, must be obtained, feel called upon to submit to the public an unvarnished history of the transaction.

Mr. McLeod was committed to the jail of this county about the 18th of November last. But the *mittimus* being void on its face, we procured the allowance of a *habeus corpus*, with a view to his discharge. At the hearing before Judge Bowen, the district attorney conceded the nullity of the process, but suggested, nevertheless, that the Judge had jurisdiction to hear proofs anew, and to re-commit, if probable cause should be shown. To this Mr. McLeod did not object, but desired such an examination as would satisfy all of his innocence, and save him from a harrassing repetition of arrests—he having several weeks before been arrested for the same charge, committed to bail, and finally discharged on *habeas corpus*. In accordance with this desire, it was suggested that he give bail to appear at the next court competent to try him, and, if indicted, to have the matter passed upon by a jury of the country. To this Mr. McLeod readily assented, and the Judge, of his own motion, fixed the bail at five thousand dollars; an amount which the undersigned then believed, and now believe, amply sufficient to ensure his appearance at trial.

The prisoner then returned into custody, there to remain until his friends in Canada should give an indemnification to some persons residing here to become his bail. Not being able to effect this, however, as soon as he expected, he determined to be again brought before the Judge, and there underwent another examination. That officer, for reasons doubtless satisfactory to himself, saw fit to remand him, unless he gave the bail before required.

He was accordingly remanded. Being closely imprisoned, he did not succeed in providing indemnification for his bail until the 27th ult., when two gentleman, residing in or near Chippoway, U. C., gave William Buel and P. C. H. Brotherson, of this county, their bond to save them harmless, and the latter entered into the necessary recognizances, and an order was made by Judge Bowen, discharging Mr. McLeod from imprisonment.

This order was not obtained until near nightfall, and owing to a rumor that there were persons about this county prepared to commit upon Mr. McLeod personal violence, in case he should be discharged on bail, and owing to an appearance of agitation among some persons here, it was deemed prudent that he should remain in the jail until the next morning, and then make his appearance in the day-time, publicly among our citizens.

Soon after, there were appearances of a state of high excitement. Bodies of men were seen moving towards the Court House. Drums beat, bugles sounded. About 9 o'clock a body of men, armed with muskets and bayonets, took possession of the hall communicating with the jail. At midnight or later, a cannon, a twelve pounder, having been placed directly opposite McLeod's cell, was repeatedly discharged, demolishing at every peal a portion of glass in the Court House windows.

While these proceedings were going on below, a meeting of several hundred men was organized in the Court room above.—About 12 o'clock at midnight, committees were appointed to wait upon the Judge, who had granted the order, and upon the gentlemen who had become McLeod's bail, and to request their immediate appearance. The Judge, we understand, deemed it most prudent for him to get out of his bed, and obey the summons. The bail did not appear. One of them being told that it had been stated by some of those among the crowd, that if he did not come, they would bring him at the point of the bayonet, and believing that this indicated a state of feeling, which might endanger his personal safety, he declined going that night, but sent word to the assembly, that if they would adjourn until the next morning, he would appear before them.

The assembly finally, at about half past one o'clock, adjourned until nine in the morning, leaving, however, a body of armed men in an about the jail the remainder of the night. In the morning accordingly, was presented the novel spectacle of an armed guard, marching with measured tread in front of the Court House door, and this too, in a time of peace, and a government of law, and with no other assignable motive, than to deprive an individual of rights, which that law through its own proper officer, had conferred.

In the meantime, an express had been dispatched to Buffalo, to advise a Mr. Wells that McLeod was about to be discharged, and to procure a writ, whereon he might again be arrested in an action for the damages arising from his alleged agency in the destruction of the Caroline. At the re-opening of the meeting in the morning, the messenger, having returned, announced that he had accomplished the object of his mission. Whereupon he exhibited to the assembly a *capias*, at the suit of Mr. Wells, with a Judge's order to hold McLeod to bail in the sum of seven thousand dollars. This process, after being examined by several individuals, and pronounced to be in due form, was put into the hand's of one of the sheriff's deputies, and soon afterwards served.

After the captain of the watch had formerly reported the occurrences subsequent to the adjournment, a great variety of motions and propositions were made and discussed. Among them was one, whether the suit commenced by the *capias* might not be settled by the plaintiff and defendant. An affirmative answer being given, it was followed by a motion, that "the bail surrender McLeod immediately." But it being suggested, and given the assembly to understand, that one of the bail had exhibited satisfactory evidences of his willingness to do so, that motion was withdrawn.—Whereupon another, "that the meeting do not adjourn until the surrender have been completed," was adopted without a dissenting voice. Various legal questions, involving the power of the Judge to recommit, of the bail to surrender, the effect of an unexecuted order for a prisoner's discharge, and the requisite formalities to make a surrender effectual, were mooted, and after the Judge and district attorney, (who had been brought up again by a fresh committee,) as well as other individuals had been heard, were satisfactorily to the meeting disposed of.

One of the bail has a large amount of property and materials, provided for the construction of the canal locks at this place, and particularly exposed to serious injury with hardly a possibility of detection. During these agitations he was repeatedly warned that his property would be injured or destroyed, unless he surrendered Mr. McLeod into custody. Feeling the force which the unparalleled state of things gave to these admonitions, he at length concluded to follow the advice of the meeting.—At about half past one o'clock in the afternoon, by a singular coincidence, the same Judge, who had been the cause of this great commotion by letting Mr. McLeod to bail, announced that a surrender in the due form of law had been made.—Whereupon the assembly formally resolved that its object was accomplished, and then adjourned.

In submitting the above detail of facts, our purpose is not to cast censure on any one. For whatever may be our opinion of these transactions, this is not the time or place to express them. Our sole object is to protect the interests of our client. We are advised that an effort is already in progress to persuade the public that the object of bailing Mr. McLeod was to avoid a trial. Knowing that no such design existed for a moment, we feel called upon to repel the charge at once, that the conviction of its truth may not settle upon the public, and operate to his prejudice on trial.

For ourselves we not only believe, but have no doubt of, Mr. McLeod's entire innocence of the charge. And it is painful to us to witness the effort now making to procure universal condemnation of him by the public press, and through that by the whole body of the people, without having heard one particle of the evidence on either side. Not content with fanning, to his prejudice, the excitement already existing on the subject of the Caroline, a portion of the press has recently been gleaning on the other side of the river for materials, (whether true or false is alike unimportant,) for farther attacks upon this defenceless individual, and that too, upon subjects having no connection whatever with the matter with which he is charged. Attacks, the only possible effect of which must be to render it more difficult than it has already become, to find among those who are to be his triers, that strict impartiality which the law guaranties to every one, no matter how slight may be the offense for which he may be arraigned.

In these circumstances, it seems to us that it is not only our right, but our duty, to appeal not to the sympathies, but to the sense of justice of our fellow citizens, and ask them, untill they shall have heard his cause, to suspend their judgment as to the guilt or innocence of this man, a foreigner, in prison, and beset so recently by a power which places itself above the law, and arraigns before it those very officers by whom that law has declared its own decree shall be pronounced. In making this appeal to American citizens,—whose pride it is to administer to all evenhanded justice, we are confident we shall not appeal in vain.

H. GARDNER,
A. C. BRADLEY.

Our Relations with England are becoming every day more complicated. The Maine Boundary question is not adjusted, and no body can tell when it will be. The arrest and imprisonment of M'Leod, on a charge of having been concerned in the destruction of the Caroline, has created a strong sensation in Canada, and has been earnestly remonstrated against by the British Minister at Washington. The recent demonstration at Lockport, on the occasion of an attempt to bail M'Leod, will increase the excitement. The search and capture of several American vessels on the coast of Africa,—some of them, it would seem, with sufficient reason, [?] has awakened a suspicion in some minds that old England is not unwilling to chafe the old sore, which, as much as any thing else, occasioned the last war. The Oregon territory is another bone of contention, which may help to make up the materials of discord to the required amount.

We confess we cannot look upon these various causes of ill-feeling, without some concern. Part of them are of long standing: and the public mind in both countries is a little out of patience concerning them. England is flushed with victory; she has fleets and armies in readiness; and knowing the unpreparedness in which we have too confidently rested, she may very possibly be disposed to settle all differences by an appeal to arms. There are weighty considerations, however, to restrain her from this course,—some of them moral perhaps, others political or pecuniary,—and here is our greatest reliance for the preservation of peace, so far as it depends upon her.—Notwithstanding some equivocal and rather irritating acts, we do not believe that she wants war, or intends to provoke it. We have also the firmest conviction that nine-tenths of the American people,—all in fact except a few thousands or tens of thousands, along the frontier, desire the continuance of peace, and deprecate an unnecessary war as above all things to be deplored. Here then is our ground of hope: neither nation wishes the friendly relations which have so long existed between them, to be exchanged for blood and carnage. But in spite of this honorable disposition on the part of the two nations as such, and the great majority of the people, it is possible for the war faction in either country, to render the preservation of peace extremely difficult. By demeaning themselves, not as good citizens ought to do, but as incendiaries and ruffians,—by holding indignation meetings, as has been done in Buffalo, and is to be attempted in other places, —and by other arts which men's evil passions know too well how to invent and employ,—they may be able to fan the flames of war to such an extent that it will require the utmost efforts of all peaceable citizens, and of the government, to prevent a fatal issue. We cannot suppose that the mass of the Buffalonians concur in the resolutions adopted by the recent meeting there; but without some countervailing effort, the resolutions of such meetings will be taken abroad as the voice of the communities in which they are put forth. We would therefore suggest the expediency of responding to every such meeting by a counter meeting in the same place. We think it will be found, even on the frontier, that the party who are in favor of peace, and the things that make for peace, so long as it can be maintained with honor, is numerous and powerful. In the country at large it is overwhelming.—*Journal of Commerce.*

Singular Accident and Death.—A woman named Nancy McDerrit, aged 70, residing at 49 Main street, came to her death yesterday afternoon, in the following manner:—she was engaged in hanging clothes upon a line in the back yard, when she, it is supposed, slipped and fell head first into a hogshead, which had been sunk in the ground, and dislocated her neck. The hogshead was nearly empty at the time of the accident. Mr. Oakes, the Coroner, held an inquest over the body, and the jury returned a verdict in according with the above facts.—*Brooklyn News.*

Maine Timber Lands—During the year embraced in the last anual report of the agent, the whole amount of sales of the undivided timber lands, was 63,294 acres, inclusive of reservations for public use, for the sum of $73,685 50. Of this sum Maine has received for her proportion, $7,489,32 in cash, and $29,353 40 in notes. Of the land lotted for settlement 15,683 acres have been sold, for $12,158 83, nearly three-fourths of which is payable in labor on the roads.

The License Question in Connecticut.—In Norwich, after a long and full investigation of the subject, the freemen at their adjourned meeting on the 27th ult., passed the following resolution by, a vote of 204 to 101:

"Whereas nearly all the pauperism in the town of Norwich are occasioned by the use of intoxicating liquors, therefore

"*Resolved*, That no license for their sale shall be granted during the year 1841."

In east Winsor, Manchester, Lyme, Bradford, Danbury, Monroe, Colchester and Wilmington, the sale is prohibited.

In Simsbury, a resolution was passed allowing all the privilege to sell by paying into the town treasury the sum of five dollars.

In East Hartford, Marlborough, Hebron, Durham, Bridgeport, Watertown, and Sharon, the sale is allowed.

In New Canaan, the privilege is to be confined to agents of the town, and the profits on the business put into the treasury.

In Litchfield, at the second meeting, the vote passed the previous week, imposing a duty of $10 on retailers, was rescinded by a vote of 160 to 150; and the meeting then passed a vote, 172 to 137, giving liberty to all electors to retail.

In Mansfield, the privilege of retailing can be obtained by the payment of five dollars.

In Coventry no person is permitted to sell unless he first pays into the town treasury twenty-five dollars.

In New London, at the second meeting, immediately after the organization, a motion was made, to adjourn which was carried 178 to 175. So the vote at the first meeting allowing all to sell, remains in force.—*Hartford Courant.*

Caughnawaga Indians.—Those Indians who describe themselves as "the Seven Nations of Caughnawaga," and who receive from the State a small annuity, have petitioned the Legislature for the payment of the principle of the annuity, amounting at 6 per cent. to $8,888. The treaty, upon which the annuity has been granted them, was made in this city, in 1796, by the agents of the State and the Indians, and lands, on condition of receiving a specified sum of money, and a small annuity forever thereafter. The annuity has been regularly paid them at Fort Covington, in Franklin County. The Comptroller, in his report to the Legislature, Jan. 18, recommends the granting of the request of the petitioners. These Indians are in a measure, mingled with the St. Regis tribes, and reside in the northern part of the State and in Lower Canada.—*J. of Com.*

PENNSYLVANIA.—In the house of Representatives of Pennsylvania, there are farmers 37, merchants 12, attorneys 15, gentlemen 4, carpenters 5, physicians 3, printers 2, iron masters 2, tanners 3, mechanics 2, millers 2, cabinet-maker 1, bricklayer 1, mill-wright 1, stag proprietor 1, hatter 1, shipmaster 1, coach-maker 1, founder 1, wheel-wright 1, copper-smith 1, lumber-merchant 1, brewer 1.

On Thursday of last week, Dr. John F. Baddle, charged with robbing the U. S. mail, was discharged from the Pittsburgh jail by the Hon. Judge Irwin, on bail; Dr. B. becoming bound in the sum of $70.000, and 22 of his neighbors from Uniontown in the same amount, for his appearance at Court.

A letter received here from Plum Island, (L. I. Sounds,) state that a large quantity of boards, bedsteads, chairs, and one entire house floor, with carpet on it had drifted ashore on the eastern end of Long Island.

The Iowa News gives the name of Dacotah Territory to a portion of the country now within its borders and which it says will be formed into a distinct territory when Iowa comes to be admitted into the Union.

The Boston Post says the majority of the committee on the destruction of the Ursuline Convent, have reported leave to withdraw the petition of indemnity. The minority have made a counter report.

The Brooklyn Daily News, says that some workmen engaged in digging away the embankment in Jackson street, near the Navy Yard dug up a quantity of human bones. Among the rest were the remains of a skeleton with iron manacles still on the wrists. It is highly probable that the mouldering bones are the remains of some of the victims of hate and oppression which, we regret to say, marked the conduct of the British during the revolutionary war.

A Temperance Inn has been opened in Baltimore, in Pratt street, called the American Hotel. This will be glad news to our Temperance friends, who travel that way.

In 1641 there existed in Massachusetts a provision 'That if any person shall wilfully and unreasonably deny any child a timely or convent marriage, or shall exercise any unnatural severity towards them, such child or children shall have liberty to complain to the authority for redress.'

A Convention is to be held in Rhode Island on the first Monday in November next, for the purpose of forming a State Constitution. Thus far she has managed to "get on" under her colonial charter.

Death in a Crowd.—The Philadelphia Chronicle states that on Friday afternoon a small boy, while drawing specie for a note at the Philadelphia Bank, was jammed against the counter by the pressing of the mass of human beings who were pouring in at every moment, and so seriously injured about the chest and abdomen that he died during the night.

At Bombay, more than 2000 of the natives have united in petitioning the government to oppose the measures of the Christian missionaries. They are alarmed for the safety of Mahommedanism and Paganism.

Abolition of Death.—A bill for reducing the number of cases in which death is inflicted as a punishment for crimes is now before the Legislature of Massachusetts, and, the Boston Journal says, will probably pass. It provides the following substitutes.

1. For treason against the state, solitary imprisonment for life.

2. Rape, the same.

3. Setting fire to a dwelling house, either by applying the fire to the house itself, or to the adjacent building—solitary for life; but if the defendant can prove that there was no person lawfully within such house thus burnt, imprisonment for life, without the solitary.

4. If death ensues to some person lawfully in the dwelling-house, the party convicted shall suffer the punishment of death.

5. The person sentenced to solitary imprisonment for life shall be considered civilly dead; the judge of probate shall have power to grant administration of his estate, in same manner as if we were dead; his property, effects, and credits, &c. shall be disposed of, in all respects, as in the case of persons dying intestate; the wife or husband, as the case may be, of the defendant, shall be divorced, ipso facto, by the sentence, without any farther act or ceremony in the law whatsoever.

6, No pardon granted to any person sentenced to solitary imprisonment for life, &c. shall restore such person to his or her conjugal rights, nor shall it restore to, or revert in such person any right to any property or estate &c. which he or she had at the time of the pronouncing of such sentence.

POSTSCRIPT.

Washington, Feb. 10, 1841.

UNITED STATES SENATE.

The reading of the journal of the Senate was dispensed with this morning, and a message received from the House at 12 o'clock, announcing the readiness of the House to receive the Senate for the purpose of counting the official vote for President and Vice President of the United States. The Senate at once complied with the order of the House, and conducted by the Vice President, proceeded to the hall of Representatives, where seats were assigned them.

The members of the House received the Senators standing. The Vice President was conducted to the Speaker's Chair, and the Tellers,—Mr. Preston of S. C., on the part of the Senate, and Mr. Cushing of Mass., and Mr. J. W. Jones, of Va., on the part of the House—were seated at the Clerk's desk.

The Vice President briefly announced the object of the meeting, which was to count the votes for President and Vice President of the United States. The Vice President gave notice that he should avail himself of Tellers, and the work of reading the proceedings of the several Electors, commenced with the State of Maine.

ELECTORAL RETURNS—OFFICIAL ANNOUNCEMENT OF THE HOUSE OF REPRESENTATIVES, Feb. 10, 1841

	Harrison.	*Van Buren.*
Maine,	10	
New Hampshire,		7
Massachusetts,	14	
Rhode Island,	4	
Connecticut,	8	
New York,	42	
New Jersey,	8	
Pennsylvania,	30	
Delaware,	3	
Maryland,	10	
Virginia,		23
North Carolina,	15	
South Carolina,		11
Georgia,	11	
Kentucky,	15	
Tennessee,	15	
Ohio,	21	
Louisiana,	5	
Mississippi,	4	
Indiana,	9	
Illinois,		5
Alabama,		7
Missouri,		4
Arkansas,		3
Michigan,	3	

The votes of the States having been all handed by the President to the Tellers, the Vice President announced the result as follows:—

William Henry Harrison has	234 votes.
Martin Van Buren	60

A majority is 148. and WILLIAM HENRY HARRISON is elected President of the U. States from the fourth of March.

John Tyler of Virginia has	234 votes.
Richard M. Johnson,	48
Littleton Tazewell,	11
James Polk,	1

JOHN TYLER is therefore elected Vice President from the fourth of March next.

The business for which the two Houses were convened, having been accomplished, the Vice President retired with the Senators to the Senate Chamber.

The House immediately adjourned and the Senate also.

Correspondence of the Albany Evening Journal.

WASHINGTON, Feb. 11th, 1841.

DEAR SIR—I have only time to say to you that the Cabinet is finally arranged, as follows:—

Mr. WEBSTER, Secretary of State.
Mr. EWING, Secretary of the Treasury.
Mr. BELL, Secretary of War.
Mr. CRITTENDEN, Attorney General.
Mr. GRANGER, Post Master General.
GEORGE E. BADGER, of North Carolina; Secretary Navy.

PUBLIC DOMAIN.

The House, on motion of Mr. Holley, resumed the consideration of the resolutions offered by the select committee, in reference to the Public Lands, and of the amendment offered by Mr. L. S. Chatfield.

Mr. Holley at length and with great ability and clearness demonstrated the duty of New-York to insist upon the distribution of the proceeds of the Public Lands.

Mr. L. S. Chatfield followed on the other side.

Mr. Strong said that no one would accuse him of having occupied the time of the house for the last week. There had been a good deal of blowing off of steam, and it was probable that by this time there was a tolerable cooling off; and as it was desirable that we should get at the regular business of the Legislature he would move the previous question.

The House refused to sustain the call for the previous question. Ayes 39 Nays 41.

Mr. Culver then took the floor and addressed the House in favor of the resolutions of the Committee.

Mr. Townsend moved that the House do adjourn. Negatived—ayes 34, noes 65.

Mr. Townsend commenced to speak in opposition to the Report of the Committee, but after proceeding a few moments, gave way to

Mr. Wisner, on whose motion the House adjourned.

MARRIED,

In Rodman, Jefferson Co., on the 31st ultimo, by Eld. Wm. Greene, Mr. SILAS MAXSON, of Hounsfield, and Miss MARGARET, youngest daughter of Maj. Edward Whitford, of the former place.

DIED,

In Stoecreek, Cumberland Co., N. J., Nov 7, 1840, of Pulmonary Consumption, JUDAH H HERITAGE, in the 33d year of his age.

He made a profession of religion while in youth, and united with the Seventh Day Baptist Church, in Salem county, of which he was a member, until removed from the church militant, we trust, to that triumphant. He has left a widow, (with an orphan child,) together with a large circle of relatives and friends to "mourn their loss." COMM

Suddenly, near Shiloh, Sept ——, 1840, Miss HANNAH BONHAM, in the 62d year of her age.

She embraced religion some years before her death, and manifested her faith in Christ by obedience to the precepts of the gospel. She was a member of the church at Shiloh. COMM

LIST OF LETTERS,

Received at this office for the week ending February 19, 1841

J. P. Livermore, P. M., E. S. Bailey, (all right,) G. Tomlinson, M. D., (we will make the desired alterations,) J. Darlington, P. M.

LIST OF RECEIPTS,

For the Register for the week ending Feb 19, 1841

Of John Smith, $1, Holly W. Maxson, $7.50, cr. self, $3, Silas Maxson, Wm. C. Crandall, each $2.25, Joseph L. Burdick, $2, Ira C. Burdick, $2, Willet S. Burdick, $2.75, Erastus Nichols, $1, John J. Peek, ,50, of Lee Basset, $2, A. G. Greene $2.50 in full for Vol. 1 ,25 for Vol. 2, of J. P. Livermore, $5, Cr. G. W. Crandall, $2.25, W. S. Livermore, ,75, for Question Books $2, of S. Coon Rebecca Platts has been credited $2 on our books John Iseman, $1, Garret Burtiss, $2, in full for Vol. 1, G. Tomlinson, $10, cr. N. Tomlinson $1,50, for A. Campbell, $8.50.

PROSPECTUS

OF THE

Seventh-Day Baptist Register,

VOLUME II.

EDITED BY AN ASSOCIATION OF MINISTERS.

The SEVENTH-DAY BAPTIST REGISTER will be published weekly, at De Ruyter, Madison Co., N. Y., on an Imperial sheet, at $2 per annum, *in advance*; $2,25, after six months; or $2,50 at the end of the year. To village subscribers, $2,25, in advance; or $2,50, at the end of the year.

It will continue to be the organ of the Seventh-day Baptist denomination, and contend for the truths of the Bible, as held by them. In advocating the sentiments of this people, it will not be censorious or illiberal to those of different denominations. It will embrace in its object the whole range of christian doctrines and duties, and advocate with a becoming zeal, the various moral and benevolent enterpizes of the day. In its columns may be found things interesting and profitable to all.

The REGISTER will be what it has been, with such alterations only, as will make it more interesting to its readers. While we are grateful for the indulgence and approbation of our readers, during the first year of our labors, we would respectfully invite their co-operation, assuring them it will be our chief effort to make the REGISTER what it should be, and well worthy of their patronage.

We assure those of all denominations, who patronize us, that it will be our object to furnish them with an evangelical paper, which shall "contend earnestly for the faith which was once delivered to the saints." In all of our labors, we shall strive to cultivate the spirit of the Gospel, and labor for the promotion of *practical* religion, as well as to defend its theory.

We wish our agents to renew their efforts to supply each family in our denomination with a copy of the Register.

A portion of our columns will be devoted to Literature, Science, Agriculture, and General Intelligence. *Party Politics will have no place in the* REGISTER.

Those who will aid us in procuring new subscribers, and in remitting money, shall receive both our gratitude and a liberal compensation

ADVERTISEMENTS.

STRAYED.

CAME into the enclosure of the subscriber, about the 25th May, 1840, one RED YEARLING STEER, with white stripes running across his face to the horns. Also, one RED YEARLING HEIFER, with a slanting crop off the left ear. The owner is requested to prove property, pay charges, and take them away. 61w3
Truxton, (lot No. 35.) Feb. 10, 1841.
JACOB HOLMES.

Fresh Garden Seeds.

A GOOD assortment of FRESH GARDEN SEEDS, just received, and for sale at this office. Register Office, Feb. 10, 1841.

POETRY.

WATCHING AND PRAYER.

"Watch and pray, lest ye enter into temptation."

O watch and pray—thou canst not tell
How near thine hour may be;
Thou canst not know how soon the bell
May toll its notes for thee;
Death's thousand snares beset thy way,
Frail child of dust—O watch and pray!

Fond Youth—as yet untouch'd by care,
Does thy young pulse beat high!
Do hope's bright visions, bright and fair,
Dilate before thine eye?
Know these must change, must pass away,
Fond trusting youth—O watch and pray!

Thou Aged Man—life's wintry storm
Hath seared thy vernal bloom,
With trembling step and bending form
Thou art tottering to the tomb:
And can vain hopes lead thee astray!
Watch, weary pilgrim, watch and pray!

Ambition—stops thy panting breath:
Pride—sink thy lifted eye;
Behold the yawning gates of death
Before thee open lie.
O, hear the counsel and obey—
Pride and ambition—watch and pray!

O watch and pray the paths we tread
Lead onward to the grave;
Go to the tombs, and ask the dead,
Ye on life's stormy wave—
And they shall tell you—even they,
From their dark chambers—watch and pray.

From the Christian Intelligencer.

"And being in an agony, He prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground.—Luke xxii. 44.

Thou "Man of Sorrow"—and for whom,
Didst thou such grief endure?
Not for thyself—thou hadst no sin—
Thou holy, just and pure.

Was it for friends? Oh no—ye heavens,
In wonder mute, give ear;
An earth, be thou astonished too,
While ye the mystery hear.

'Twas for his bitter enemies—
A guilty, fallen race;
Transgressors, doomed to endless wo,
Despisers of his grace—

That Jesus Christ, the Son of God,
Left his high throne above,
To execute the mighty plan
Of wisdom and of love.

By his obedience we are freed
From justice' heavy claims;
All the condition God requires,
Is faith in Jesus' name.

I do believe—thou Lamb of God,
Take all my sins away;
And let me never, never more,
From thee, my Savior, stray.

Make me more fervent, Lord, in prayer,
Let thine example be
Ever before me, urging me
To pray "more earnestly."

Manhasset, L. I., Dec. 12, 1840. I****.

MISCELLANEOUS.

IDEALS OF EVERY-DAY LIFE.

From 'The Dial.'

Is it yet settled *what life is?* Has experience long since tried and made the most of it? Shall the son plod on in the footsteps of the father? Shall the first child's blunders be fastened upon his children's children, and the experiment of the ignorant first comer be law to all them that come after? Is there no room for improvement? May not life in all its forms be lifted up, and hackneyed drudgery be inspired with an idea, an energy, a heartiness, which shall make it drudgery no longer? Must man forever continue the slave of habit, doing things for no more convincing reason than custom, and positively *making* life a dull thing, lest he should be guilty of finding it in his experience not quite so dull as represented (for it would be a shame to differ from all the world in such a comforting conclusion)?

Let us see then. There are certain things which fall to the lot of all humanity; certain things which man must do and bear. In what spirit does he do them and bear them? In what spirit does he work, walk abroad, talk with his neighbor, bury his dead, store himself with knowledge, betake himself to the house of worship? According to the spirit with which he does these things, will the field or shop, the school or study, the walk, the fireside circle, the church, the scene of suffering be to him dull, discouraging and degrading, or beautiful and full of ever increasing interest and hope. The Christian finds his heaven in each of these; and each of them may be enumerated among the pleasures of religion.

First, then, behold the religious man *at work.* The first question asked about every one is; What does he *do?* What is his business? And this very justly; for, until a man have something to do, he has no right to be *thought* of in any other relation.

It is the law of Nature that man must *work.* An outward necessity, if not an inward one, compels him to it. Two causes keep us always active. A restlessness of our own, an inward natural tendency to do things, or what is called an active impulse, keeps us busy always, with one or more of our faculties, creating or destroying; keeps us working for the pleasure of it, whether profitable or not. But should this inward impulse fail. Want, our stern taskmaster, threatening to cut off our supplies, still warns us from without that we must either work or die. All men work, then, somehow, either because they love to do so, or because they must. Labor affords the only means of keeping ourselves alive; and when life is secured, labor still becomes the first condition of enjoying it. Yet labor is full of hardship.—It is oftentimes degrading, narrowing and enslaving to the mind. It is so precisely as it is the labor of necessity, rather than of choice. Man's daily occupation may be a dull routine, to which he dooms himself, although a weariness; or it may be a cheerful, entertaining, instructive, and improving exercise. Most men only *support* themselves by labor. A wise man both supports and educates and amuses himself by it. To one it is all drudgery, to another a delight. One man by the labor of his hands is rendered coarse and ignorant, the slave of habit, slow to detect opportunities of improvement, unaware of his own resources and capabilities, blind to the beauties there are around him, uninteresting for lack of thought, with nothing to say for himself when he meets his friends, a weariness to himself and others a mere *hand* on the field, a mere eater and sleeper at home, to whom life is an old story altogether, slightly varied from day to day, but always growing duller, want and vexations of all sorts continually pressing upon him without, balanced by little mental faculty or cheerful occupation of the mind within. The slave of circumstances he, spending all his life in these dull arts of keeping himself alive. Another man from the same labor gains strength and dignity and intelligence, and becomes more and more a *man,* with every task to which he stoops. His labor is occupation not only to his hands, but also to his mind. His observation grows more active, his judgment more sound, his heart warmer and stouter; he learns to rely upon himself, he finds what resources he has within himself to draw from, he sees the significance of common sights and sounds. Nature becomes full of meaning to him, the beauty of the world increases upon him, God is manifest to him in every shifting cloud or opening flower; in the mysterious process of growth he traces analogies and correspondences with his own mental and moral growth, his soul fills with wisdom, his heart with hope and confidence, and to him life becomes more new and beautiful and interesting, the longer he lives.

So different a thing may the same work be to two men working side by side. It is the end that dignifies the means. The meanest occupation, through which shines a lofty purpose, becomes glorious. No work is low or degrading in itself. The coarsest handicraft is as honorable as the most respectable profession, when the laborer respects himself, and is working for a noble end, namely, the perfection of his own nature, or the happiness of those he loves. Let a man propose to himself the higher object for which to live, and all he does partake of the dignity of his life-plan, of his being's end and aim. Then the toil which looks immediately to bread and subsistence, looks farther too, and becomes in a higher sense part of the eternal culture of the soul; and the fruits of one's labor are not only bread to eat, but bread of life.

The religious man lives for one great object;—to perfect himself, to unite himself by purity with God, to fit himself for Heaven by cherishing within him a heavenly disposition. He has discovered that he has a soul; that his soul is himself; that it changes not with the changing things of life, but receives its discipline from them; that man does not live by bread alone, but that the most real of all things, inasmuch as they are the most enduring, are the things which are not seen; that faith and love and virtue are the sources of his life, and that he realizes nothing, except he lay fast hold upon them. For these, then, he lives. And, whatever may be his trade, to whatever work, impelled by physical necessity, or the habits of his neighborhood, he turns his hand, this purpose of his life appears in it. He extracts a moral lesson, a lesson of endurance or of perseverance, for himself, or a new evidence of God and of his own immortal destiny, from every day's hard task. He builds up not only his fortune, but himself by it; he stores not only his garners, but his mind. As he drops the seeds into the earth, all-instructive Nature having caught his eye, drops other seeds, that bear fruit more than once, into the soul. As he clears the ground of weeds, with unseen hand the while he pulls away the weeds of prejudice and wrong desire that are growing up to choke the plants of Paradise within the garden of the heart. The sunshine on his fertile fields looks doubly clear to him, because of the sunshine of conscience in his breast. And, as he reaps his golden hopes and golden approbation in the field which he is tilling for his God.

Drudgery is one thing. True labor is another. No man has any right to be a drudge; no man was ever made for that. If true to himself, he cannot *but* be something more. The seeds of something more are in him. In his very nature there wait faculties to be unfolded, which he has no right whatever to neglect, facultiees religious, moral, intellectual, in exercising which he lifts himself above the sense of want, above the power of fear, of fortune, or of death, feels his immortality, become himself, what God intended him to be.—In any kind of business or labor he can find a sphere for the exercise of these, his greatest faculties; if he cannot, he is bound to labor somewhere else. No one has a right to live, merely to *"get a living."* And this is what is meant by *drudgery.* Drudgery is not confined to the labor of the hands, not to any one class of occupations. There are intellectual and fashionable drudges. And there are hard-working, humble laborers, more free, more dignified and manly, in all they do, or look, or think, than any who look down upon them. Some soil their hands with the earth; others soil their minds indelibly by the pride and vanity which keeps their hands so delicate. The true man 'stoops to conquer.' The vain man wears his head aloft, while the rock is wasting from under his feet, and the glow of disinterested activity, the beauty on which he prides himself, fades from his face.

The Christian makes his business of whatever sort, contribute equally to his acquisition of knowledge, to his amusement, to the trial of his faith, the growth of his affections, no less than to his health and his support. Into all his work he carries *thought.* He makes it a science; and so saves time for other things, while he makes his labor interesting, not the same old story every day, but full of new and valuable suggestions to his mind. To his curious mind the work of his hands becomes a practical illustration of principles; and so the thorough-going *doer* becomes the healthy *thinker.* He thinks for whom and what he labors, and his faith and affections are increased. Haply, too, his imagination, his sense of beauty, become quickened. Daily conversant with Nature, the glorious scene of his labors, a quiet enthusiam kindles in the heart of the farmer, and a new source of happiness is unlocked to him. An intelligent farmer is certainly the happiest of men. His daily toil is reconcilable with every kind of higher culture. He may make himself in every sense a man. He need not be a mere *hand.* He may trace out the laws of Nature, and let the sight of principles inspire him. He may be a philosopher on the field. He may cultivate a sympathy for all men, while every thing around him may fill him with sweet gratitude to God. The all-surrounding beauty may take possession of his soul, till in his heart unconsciously he becomes a poet. To ensure this, it only needs a religious spirit, a spirit of constant self-improvement. For religion unlocks all the fountains of the soul, and puts a man gradualy in possession of all his powers. He first finds out what he is and what is in him, when he devotes himself to God. If he is truly religious, he will grow intelligent, free and happy; and life to him will never lose its interest; rest will not be idleness; toil will not be drudgery. But while he bends to his work, he will be seeking truth, loving his neighbor, and communing with his God.

In labor, too, the Christian feels a sweet remuneration, when he makes himself independent of his comforts; and so is he both happy in himself without them, enjoying the triumph of his own spirit; and he turns to them with keener zest. We know not the sweetness of any pleasure, until we can forego it; we appreciate none of our advantages until we cease to depend upon them. All things become more beautiful to us, when we find we can do without them. There can be no rest where there has been no labor. There is no sabbath to him, who has not had his week of work. D.

BROTHER JONATHAN'S WIFE'S ADVICE TO HER DAUGHTER.

ON THE DAY OF HER MARRIGGE.

Now, Polly, as you are about to leave us, a few words seem appropriate to the occasion. Although I regret the separation, yet I am pleased that your prospects are good. You must not think that all before you are Elysian fields. Toil care and trouble, are the companions of frail human nature. Old connexions will be dissolved by distance, time and death. New ones are formed. Every thing pertainig to this life is on the change.

A well cultivated mind united with a pleasant, easy disposition, is the greatest accomplishment in a lady. I have endeavored from the first to the present time to bring you up in such a manner as to form you for future usefulness in society. Woman was never made merely to see and be seen; but to fill an important space in the great chain in nature, planned and formed by the Almighty Parent of the Universe. You have been educated in habits of industry, frugality, economy and neatness, and in these you have not disappointed me.

It is for the man to provide, and for the wife to care and see that every thing within her circle of movement, is done in order and season; therefore let method and order be considered important. A place for every thing and every thing in time, are good family mottos.

A thorough knowledge of every kind of business appropriate to the kitchen, is indispensable, for without such knowledge a lady is incapable of the management of her own business, and is liable to imposition by her servants every day.—But in those things you have been instructed.

You will be mistress of your house, and observe the rules in which you have been educated. You will endeavor above all things to make your fireside the most agreeable place for the man of your choice. Pleasantry and a happy disposition will ever be considered necessary to this important end—but a foolish fondness is disgusting to all. Let reason and common sense ever guide—these, aided by a pleasant, friendly disposition render life happy; and without these it is not desirable. Remember your cousin Eliza. She married with the highest prospects; but, from a petulant, peevish, complaining disposition and negligence, every thing went wrong and her home became a place of disquietude to her husband. To avoid this, he sought a place to pass away vacant time, where, associated with those more wicked than himself, he contracted the habit of intemperance, and all was lost—and poor Eliza was thrown on the charity of her friends.

Be pleasant and obliging to your neighbors—ready to grant assistance when necessary. Be careful of their characters, and do not readily believe an ill report. Throw the mantle of charity over their failings, knowing that we are human, and liable to err. Abhor a tatler, and give no place to the reports of such. However strong a provocation may be, never contend for the last word.

Let your Bible show that it is used. Give no place to novels in your library. Let history, biography and travels, be read, when time and opportunity admit—without interfering with the important duties of the family. Be not ignorant of the events of the time being, therefore read some journal of the day.

As to friends who may call on you—never be confused or in a hurry; treat them with hospitality and politeness, and endeavor to make them happy in their own way. Never tease them to do this or that which they do not prefer. True politeness consists in an easy and pleasant deportment, and making our friends easy, and permitting them to enjoy themselves in that way which is most pleasing to them.

Speak with deliberation. The other sex tell us that "the female tongue is never tired;" be it so: let it be regulated by reason.

At the close of the week, if possible, let all your work, for the time be done; so that on Sunday you may improve your time in such a manner as will be appropriate to the day, and never, extraordinaries excepted, let your seat be vacant at church.

As to dress; decency is becoming to all; but extravagance opens a door to want; follow the fashion of the day as far as decency and good sense will approve but avoid singularity. Be not troubled for what you have not; be thankful for, and take care of what you have. A Leghorn hat loaded with flowers, will not cure the head-ache, nor a gold watch prevent the consumption.—*American Farmer.*

THE FRUITS OF OWENISM.

I can tell you where it has been tried; and I can tell you the effects it has produced. In the year 1791, the French having become enlightened, as they thought, with the new light of philosophy, set to work to reform the existing order of things. Their principles were exactly similar to those of the English socialists; for there is nothing new in these notions, nor is there any thing easier to these philosophic cooks than to set out the old dish with a new name; the socialists here call it 'community,' the French philosophers called it 'equality;' and for people to have all things 'common' and all things 'equal' and very kindred notions. Like the modern socialists, they set out with a great deal of fair-sounding oratory about universal philanthropy, benevolence, brotherly love, and hatred of tyranny; and a great deal of learned talk about following 'nature,' obeying 'philosophy,' and preserving the 'rights of man;' insomuch that at first they deceived even some of the shrewdest and most acute statesmen of that day, who felt disposed to treat the 'new light' as something which should throw every thing else into the shade. Well, they obtained sufficient power actually to do what the English socialists thus far have only been able to talk about; for their plans were precisely the same; they overturned the existing laws and government; they abolished Christianity, and set aside the worship of the Christian's God, and denied his existence, just as the modern socialist designs; they abolished also the law of marriage, and all the rights of private property, and all the different ranks and distinctions of society; and by all these different arts, being precisely those which the socialists now propose, we see plainly, that these principles and those of the present socialists are exactly alike. Here, then, there was a fair trial of their principles; they had it all their own way, they modelled the whole country to their own mind; there was nothing else to influence or obstruct their system. And what was its effect? Did their 'equality' produce 'an earthly paradise,' 'the only salvation for men,' as we are told the 'community' will prove? They, first of all, murdered such numbers of persons, who had formerly been men of rank and fortune, that they were forced to bring into use a beheading machine, called the guillotine, which draws up and falls down like a sash window, because the old method of despatching their victims was not quick enough for them; they then murdered their king and queen; and after this they fell to quarreling among themselves, and butchering each other to such an incredible extent, that their streets absolutely flowed with blood, and they were obliged to make a new and additional drain to carry off its torrents! one party gained the upper hand one day and were thrust down by another on the morrow, and each, as they were in power, revenged themselves by shedding the blood of their enemies like water. So dreadful was their state that it was called "THE REGION OF TERROR," and is known by that name in history. The victims were dragged to execution by scores; in some cities they destroyed them by hundreds, men, women, and children, by vollies of grape-shot; in others, they were in equal numbers enclosed in the hulls of ships and scattered and sunk in the rivers. A writer of the history of that period, to express the state to which their principles of 'philosophy' and 'reason' had brought them says, 'We have said enough to show that men's blood seems to have been converted into poison, and their hearts into stone by the practices in which they were daily engaged.' And at last wearied out with slaughter and confusion, they threw themselves under the power of a military tyrant, Buonaparte, who ruled them with a rod of iron, drained off the best and finest of their young men to supply his armies, and by his continued wars destroyed such thousands of his fellow-creatures, and so perpetually disturbed the peace of the world, that at length the countries of Europe rose up as one man, and hunted and crushed him, as men destroy noxious reptiles or wild beasts out of their neighborhood, and restored something like peace and order again, after unexampled sufferings and bloodshed of more than twenty years' continuance.

SYMPATHY IN RELIGION.

There are no sympathies so deep on any other subject of religion. The sympathies of the human heart are never met and satisfied, till they are met by religion. The hopes, the fears, the joys of man never find a corresponding object till he looks away from time and is filled with the hope of heaven. That aged man once full of hope in the cheerful visions of early life, now sits down and weeps, that in all life's ambition, its honors, and its joys, he has never realized what he anticipated. The big tear rolls down his cheek, worn with age and care, when he remembers how the world has flattered and betrayed him! and there he sits at the close of life on the borders of a boundless ocean, waiting to be borne to some land of bliss which he has never yet found. He has had sympathies, hopes, fears, and anticipations, which have never been satisfied by this world, which nothing now can satisfy, until the eye is fixed on immortality, and he can look to a heaven of boundless glory as his home. That family so tender, so amiable, so lovely, so united in sorrows and in joys, has sympathetic emotions which can never be met but by the united hope of heaven. Never will they know the richness of pure attachment to each other until they are united in the service of God, and can look forward to the same heaven as their home. Never will their sorrows produce, or their joys be followed with the blessings which they should convey, until all the sympathies are sanctified by the gospel of peace, and parents and children alike hope to strike together the harp of praise in heaven. So society every where is full of anticipations, sympathies, and hopes, that are never fully met until a tide of religious feeling flows over the community, uniting many hearts simultaneously in the hope of heaven.—*National Preacher.*

JEWS IN SYRIA.—The Jews in Syria are numerous, the great majority of them are poor; but in some of the larger towns they are the most opulent of the inhabitants. This is the case at Damascus and Aleppo, where many of the consuls belong to the Hebrew nation, living in considerable splendor, and exercising very great influence. I visited some of the Jewish families, and found the females adorned with a profusion of diamonds, and surrounded by the delicacies and luxuries of the highest orders of society. The wealthiest among them are bankers and money-lenders, and the very high rate of interest which is paid soon augments the capital employed, and as expenditure is seldom on a large scale, the accumulation of property becomes rapid.—*Bowring.*

ADVERTISEMENTS.

Medicines! Medicines!!

TO FAMILIES.

S. D. DELLAY, would call the attention of families to some of the most speedy and effectual remedies which have ever before been offered to the public; for the sale of which he has lately been appointed sole agent of this place—among which may be found

G. A. BARTHOLICK & Co's
MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser; and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system *only* by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever [illegible] may guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given away to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
Rochester, N. Y.
For sale by
S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Hærlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

New Tailoring Establishment.

J. M. LETTS,

WOULD respectfully inform the inhabitants of De Ruyter, and vicinity, that he has taken a suit of rooms over the Post Office where he will carry on the

TAILORING BUSINESS,

in all its branches; and respectfully solicits a share of Public Patronage.

He will warrant his work to be done in a manner which is *equalled by few and surpassed by none,* either in

FIT, FINISH, or FASHION.

N. B. Particular attention paid to CUTTING and preparing Garments. ☞ Prices to correspond with the times.

De Ruyter, August 4, 1840. 22tf.

WANTED—Any quantity of RAGS wanted in exchange for BOOKS, at the sign of the Mammoth Book, No. 3, Albany-st.

De Ruyter, Dec. 16, 1840.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.

De Ruyter, Sept. 18, 1840. 29

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Martingals, Trunks, Valices, Traveling Bags, and Harness of every description; all of which are well manufactured of the very best materials. Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on

B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.

GEO. W. SUTTON.

De Ruyter, March 10, 1840.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually called for in any Book Store. The following are a few, viz:—Davies Geometry, do. Surveying, do. Algebra, do. Arithmetic, do. First Lessons in Arithmetic. Also, almost all kinds of Latin, Greek and Italian, Olney's Geography & Atlas, Burnet's Geography of the Heavens.

Common Schools can be supplied with Books for a Library.

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done in any other place, at the sign of the Mammoth Book, No. 3, Albany St., De Ruyter.

De Ruyter, November 1st, 1840. [illegible]

NEW GOODS.

FIRST IN TOWN.

ELMORE, ANNAS & AYER, are now receiving their Fall Stock of GOODS, comprising the greatest variety ever offered in this County. Their Stock has been purchased principally for Cash in these Hard-money-times, which will enable them to sell as cheap as the cheapest—and perhaps cheaper. The public are respectfully invited to call and examine. Salesmen are always in attendance to exhibit Goods, and Customers are never unreasonably urged to purchase.

Sept 1. 26tf

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness and despatch, such as Bureaus, Secretaries, [illegible], Sofas, Bookcases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Papering, &c. &c. will be executed on short notice.

De Ruyter, July 23, 1840 21tf.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Truxton, N. Y." None other are genuine.

De Ruyter July 7.

MADISON COUNTY, SS.
Surrogate's Office.

NOTICE is hereby given that distribution of the moneys arising from the sale of real estate, of Le Baron Goodwin, late of the town of De Ruyter, in said county, deceased, will be made among the creditors of the deceased by James B. Eldredge, Surrogate of said county, at his office in Hamilton, in said county, on the 22d day of February next, at one o'clock P. M. of that day, at which time and place the creditors of the deceased, who have not heretofore established their debts or demands against the deceased before the said Surrogate, will present and prove their respective demands.

Dated, at Hamilton village in said county, the 11th day of January, 1841.

*47w5 JAMES B. ELDREDGE, Surrogate.

READ THIS!!!

ROOF'S SPECIFIC,

FOR the cure of RING BONE, SPAVIN, WIND GALLS, &c. &c. ☞ A certain cure in all cases. ☜ Many certificates can be shown, and will be if wished, to place this inestimable specific as a perfect cure, beyond a doubt. Also,

ROOF'S FOUNDER OINTMENT,

For the cure of foundered horses, split-hoofs, or hoof-bound horses; also, all wounds or bruises in the flesh, galled backs, cracked heals occasioned by overreach, or tread of another horse, Scratches, &c.

For which the subscriber has been appointed sole agent for this place. 47m6

S. D. DELLAY.

The Seventh-Day Baptist Register

IS PUBLISHED WEEKLY,
AT DE RUYTER, MADISON Co. N. Y
BY
GREENE, BAILEY, & BURDICK.

TERMS.—To village subscribers who have the paper left at their doors, $2 25, in advance, or $2 50, at the expiration of the year.

To office and mail subscribers, $2 if paid in advance, or $2 25 if payment is delayed six months, at which time all subscriptions will be considered due. Subscriptions paid to the publishers or to any of their authorised Agents within three months from the receipt of the first number will be considered in advance.

Each communication, involving facts and intended for insertion in the paper, must be accompanied by a responsible name.

☞ No subscription received for a less term than six months.

☞ All subscribers who do not give express notice to the contrary, will be considered as wishing to continue their subscription, and their paper will be sent to them accordingly. No paper will be discontinued till all arrearages are paid except at the discretion of the publishers.

☞ Advertisements inserted on the most reasonable terms.

☞ All letters and communications to ensure attention should be addressed to the publishers *free of postage.*

SEVENTH-DAY BAPTIST REGISTER.

EDITED BY AN ASSOCIATION OF MINISTERS. DEVOTED TO RELIGION, LITERATURE, AND GENERAL INTELLIGENCE. PUBLISHED BY GREENE, BAILEY, AND BURDICK.

VOLUME 1. DE RUYTER, MADISON COUNTY, N. Y., SIXTH-DAY, FEBRUARY 26, 1841. NUMBER 52.

RELIGIOUS.

THE THREEFOLD CORD.

BY A MISSIONARY IN BURMAH.

"A threefold cord is not quickly broken." Eccles. iv. 12.

DEAR BROTHER,—You hope that you have repented of sin, and put your trust in the Lord Jesus Christ. You desire, above all things, to grow in grace, and attain the perfect love and enjoyment of God. But you find yourself perplexed about the way, amidst the various directions of various classes of the Christian world; and you ask for advice, plain to the understanding, and convincing to the heart. I present you therefore, with *the threefold cord.* Lay hold of it with the hand of faith, and be assured, that with the blessing of the divine Spirit, it will draw thy soul to God and heaven.

The first is the cord of *Secret Prayer.*—Without this, the others have no strength. Secret prayer is commonly considered a duty, which must be performed every morning and evening, in order to keep a conscience void of offense. But do not entertain an opinion so defective. Consider secret prayer as one of the great works of thy life. Arrange thy affairs so that thou canst leisurely devote some time every day, not merely to devotional exercises, but to the very act of secret prayer and communion with God. Withdraw from business and company, and lift up thy soul in private retirement. Begin the day, by rising after midnight, and devoting some time, amid silence, and darkness, to this sacred work. Be resolute in this course. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God At least, remember morning, noon, and evening seasons, and especially the season after midnight, which, believe me, thou wilt find the most precious and profitable of all, not only refreshing to thy soul at the time, but extending a salutary influence to all the other seasons of prayer, and even rendering thy body more active and efficient through the day.

Dost thou ask how to pray? There is One, who is able and willing to teach thee. Whenever thou intendeth to pray, draw towards Calvary; kneel at the foot of the mount; lift up thine eyes tremblingly and in tears, to thine incarnate God and Savior dying on the cross; confess that thou art the guilty cause; implore his forgiveness, and believe that the Holy Spirit will quickly come and teach thee how to pray.

The second is the cord of *Self-denial,*—rough, indeed, to the hand of sense, and so abused in the Papal Church, that Protestants have become afraid of it, and thrown it away. But lay hold with the hand of faith. It is one of the three; and without it, the other two, although they may do some service, will not have firmness and consistency.

Every faculty of the mind and body is strengthened and improved by use,—weakened and impaired by disuse. It is needless to produce proofs or illustrations; they are to be met with in every day's experience. Self-love, or the desire of self-gratification, in the enjoyment of the riches, the honors, and the pleasures of this world, is the ruling principle, though mortally wounded, still lives. And the more it is indulged, the stronger it becomes. But,

"The love of God flows just as much,
As that of ebbing self subsides;
Our hearts, their scantiness is such,
Cannot sustain two rival tides.
Both cannot govern in one soul;
Then let self-love be dispossess'd;
The love of God deserves the whole,
Nor will she dwell with such a guest."

And the way to dispossess self-love is to cease indulging it; to regard and treat self as an enemy, a vicious animal, whose propensities are to be thwarted, indulgences curtailed, as far as can be done, consistent with his utmost serviceableness; or, in the language of Scripture, deny thyself, and take up the cross daily; keep under thy body, and bring it into subjection; mortify thy members, which are upon the earth; cease from loving the world and the things of the world.

Alas for those, whose days are spent in pampering their bodies, under the idea of preserving their life and health; who toil to lay up treasures upon earth, under the idea of providing for their children; who conform to the world, under the idea of avoiding pernicious singularity; who use every means to maintain their character, and extend their reputation, under the idea of gaining more influence, and thereby capacity for serving the cause? How can such enter the kingdom of heaven? "Strait is the gate, and narrow is the way, that leadeth unto life; and few there be that find it." Wouldst thou, my brother, belong to the happy few? Wouldst thou subdue that inordinate self-love, which has hitherto shut out the spirit of God from thy heart, & impeded thy progress in the heavenly way? Adopt a course of daily, habitual self-denial; be content with plain diet; keep thy body under. Adorn thy person in modest apparel; discard all finery; retain the garb and costume of thy country, and respect those national usages, which are common to the high and low, the rich and the poor, unless there be some special reason for a change. Cut off the supplies of vanity and pride; suffer inconveniences, yea, prefer them even to slothful ease and carnal indulgence. Turn away thine eyes from the pleasant sights, and thine eyes from the pleasant sounds of this vain world. Engage in no conversation, read no book, that interrupts thy communion with God. Give to the poor, especially those who are in spiritual poverty. As to character, that last idol and most deadly tyrant of poor fallen man, follow the advice of Leighton: "Choose always to the best of thy skill, what is most to God's honor, and most like unto Christ and his example, and most profitable to thy neighbor." "Be content to be unknown, or being known to be contemned and despised of all men, yet without thy faults and deservings."

Finally, renounce all terms with this world, which lieth in the wicked one; avoid as much as possible, the contaminating touch of sinful things; and by shutting the avenues of thy soul against the solicitations of the lust of the flesh, the lust of the eyes, and the pride of life, endeavor to awaken that deadly and tremendous influence, which the world has gained over thee, and of which thou art scarcely suspicious. And when thou hast done all thou canst, remember that on account of the hesitation, with which thou didst admit the light, the reluctance with which thou didst enter on thy duty; the carnal reasonings which at every step thou hast indulged; the readiness which thou hast sometimes felt to give up the effort; and the unfaithfulness, which has marred—the sin which has polluted—thy best performances, thou deservest nothing but hell.

Art thou ready, on reading these pages, to say in despair, Alas, for me! bound by a thousand chains, and loaded with a thousand burdens, how can I ever live a life of self-denial? Remember that there is one able and willing to help thee. It is commonly the case with young converts, that the Holy Spirit draws them towards the path of self-denial. We can all, perhaps, remember the time, when we had such a sense of our unworthiness, that we were desirous of denying ourselves of every indulgence; when we had such a sense of the danger of temptation, and the dreadful power of sin, that we were willing to renounce all things, in order to live a holy life. But we were frightened by the phantoms of Romish austerities, self-inflicted mortifications, over-much righteousness, and religious enthusiasm; we shut our eyes to the dawning light, turned away our ears from the heavenly call, and we have been swept away with the tide.

Return, O mistaken soul, to thy first love. God is waiting to be gracious. Dost thou not feel a latent impulse, as thou readest these lines? a secret conviction that this is the truth? a desire to comply? Yield thyself to the heavenly influence. Make an immediate beginning. Wait not, till thou seest the whole path clearly illuminated; expect not meridian brightness, while thy sun is yet struggling with the dark, malignant vapors, which rest on thy earthly horizon, the confines of a still darker world.—The path of self-denial is, to carnal eyes, a veiled path, a mystery of the divine kingdom. While thou hesitates at the first sacrifice required, expect no further admonition, no further light. But if thou wilt do what thy hands find to do this hour; if thou wilt, in childlike simplicity and humble obedience, take the first step, thou shalt see the second, which now thou seest not; and as thou advancest, thou shalt find the path open most wonderfully and delightfully before thee; thou shalt find it easy to follow thy dear Lord and Savior, bearing the cross; and shalt soon be enabled to say,

"Sweet is the cross above all sweets,
To souls enamor'd with thy smiles."

The third is the cord of *Doing Good.*—This imparts beauty and utility to the rest. It is written of the Lord Jesus, that *he went about doing good.* Art thou his disciple? Imitate his example. DO GOOD. Let this be thy motto. Do all the good in thy power—of every sort—and to every person.—Regard every human being as thine own brother; look with love on every one thou meetest, and hope that he will be thy loving and beloved companion, in the bright world above. Rejoice in every opportunity of doing him any good, either of a temporal or spiritual kind. Comfort him in trouble; relieve his wants, instruct his ignorance; enlighten his darkness; warn him of his danger; show him the way of salvation: persuade and constrain him to become thy fellow-traveller, in that blessed way. Follow him in all offices of kindness and love, even as thou wouldst be pleased to have another do to thee. Bear with all his infirmities. Be not weary in well-doing. Remember that thy Savior bore long and is still bearing with thee, beyond all conception, and covering thy pollution with his own blood that the wrath of God may not strike thee. And when he forgives thine immense debt, canst thou not bear with thy fellow debtor?

Do good to the Lord, thy Savior. Is he far beyond thy reach? True, he reigns on high; but still he lives in all his members. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As thou hast, therefore, opportunity, do good unto all men, especially unto them who are of the household of faith. As a true follower of Christ, seek not thine own profit, but the profit of many, that they may be saved. Since Christ has suffered, that whosoever believeth on him should not perish, but have eternal life; extend thy good wishes to earth's remotest bounds; and wherever a human being exists, let thy prayers and thine efforts combine to bring down eternal blessings on his soul. Let the members of the household of faith, whatever be their language, country or denomination, share in thy warmest love. Regard each one as a part of thine own dear Savior; and be as happy to serve him as to serve thy Lord himself. Remember that, notwithstanding present imperfections, ye are hastening to be united to one another and to God, in a manner most ineffable, that the bosom of infinite love is even now opening to receive you all, and that ye will bathe together, for endless ages, in the "sea of life and love unknown, without a bottom or a shore."

By practising self-denial thou weakenest the debasing principle of inordinate self-love; and by doing good thou cherishest and strengthenest the heavenly principle of benevolence. Let these exercises, then, quickened and sanctified by secret prayer, be the regular work of each day of your life.

Thus I present thee, my brother, with the three-fold cord,—the three grand means of growing in grace—of gaining the victory over the world, the flesh, and the devil—of drawing thy soul from earth to heaven.—Means, I say, for I speak not now of faith, the living operative principle within,—the hand with which thou must lay hold of the three-fold cord. Wilt thou accept my present? Art thou inclined to lay hold? Cherish the heaven-born inclination. It is worth more to thee than all the treasures of the earth. Go into thy place of prayer, stretch out the hand of faith, and implore the Holy Spirit, who is even now hovering over thee to lay hold for life. Dost thou hesitate? O, my brother, do not, I beseech thee. O do not grieve the Holy Spirit.—Renounce the world, renounce thyself, and flee into the Savior's arms, which are open to receive and embrace thee. Angels will rejoice over thy second conversion, as they did over thy first. Thou wilt soon find such sweetness as thou hast never yet conceived. Thou wilt begin to live in a new world, to breathe a new atmosphere, and to behold the light of heaven shining around thee; and thou wilt begin to love the Lord thy God in a new manner, when he is "pacified towards thee, for all that thou hast done."

POSTSCRIPT.

My brother, in taking leave of thee, the thought occurs, that notwithstanding thy prevailing hope, thou may yet have fearful doubts about thy spiritual state, and mayest think, that thou hast not yet the hand of faith, with which to lay hold of what I send thee. And I fancy I hear thee cry, What shall I do? Art thou *sensible* of thy maimed state? Then there is some hope. *Do what thou canst:* stretch out what thou hast, however maimed or bewildered, and try to lay hold. Try to pray in faith, to practice self-denial, and to do good. And be assured that thou wilt quickly find the hand of faith where thou thoughtest it was not. There is one near thee. He who gave sight to blind Bartimeus, and said to the deaf, Be opened; He, who heareth the young ravens when they cry, and much more, the cry of man, the dearest of all his creatures; he who is ever moved with the yearnings of a tender parent, when he sees, at a distance, his prodigal son, returning famished and forlorn, from the far country.

RELIGIOUS SINCERITY.

The greatest, the indispensable proof of sincerity, that before which all others fade and shrink away, and without which, indeed, not one can be an admissible evidence, *is the conformity of our lives to our principles.* Other evidences may deceive us—but this never can; others may be misinterpreted—but this bears a superscription legible to men and angels: yea, current in the treasury of Heaven itself. The eloquence of an angel, and the zeal of an apostle, if he reasoned with the force of Paul, and felt with the energy of John, could not bring such conviction of the sincerity of our religion, as a life corresponding to its dictates. If this exists, no other can be wanting—if this be defective, no other can be substituted for it. To this the Scriptures refer—to this the apostles call us—this Christ himself erects, as at once the standard and the test of all sincerity. "Not they who say unto me Lord, Lord, shall enter into the kingdom of heaven," but those that do the will of his Father.—To this test let us bring our lives and our consciences, and the former will be purified, and the latter enlightened. By studious and conscientious perusal of the scriptures, by the effectual prayer of faith, by a solemn vigilance, a godly jealousy over ourselves, in effecting a conformity between truths we profess, and the practice we exhibit, shall we be enabled to discover our sincerity; and God grant that the trial may justify our hopes, and establish our security! We cannot be mistaken either in the means or the end of our inquiries, if they are pursued with zeal, with seriousness; ay, if we are but earnest in the pursuit.—Oh! then, wake—wake to the inquiry—the destination of an immortal soul, the interests of eternity hang on it—and do ye yet pause, and do ye yet delay? Delay it no longer; press on your souls the tremendous question; urge it in silence and retirement; "commune with your heart, and in your chamber"—press it on yourselves with that solemnity which becomes beings whose salvation waits on the answer, whose immortal destination trembles between the words yes or no. Oh! seek not to deceive yourselves; it is only yourselves that can be deceived; God cannot, nor even your fellow creatures: a death-bed may unmask the vain professor—eternity must. Seek not to deceive yourselves; you alone will be the sufferers by the deception, and none will be enriched but the enemy of souls. Miserable deception! when we strain all the powers of a sophisticated mind to defraud us of everlasting happiness. I do not speak of wilful deliberate hypocrisy—the sin, I believe, of few—I speak of habitual self-deception—the sin, I fear, of millions—millions, who rise up and lie down under the dreadful illusion that they are sincere in the profession of the gospel; while their actions, their habits, their tempers, and their language, are every hour setting its precepts and its spirit at defiance. Oh! let them err no longer: let them open their Bible; and, when they read one page of it, let them read one page of their own lives, and pronounce where is the conformity, where is the consistency? Where, then, is the sincerity? In that book, written by the finger of God, they will read, "if any man have not the spirit of Christ, he is none of his." And have we, then, that spirit? Its fruits are easily known—are they visible in our lives? In that book they will read, that they that are Christ's have crucified the flesh, with the affections and lusts thereof. Have we done so? Let me not be misunderstood: perfection is the dream of the enthusiast, sincerity is the test of the Christian. The fanatic may think he has subdued all the evils of nature: the Christian will feel that he is aiming at the conquest—that he is, if not always a conqueror, at least always contending, and that he shall at last be triumphant, not in his own strength, but in that which is promised him from above, and which shall be given him. Oh! one such question, solemnly put, is sufficient to tear off the mask, which we varnish with such miserable art, and show us in the same moment, what we are and what we must be. How shall we abide this examination?—We must undergo it either in time or eternity, we must "judge ourselves," or we must be "judged of the Lord." If, on the trial, our "hearts condemn us not, we have confidence towards God;" if they do—still there is hope—hope for the penitent—hope for him who humbles himself before God: and who, henceforth taking the word of everlasting life for his own guide, and the conscientious examination of his own acts for the proof of his sincerity, shall humbly and faithfully endeavor to produce that conformity between them which is the only test that will be admitted here or hereafter. If our pretensions are hollow, even here men will deride us—and the Son of God will deny us hereafter; if you are sincere, if the "root of the matter is in you"—the hope and the promise are yours. Oh, soldier and servant of Jesus Christ! the contest may be sharp, but the victory is certain.—*Rev. Dr. Maturin.*

HOW FAR IS IT TO CANAAN?

"How far is it to Canaan?" asks the doubting Christian, "for I am sadly afraid I shall never get there. My sins are a heavy burden to me, and I long to be rid of them, if, indeed there is hope for such a one as I."

Go on poor doubting Christien, take fresh courage and quicken thy step. Canaan is not so far off but thou shalt reach it at last, and if thou couldst know how willing the Savior of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

"How far is it to Canaan?" asks the triumphant Christian, "for I long to be at home. I know my Redeemer liveth, and 'because he lives, I shall live also.' My soul has me like the chariots of Aminadab,' and I am impatient to behold him face to face!"

Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath 'great recompense of reward;' but stay; I have a word for thee, also, which may be useful. Ponder it in thy heart:

"Let him that thinketh he standeth take heed lest he fall."

"How far is it to Canaan?" inquires the afflicted Christian, "for I have lain a long while upon the bed of suffering. 'Wearisome nights are appointed me.' I am full of tossing to and fro unto the dawning day 'Oh that I had wings like a dove; for then I would fly away, and be at rest.'"

Be of good cheer, afflicted Christian!—The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ.—I have a word to refresh the fainting soul and will now give it thee."

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"How far is it to Canaan?" asks the persecuted Christian; "for I am an outcast from my family, a stranger upon earth; like my Lord, 'I am despised and rejected of men. 'Many are they that rise up against me, and they that hate me with cruel hatred.'"

Hold on thy way, persecuted Christian; it is a safe one, and a blessed one, yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it thee, lay it up in thy bosom:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven."

"How far is it to Canaan?" sighs the bereaved Christian, "for I am a lonely and desolate pilgrim. All that were dear to me upon earth are taken away. My tears have been my meat day and night, and my soul yearns for the land where there shall be no more death, neither sorrow nor crying."

Pass on, bereaved Christian, the more lonely thy pilgrimage, the sweeter thy reception at the end. The Lord whom thou seekest, hath a special care and pity for his desolate ones. Take these words with thee, and they may refresh thy spirit. For even though they may be desolate—

"The redeemed of the Lord shall return, and come with singing unto Zion;—and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

"How far is it to Canaan?" asks the dying Christian, "'for the swellings of Jordan are risen about my soul.' Fearfulness and trembling are come upon me, 'and the terrors of death are fallen upon.' Alas! I sink in deep waters, 'I shall not see the land that flows with milk and honey.'"

Look up, poor dying christian; for yonder is the bright and morning star; thy night is far spent, and the day is at hand. Is thine arm too feeble to be put forth for the Book of God, then I must even hold it up before thine eyes. Look on these words, and let neither flood nor flame affright thee; be of good courage, for they are the words of him who has promised when flesh and heart fail, to be the strength of thy heart, and thy portion forever.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—For I am the Lord thy God, the Holy One of Israel thy Savior."—*S. S. Journal.*

From the New York Evangelist.

"MY FATHER DOES NOT PRAY."

Parents who are ignorant of the power of godliness, and are living in the neglect of prayer, must be exerting a baneful influence upon the souls of their children.—Such parents, if they are moral, and show some respect for religion, flatter themselves often, that they are training up their offspring in the nurture and admonition of the Lord. It is a great mistake. They are infusing into these young minds, the poison of unbelief and enmity to God.

I knew a godly mother, who had taught her children to pray. Every evening when they retired to rest, and every morning when they arose, they were accustomed, according to the mother's instructions, to bow their knees in prayer. One night, as James, a boy about five year's old, was making preparations to retire, he came to his mother, and said, "Mother, I don't want to pray any more." The mother was surprised and grieved. She had fondly hoped her children had learned something of the value of prayer. She had so often, so feelingly, and so devoutly represented to them the benefit of private devotion, and the guilt and danger of neglecting it, that she flattered herself they loved to pray.—She burst into tears as little James uttered this language. "My dear child," said she, "I am sorry to hear you say so. I have said a great deal to you about praying, and I thought you was a good boy, and loved to mind your parents, and loved to pray.—Now you tell me, you 'don't want to pray any more.' What does this mean, James? why do you wish to leave off prayer?"—"My mother," said he, with all the simplicity and artlessness of a child, "*my father does not pray.*"

Such is the influence upon the young and tender mind, of ungodly prayerless parents. While they are living without God, their children are watching them, and imitating their example. It is not strange. It would be remarkable, if it were otherwise. Reader! are you the head of a family, and yet have you no family altar? Reflect, I entreat you, upon the certain results of your ungodly course. God has entrusted to you immortal minds, and bid you train them up for himself and for heaven. On you the responsibility must rest. You cannot throw it off. Will you train them up for God and heaven? Oh, then, go to Christ and learn of him. You will never be qualified to guide your children heavenward, till you have yourselves learned the way. And remember, that while you delay, the eyes of your children are upon you—They have confidence in you, and (solemn and awful the thought!) you may be guiding them in the way that leads down to the chambers of death! Your neglect of prayer is noticed by them, and they will not be slow in arriving at the conclusion, that if you do not value prayer, it has no value. Then, as you desire the everlasting well-being of your children, go broken-hearted and penitent to the Savior, and learn of him.

F. C. W.

A REFLECTION.—"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with grief of the parents upon a tombstone, my heart melts with compassion.—When I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow.—When I see kings lying by those who deposed them; when I see rival wits placed side by side; or holy men, that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died as yesterday, and some of six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

EVIDENCE OF GRACE.—The going forth of the soul by faith unto Christ as the anointed of the Lord, sent and sealed by the Father to undertake the great work of man's redemption, is a sure evidence of regeneration.—*Cote.*

LITERATURE.

PATIENT APPLICATION NECESSARY TO INTELLECTUAL ATTAINMENTS.

The heights of science are steep, and to ascend them we must, like the mountaineer, be strong and sturdy. Without a habit of patient application, no mind has ever attained decided greatness in any walk.—Such has been the progress of knowledge, that no genius, however vigorous, can at once leap to the advance. Every new step onward (for I speak not of eccentricities to the right or left, which astonish the vulgar, and by none but them are mistaken for originality,) is more difficult than the last. We may easily become notorious by starting errors, but to excel in the one path of truth, which has been, and is trodden by so many master spirits, nay, to follow them, even at a long interval, requires not any boldness, but endurance. That endurance cannot come except from a habit of labor early acquired and steadily maintained.—*Posse tollere taurum qui vitulum sustulerit.* It was by beginning when a boy, to carry a suckling heifer, that the shoulders of Milo, the Crotonian, became strong enough to carry an ox. The Olympic Athlete was crowned, not for that day's victory, but for seven long years of determined, constant training, which enabled him to win it.—Thus must the mind be disciplined.

It has passed into a proverb, that precocious youth rarely makes an able manhood; and some physiologists will say, that it is because the brain is early overwrought; but, generally, the true reason may be found in the want of this habit of labor. Facility of memory and quickness of perception render the lad's tasks easy, and allow him much hurtful leisure for relaxing indulgences; while the growth of indolence is less marked from the readiness with which he excels his slower companions; nay, often his over-anxious Mamma rather dissuades her prodigy from study, lest like the self-burning tree of Guinea he should be consumed by the fire of his own genius, and the world lose the advantage of his mature greatness by such a melancholy instance of spontaneous combustion. Naturally the idol of friends and teachers, he becomes presumptuous upon his powers, and contemns the necessity of steady exertion, until the severer trials of active life come upon him, and then it is too late to remedy the fatal neglect. The very dunce of his class, if industrious and persevering, will leave him far behind in respectable usefulness. It is in this way, that early talent, given by God as a blessing, is not unfrequently made a curse. There have been few great men who did not give promise of greatness in childhood. Melancthon at twenty-one was in Greek, the master of Luther, then a Doctor of Divinity. Luther himself was noted for his youthful learning; and yet we do not find that either Melancthon, or Luther, or Erasmus (most precocious of the three,) was made an idiot by an overwrought brain. It were most unkind to smile at the fears of fond parents; but they may rest assured, that there is less danger to their young Gracchi, to be apprehended from laborious reading, than from surfeits upon sweetmeats and compliments, or a dandyism in premature long coats and Chesnut Street exhibitions.

Besides, without labor, we cannot acquire the power of *abstraction,* so necessary to withdraw the inquirer from the temptation of present pleasures, the bias of prejudice, the corruption of selfish interest, and the many distracting impertinences of the surrounding world. To know truth aright, we must be *alone* and *candid* with it as the Christian with his God. We must understand the subject in all its bearings, yet stript of all delusive circumstances. We must collect our scattered thoughts, and condense them as through a lens upon it. But to do this, we must first have obtained an habitual mastery over our senses, passions, and faculties, which was never yet obtained without many a conflict. You know not, and God grant that you may never know, the inward anguish and shame which a mind, not unconscious of natural force, but idle from habit, and unfurnished from idleness, feels, when seeing open opportunities for honorable enterprise, it is compelled to forego the advantage, because unequal to an effort which others may make with ease. Years of idle pleasure are dearly bought by one pang of such self-reproach.

Shrink not then, my young friends, from labor. Wrestle mostly with the strong, and you yourselves shall be strong. It was a significant fable which made the founder of Rome the son of a god, but suckled him at no tender breast. His was a rough nurse, but a faithful one, and such is difficulty.—God knows our frame, and, though he hath given us faculties to aspire, he hath made excellence the reward and attainment of educated strength, which grows by exertion.—*Bethune's Address.*

THE REGISTER.

De Ruyter, February 26, 1841.

RETROSPECTIVE.

This number closes the first volume of the SEVENTH DAY BAPTIST REGISTER, and with it, we give our hearty thanks to our patrons and friends who have come to our aid. A retrospect of the year furnishes us with a variety of interesting reflections. The value of a weekly periodical, as a medium of communication in our churches, has long been appreciated. During the year of our editorial labors, it has been our happiness to chronicle the good news of salvation, and the goodness of God in many of our churches. From the East and the West, the North and the South, we have occasionally been cheered by the news that sinners have been converted from the errors of their ways. Such news, instead of satisfying us, has but raised our anxiety for the universal extension of the gospel of the kingdom. There remains very much land to be possessed. There are multitudes of souls for whom Christ died, yet in their sins. A mighty tide of error, and sin, is sweeping over the heritage of God, overwhelming its myriads of souls in the deep waters of destruction. To stay this tide, and rescue souls from its power, is the primary object for which our press was established, and for which we have labored, as a co-worker with the servants of God. The forbearance of God should be to all a matter of joy. He has waited another year, and is still gracious. Another year has been witness to the rebellion and stubbornness of sinners, and to the lukewarmness and death of the professed followers of the Lamb. Another year has been witness to the strivings of the Holy Spirit with sinners, and the efforts of the servants of God to reclaim them from the ways of death. A few have been brought to the light; but alas! multitudes more have fallen to rise no more, or are filling the measure of their iniquity in rebellion against God.

Deep-felt emotions possess our hearts, when we turn to the events which the "Register" has chronicled. When we commenced our labors, many were in the bloom of health, and were acting faithfully their parts in the church militant, who are now singing the song of redemption in the church triumphant. The common soldiers have fallen on every side, and in almost every church; and in their fall, have shouted victory over all their enemies. Their memories will be held sacred while their bodies rest in hope. The tear of affection starts afresh at the recollection, that

"Some in whom we once delighted
We shall meet no more below."

Death has scaled the ramparts, and taken watchmen from the walls of our Zion. Our beloved WATSON, strong in mental vigor—deeply skilled in Biblical knowledge, and true in heart, has fallen from his post. We need but mention his name, to bring to recollection his superior excellencies, and to awaken the deep-toned emotions which the news of his fall made in thousands of hearts. But how shall we mention him who was our compeer, when our "Register" first spread out its pages to the churches? With us, our brother CAMPBELL joined hands and labored at our side, till pale disease enfeebled his nerves, and brought him down to death. His work is done, and his triumphant release from the field of his labors, assures us that his labor was not in vain in the Lord. May the mantle of these tried ones fall upon those who shall be their successors; and a double portion of the same spirit which led them to buckle on and wear the armor of righteousness, possess their hearts.

It has been our object to inculcate the evangelical truths of the Bible, and urge them upon the consideration of our readers. The peculiar sentiments of the S. D. Baptists have had their place in our columns, with those held in common with other evangelical churches. In presenting our sentiments, whether held in common with other christians, or peculiar to ourselves, we have endeavored to do it in love, and are not conscious of having been censorious or illiberal. Indeed, the truths of the Gospel, and every thing that pertains to the well being of immortal spirits, are so momentous that we dare not trifle with them. If our zeal has not been commensurate with the important responsibilities which we sustain, and the influence we exert as conductors of a religious paper, in deciding the destinies of immortal spirits, we can only regret it, feeling that it has been our wish to do good to such. Our work must be referred to the judgment, whether it has been good, or bad. If we have been of service to any in directing them in the way of righteousness, we shall rejoice, but with trembling, lest some have neglected the truth to their own detriment. We are somewhat gladdened with the testimonials which we have received of the usefulness of the Register. This shall influence us to greater earnestness in our labors. In presenting the productions of our pen, and in selecting from others, we have been guided by a desire to be of the greatest possible service to our readers.

To those who have contributed to the columns of the Register, we present our thanks, assuring them that it has been grateful to ourselves, and interesting to our readers. And for the encouragement of any that wish to be serviceable to their fellows by means of the press, we would say, that whatever is published in the Register comes within the reach of several thousand. And if communications are dictated by the spirit of love, it is probable that some, if not many, will be benefitted thereby.

Those of the corps editorial, who have noticed our sheet, or copied from it, are entitled to our gratitude. With about fifty, with whom we exchange, we are happy to be associated in the great work of enlightening and giving a proper direction to immortal minds.

We publish to-day the report of the Committee on Foreign Affairs, in Congress, on the burning of the Caroline, and Mc'Leod's case. It is barely a majority report. At its presentation, considerable debate was called out from Mr. Pickens, of S. C., the author of the report, and Mr. Granger, who is also a member of the committee, Mr. Adams, Everett, &c. Mr. Granger considered it in effect a declaration of war, which England was at liberty to take up, while Mr. Fillmore contended that the reverse would be the fact, and that it was an act of justice to those living on the frontiers, who have felt that their interests were neglected by Congress. An ineffectual attempt was made to re-commit the bill to the committee with instructions to report, in effect, that Congress was not prepared to act upon the subject. Whatever the effect of Congressional action may have, it is true that the prospects of peace are not so flattering as is desirable. We can not, however, persuade ourselves from what has, as yet, taken place, that an appeal to arms will be made. Neither England or America desire it, or can be benefitted by it. It would be a calamity to both that many years could not wipe away. There are some restless spirits that desire this, but we trust their number is comparatively small. To counteract these, and for the continuance of peace, let the friends of the Redeemer be ardent in their prayers before God, knowing that the King's heart is in the hand of the Lord, and he turneth it wheresoever he will. Let them be earnest in their prayers for our rulers, that under them we may live peaceable and quiet lives, in all godliness and honesty.

We have encouraging news from Br. Bethuel Church, of Tallmadge, Michigan, relative to the observance of the Sabbath. Br. Church thinks that the present circumstances are flattering, and is encouraged relative to the future. We are happy to learn of a religious reform in any place.—The church has greatly degenerated from its pristine holiness, and purity, and must be thoroughly purged from all sin, before the glorious millenial day shall be ushered in. Let all the members of Christ's household labor and pray for this, and the time will not be far delayed, when all divisions in the mount of God shall cease.

With this number, (it being the last of the volume,) we send our bills to those who are indebted for the Register. We give this notice, that if by accident a bill should be sent to any that have paid, the matter may be set right.

THE BAPTIST ADVOCATE.—The Editor of this paper has lately proposed to publish several articles to supply the absence of the same matter in the Baptist paper, published at the time of the discussion between Messrs. Maxson and Parkinson, to which we made allusion some weeks since by way of correcting a mistake of his. A discussion of the subject of the Sabbath, would have been preferred by us since we were not concerned in that discussion, and since no tolerable idea of the merits of the question at issue at that time could be formed by presenting that part of the argument to which he alludes, separate from the rest. We will, however, gladly avail ourselves of an opportunity to present our views on that subject generally if it will be admissible, taking care to keep within the limits proposed us by the Editor of the Advocate. The publication of this in the Advocate will be considered a compliance with our proposition and the articles will be furnished as soon as convenient.

The writer of the articles in this paper on the subject of the Sabbath, has been absent a number of weeks, or the proposition of the Advocate would have been noticed sooner.

CORRESPONDENCE.

For the Register.

MESSRS. EDITORS.—In the 50th number of the Register, I find an article over the signature, "A Friend to Music," on the subject of "Instrumental music in Churches." The writer, after having expressed his views, invites the attention of the public to the subject, and calls for an expression, "both pro and con," expressing, at the same time, his conviction of the usefulness of that course.

It is not my purpose to reply in detail to the remarks of your correspondent, but holding views quite different from his, will express them in short.

I. The worship of God in no age of the church *required* it.

II. Hence, it does not appear that GOD at any time required it as a part of the same. In this place, however, your correspondent may call upon me to explain.

1. The fact that in 2 Chronicles, xxix. 25, we are told that worship with instruments was the requirement of the Lord, as doubtless this text was so understood by him; and

2. It was practised by David and the ancients.

To the first, I would say that it does not appear that a correct understanding of the text *requires* that sense, but simply, this.—It was by the hand, or *commandment* of the *Lord*, and his *prophets*, that the *Levites should praise the Lord*. Not that the *Lord* required the use of the *instruments*, but the *worship*, and *David* the instruments; and for this, he was solemnly reproved by the prophet Amos, chapter vi. verse 5, where a woe is pronounced upon those who "*invent to themselves instruments of music*," verse 1—6.

If the above is correct, then there is no force, whatever, in the plea that the prophets used instrumental music in the worship of God. But if it were shown that under the shadowy dispensation, such mode of worship were required, it by no means follows that it is required under the gospel; nay, I conceive that the very nature of it forbids it. That is, the nature of the gospel forbids the use of all *show* and *parade*; and whatever there be of this, in so much does it detract from the glory of the Spirit. Let the worship of God be restored to its ancient *purity* and *simplicity*—let gospel holiness reign in the heart and life of the christian; and, my word for it, there is more *power* and *attraction* in it than all the organs, and cymbals, &c. &c., that were ever used in the house of God in England and America, or the whole world. Let your correspondent consider, that instrumental music was introduced into the church after her glory had departed. and she being confident of it, seemed to desire to make a fair show; and, therefore, introduced "Instrumental Music," and then ask himself, if he wishes to plead for the covering of her deformities? Let him ask himself, if the amount expended in this way were given to the poor, and used for sending the gospel to the destitute, would it not have more influence in softening the asperities of man's heart, and in bringing him back to God, and glory? As to the philosophy of your correspondent, it may seem *specious* to *him*, but to me it looks worldly; and I fear it is not after Christ. N. V. H.

For the Register.

ECCLESIASTICAL ACTION ON TEMPERANCE.

The Cortland Presbytery during its session in Marathon, Feb. 9th and 10th, unanimously passed the following resolutions:—

1. "Resolved: That this presbytery regard the practice of total abstinence from the use and traffic of all intoxicating drinks as a beverage, as the only safe and consistent christian example."

2. "Resolved: That the churches be advised, as soon as practicable *to make arrangement for the supply of their communion tables with wine that is free from alcohol*."

Mark the example of the WATERVILLE PRESBYTERIAN CHURCH. I like the mode which this church has adopted for supplying the Lord's table with the "fruit of the vine"—free from alcohol. (See the letter of the Rev. John Frost in the N. Y. Evangelist, of Feb. 20th.) I will thank the Editors of the Register, (if agreeable to them,) to insert that letter as soon as convenient. I am fully convinced that the use of alcohol at the Lord's table, is among the most formidable obstacles that now impede the Temperance Reform. All the friends of Temperance ought to thank God and take courage in view of what has been accomplished at Waterville. J. R. J.

Tuesday, Feb. 23rd, 1841.

For the Register.

MUTUAL AID OF PASTORS.

Contiguous pastors may do much to aid each other in promoting revivals of religion. If they and their churches unite together for religious conference, for prayer, and for the preaching of the word, they may expect that God will bless such use of his own appointed means of grace. In this mode of labor pastors will become more attached to each other, their respective churches also will become intimately acquainted, and the instructions of the permanent ministry will be appreciated by the community; thus the foundation will be laid for the most desirable religious influences to be extended and perpetuated, through such mediums, and by such methods of operation, as will impart a healthful tone to the whole system of christian effort. J. R. J.

INTELLIGENCE.

TWENTY-SIXTH CONGRESS.

SECOND SESSION.

In Senate, Feb. 11.—Recognition of Hayti.—Mr. Tappan presented a petition from citizens of Ohio, asking a recognition of the independence of Hayti.

Removal of the Seat of Government.—Mr. Tappan also presented another, for the removal of the seat of government from Washington to Cincinnatti. These petitions were laid on the table.

The President Elect.—Mr. Preston, from the Joint Committee appointed to wait on General Harrison, and inform him of his election to the Presidency, reported that the committee had discharged that duty; and that the President elect, in acknowledging the courtesy of the committee, avowed his determination to devote himself to the promotion of the union and welfare of the republic.

Treasury Note Bill.—Mr. Wright reported the bill from the House, to authorize, without amendment, the issue of Treasury Notes.

The Bankrupt Bill.—This bill was discussed at considerable length; but without taking any question, the Senate went into an Executive Session.

In the House, Feb. 11.—Pension Appropriation Bill.—This bill passed in an amended form, so as to include $100,0000 for the removal of some of the Seminole Indians.

A discussion was had on the General, Civil, and Diplomatic Appropriation Bill, and some progress made in it, when the House adjourned.

In Senate, Feb. 12.—The Treasury Note Bill.—On motion of Mr. Wright, the bill to authorize the issue of Treasury Notes, was ordered to be taken up and considered as in committee of the whole, and the question being on ordering it to a third reading, Mr. Benton said he was willing to borrow money for the use of the government, but not to authorize it to make paper money: and he would therefore call for the ayes and noes, which were accordingly ordered.

The question was then taken on ordering the bill to a third reading, and was decided in the affirmative—ayes 29, nays 9.

Mr. Hubbard then moved that the bill be put upon its passage, and no objection being made, it was so ordered; and the yeas and nays being ordered, and the question about taken, Mr. Clay of Kentucky assigned his reasons for voting against the bill, and was replied to by Mr. Wright, and a debate ensued, in which Messrs. Benton, Calhoun, Preston, Dixon, Hubbard, Knight, Henderson, White, and Smith of Indiana, participated, when the question was taken on the passage of the bill, and decided in the affirmative—ayes 29, nays 8.

Correspondence respecting the Amistad.—A message was submitted by the Vice President, from the President, in reply to a resolution of the Senate of the 5th inst., requesting him to communicate any correspondence between the State Department and the representatives of any foreign government, relative to the negroes taken on board the Amistad, which has occurred since that transmitted in his message of the 21st of March, 1840. Ordered to be printed.

Government Losses by Banks.—A report was received from the Secretary of the Treasury, in relation to the losses sustained by Government, from the use of bank paper; 20,000 extra copies were ordered to be printed.

Value of Foreign Coin.—The Secretary of the Treasury also submitted a report relative to the value of foreign coins; which was ordered to be printed.

In the House.—The President Elect.—The report of the committee appointed to wait upon the President elect, to inform him of his election, was presented by Mr. Cushing; the same as presented to the Senate on the 11th inst.

Bill to Prevent Frauds upon the Revenue.—A motion to make this bill the special order of the day, for the 20th inst. was lost; and it is very doubtful whether the bill will pass the present session.

The Appropriation Bill.—An ineffectual attempt was made by Mr. Jones to get the House into a committee of the whole on this bill; and the day was spent in considering private claims.

Feb. 13.—No business was transacted in the Senate to-day, as it did not sit.

In the House.—Report on Foreign Relations.—Mr. Pickens, from the Committee on Foreign Relations, made a lengthy report, upon the correspondence in relation to McLeod, and the steamboat Caroline.—The presentation of this report, produced an uncommon sensation. In the language of Mr. Adams, it "fell on the House like a clap of thunder, in a summer's day." A very animated debate followed on the motion to print.

Mr. Granger of New York, took a prominent and the leading part. He denounced it as a "*Declaration of War.*"

Mr. Pickens, in his reply, contended that the report has a tendency to the preservation of peace. It stated facts boldly and plainly. He was for peace. He represented a State whose interests were peculiarly pacific. He only looked to a war of *defense*, when it might be necessary. The object in making the report, was to call the attention of Congress and the American people to the necessity of preparations for the *national defense*. He had made no new issue—he had brought in subjects of complaint and irritation by way of incidental illustration.

Mr. Adams participated in the debate, and charged the report with assuming a party character. What would be its effect, (said Mr. A.) on the American people?—on the world? Would it not be thought that it was the malice of a defeated enemy, setting fire to a tenement that he was forced to abandon? He enjoined upon the country the necessity of union on any war that we should undertake. It would not do to go into a war with a "*bare majority*."

After further debate, the report was ordered to be printed, and was then laid on the table.

Mr. Everett moved to print the documents connected with all the subjects of controversy with great Britain, but the motion was lost.

BURNING OF THE STEAMBOAT CAROLINE.

REPORT ON McLEOD'S CASE

Mr. Pickens, from the committee on foreign affairs made the following report which was ordered to be printed:

The committee on foreign affairs to whom was referred the message of the President, transmitting a correspondence with the British Minister in relation to the burning of the steamboat Caroline, and the demand made for the liberation of Mr. Alexander McLeod, respectfully report:

It appears that the steamboat "Caroline" was seized and destroyed in the month of December, 1837. The committee are induced to believe that the facts of the case are as follows: The boat was owned by, and in possion of, a citizen of New York. She was cleared from the city of Buffalo, and, on the morning of the 29th of December, 1837, she left the port of Buffalo, bound for Schlosser, upon the American side of the Niagara river, and within the territory of the United States. The original intention seemed to run the boat between Buffalo and Schlosser, or, perhaps, from Black Rock dam to Schlosser, and, should it seem profitable, it was intended to run her also to Navy Island, and touch at Grand Island and Tonawanda. Her owner was Mr. Wells, said to be a respectable citizen of Buffalo, and it is obvious, his intention in putting up the boat was one of speculation and profit entirely. The excitement upon that portion of the frontier, at this period, had collected a great many in the neighborhood—some from curiosity—some from idleness—and others from taking an interest in the unusual and extraordinary collection of adventurous men gathered together at that time on Navy Island. Navy Island was "nominally" in the British "territory."

The owner of the Caroline took advantage of these circumstances to make some money with his boat, by running her, as a ferry boat, over to Navy Island. All these facts appear from testimony regularly taken (see H. R. Doc. No. 302, page 13 and 39 2d Session, 25th Congress,) and the committee know of no legal evidence to contradict them. There is no proof that any arms or munitions of war were carried in the boat, except, perhaps, one small six pounder field-piece belonging to a passenger. The principal object was to run the boat from Schlosser, on the American side, to Navy Island, on the British side. It is believed that even in war, a neutral power has the right to trade in contraband articles, subject of course, to seizure and confiscation, if taken within the jurisdiction of either of the contending parties. What is contraband of war is not always certain. Treaty stipulations frequently include some articles, exclude others recognized in the law of nations. Trading in contraband articles, is no excuse for invading the territory and soil of a neutral and independent power, whose private citizens may choose to run the hazards of such a trade.

In this instance there were no two foreign powers engaged in war, but all concerned in the outbreak, or excitement within the British jurisdiction, claimed to be British subjects, in resistance to the authorities of Canada, a province of the British empire. Even admitting, then, that the Caroline was engaged in contraband trade, yet it was with citizens who claimed to be subjects of the same empire with those who were styled the legitimate officers of the province. Abstractly speaking, how was a private citizen to decide who were right and who wrong in these local disputes?—And which portion of citizens of the same province must our citizens refuse to have any communication with? But the boat was merely used for one day as ferry boat; and on the night of the day she commenced running, she was seized, while moored at the wharf in Schlosser, and burned. Several men were assassinated—certainly one, who fell dead upon the dock.

Now the insinuation of the British Minister, that Schlosser is "nominally" within the territory of the United States, may well be retorted, as we can with equal truth say that Navy Island was "nominally" within the "territory" of the British Government, for at the period to which we allude, the people collected there had as effectually defied Canada authorities as any portion of our people had disregarded ours. Yet British authority thought proper to pass by Navy Island, then its "nominal" territory, and, in the plenitude of its power, to cast the ægis of British jurisdiction over American soil. This was truly extending over us that kind guardianship which they had not the ability at that time to extend to a portion of their own territory, and which recommends itself to us full as much from its assumption, as from its love of right or law.

The British Minister is pleased also to call the Caroline a "piratical steamboat." The loose epithets of any one, no matter how high in place, cannot make that piracy which the law of nations does not recognize as such. Pirates are freebooters, enemies of the human race; and eminent jurists describe them as ravaging every sea and coast, with no flag, and no home. Piracy comes under the concurrent jurisdiction of all nations. Even in the worst point of view that it can be considered, those connected with the steamboat Caroline were but the aiders and abettors of others engaged in rebellion. And the committee are totally at a loss to know upon what authority rebellion is recognized as piracy. Such confounding of terms is resting the case upon epithets, instead of sound law or facts. But even supposing it to be a "piratical boat," as the Minister asserts it to be; yet the moment it touched our soil, it fell under our sovereignty, and no power on earth could rightfully invade it.

There is no doctrine more consecrated in English history, than that every human being who touches the soil of Great Britain, is immediately covered by British law. Suppose one of her vessels were cut from the banks of the Thames, and burnt by Frenchmen, and British citizens were assassinated at night, and the French Minister were to avow that they acted under the orders of his Government, and that the vessel was "piratical," and the citizens murdered were outlaws—then there is not an Englishman whose heart would not beat high to avenge the wrong, and vindicate the rights of his country. The law there is the law here.

And there is is no international law consistent with the separate independence of nations, that sanctions the pursuit of even pirates to murder and arson over the soil and jurisdiction of one of the States of this confederacy. No greater wrong can be done to a country than invasion of soil. If it can be done with impunity at one point, and on one occasion, it can be done at another; and the nation that submits to it, finally sinks down into drivelling imbecility. If a representation of the state of things at Schlosser, and the conduct of those who had control of the Caroline, had first been made to the proper authorities of New York, or of the United States, then there would have been some show, at least, of respect for our sovereignty and independence, and a disposition to treat us as an equal. But in this case, as if to treat our authorities with contempt, there was no preliminary demand or representation made.

It was hoped that the outrage was perpetrated by a party in a sudden heat of excitement, upon their own responsibility.—But the British Minister now avows, that "it was the public act of persons obeying the constituted authorities of her Majesty's province," and again affirms, that "it was a public act of persons in her Majesty's service, obeying the orders of their superior authorities."

If this had been the first and only point of collission with Great Britain, it might not have excited interest; but there is an assumption in most of our intercourse with that great power, revolting to the pride and spirit of independence in a free people. If it be her desire to preserve peace, her true policy would be to do justice, and show that courtesy to equals, which she has always demanded from others. The committee do not desire to press views on this part of the subject, particularly as a demand has been made by our government upon the government of Great Britain for explanations as to the outrage committed, the answer to which it is hoped will prove satisfactory.

As to the other points presented in the demand made by the British Minister for the "liberation" of Alexander McLeod, the committee believe the facts of the case to be, that the steamboat was seized and burnt as stated before, and that a citizen or citizens of New-York were murdered in the affray, and there were reasons to induce a belief that McLeod was *particeps criminis*. He was at first arrested, and upon various testimony being taken, was then discharged. He was afterwards arrested a second time. Upon the evidence then presented, he was imprisoned to await his trial. There was no invasion of British territory to seize or take him. But upon his being voluntarily within our territory, he was arrested, as any citizen of the United States, charged with a similar offence, might have been. We know of no law of nations that would exempt a man from and imprisonment for offences charged to be committed against the "peace and dignity" of a State, because he is a subject of Great Britain, or because he committed the crime at the instigation or under the authority of British provincial officers; much less do we know of any law that would justify the President to deliver him up without trial, at the demand and upon the assertion as to facts of any agent of the British government.

If we had been at open war with Great Britain, and McLeod had committed the offences charged, then he might have fallen under the rules and regulations of war, and been treated as a prisoner of the United States Government, and would have been subject to the laws of nations in war. But as the alleged criminal acts, in which McLeod is charged to be implicated, were committed in profound peace, it is a crime, as far as he may be concerned, solely against the "peace and dignity" of the State of New-York, and her criminal jurisdiction is complete and exclusive. If the crimes committed be such as to make a man *hostis humani generis*—an outlaw—a pirate in the legal acceptation of the term, then, under the law of nations, the United States courts and tribunals would have jurisdiction. But the offence charged in this case, committed as it was in time of peace, as far as this individual was concerned, was one purely against the lex loci, and coming exclusively within the criminal jurisdiction of the tribunals of New-York.

The Minister, in his letter of the 13th December, 1840, says; "It is quite notorious that McLeod was not one of the party engaged in the destruction of the steamboat Caroline; and that the pretended charge upon which he has been imprisoned rests only upon the perjured testimony of certain Canadians, outlaws and their abettors," &c. This may perchance all be so, but it would be asking a great deal to require an American court to yield jurisdiction and surrender up a prisoner charged with offences against the law, upon the mere *ipse dixit* of any man, no matter how high in authority. Whether McLeod be guilty or not guilty, is the very point upon which an American jury alone have a right to decide. Jurisdiction in State tribunals over criminal cases, and trial by jury of the venue, are essential points in American jurisprudence. And it is a total misapprehension as to the nature of our system to suppose that there is any thing right in the Federal Executive to arrest the verdict of the one, or thwart the jurisdiction of the other. If such a power existed, and were exercised, it would effectually overthrow, and upon a vital point the separate sovereignty and independence of these States.

The Federal Executive might be clothed with power to deliver up fugitives from justice for offences committed against a foreign State, but even then it might not be obligatory to do so, unless it were made matter of treaty stipulation. This duty and right in an Executive, has generally been considered as dormant, until made binding by treaty arrangement. But when the matter is reversed, and demand is made, not of fugitives from justice for offences against a foreign power, but for the liberation of a man charged with offences against the peace and dignity of one of our own states, then it is that the demand becomes preposterous in the extreme. The fact that the offences were committed under the sanction of provincial authorities, does not alter the case, unless we were in a state of war. In such cases as the present, the power to deliver up could not be conferred upon the Federal Executive by treaty stipulation. It could only be conferred in those cases over which jurisdiction is clearly delegated by the Federal Constitution. Such, for instance, as treason, which is an offence against the conjoined sovereignty of the States, as defined in the Constitution Over all cases except those defined in the Constitution, and those coming clearly under the laws of nations, the States have exclusive jurisdiction, and the trial and punishment for offences against them, are incident to their separate sovereignty. It is not pretended in this case that there is any treaty stipulation under which the demand is made; and the Federal Executive, under our system, has no power but what is conferred by the Constitution, or by special law of Congress. In the former it is declared that "the Executive power is vested in a President of the United States," and that power is then to be pointed out and defied by special laws passed from to time, imposing such duties as are thought proper and expedient by Congress.

Your committee deem it dangerous for the Executive to exercise any power over a subject-matter not conferred by treaty or by law; and to exercise it in any case in conflict with State jurisdiction, would be worse than dangerous; it would be usurpation.

But your committee forbear to press these points farther at present, and they would not have said as much on such clear questions of internal law, but that in this case, the demand for liberation has been made by the accredited agent of a great power, and under circumstances of peculiar aggravation and excitement.

We have other points of difference with Great Britain, which add interest to every question that arises between us at present. Neither our Northeastern or Northwestern boundaries are yet settled with her and the subject is not entirely free from difficulty. She has recently seized our vessels and exercised a power involving the right of search, under the pretext of suppresing the foreign slave trade, which, if persevered in, will sweep our commerce from the coast of Africa, and which is incompatible with our rights as a maritime power. She has recently, in her intercourse, with us refused indemnity and denied our rights to property; on subject-matter vital to near half the States of this Confederacy, and which, considering her military position at Bermuda and her growing power in the West Indies, is of the last importance to our national independence.

All these subjects make every question between us, at this particular juncture, of the deepest interest.

Besides this, we are both permanently destined to have, perhaps, the most extensive commerce of modern nations. Our flags float side by side, over every sea and bay and inlet of the known globe.

She moves steadily upon her objects with an ambition that knows no bounds. And wherever she has had a conflict of interest, she has rarely yielded to any power.

At this moment she presents to the civilized world the spectacle of the greatest military and commercial power in combination ever known.

From her vast possessions in every quarter of the globe, and her peculiar commercial system, she has been made the reservoir of the wealth of nations.

Her internal resources, skill, labor and machinery, with her capital, are beyond calculation. Her natural position, being about midway the coast of Europe gives her great control over the outlets and currents of commerce.

Her military occupation of Gibraltar, Malta, the Ionian Islands, and recently of St. Jean d'Acre, give her ascendancy on the Mediterranean and the Levant, while St. Helana and the Cape of Good Hope give her possession over the currents of trade along those extensive coasts. Then Bombay, Calcutta, and her immense possessions in the East Indies, together with her recent movements in the China Seas and Islands, enable her to extend her power over those vast regions that have slumbered for ages in solitary and enervated magnificence. She possessed Falkland Island but to control the commerce that passes around Cape Horn—while Trinidad gives her all she desires in the Caribbean Sea. *Halifax* at *one point*, and *Bermuda* at *another*, stand out in great force over our own coast from one extremity to the other.

Her positions all over the world are at this moment, in a military point of view, equal to a million of men under arms. Her continual conflicts in the mighty regions of the East, only enable her officers to become skillful and improve in the art of war, while her great armies and extensive fleets draw their support from the immense countries seized and occupied. In the present juncture of affairs, no statesman can overlook these things. Steam power has recently brought us so near together, that in the event of any future conflict, *war, with its effects* will be precipitated upon us with much more rapidity than formerly.

Avarice and ambition are the ruling passions of modern times, and it is vain to shut our eyes to the state of things around us. It remains to be seen what effect *steam power* is to have in changing and modifying the whole art of defence and war. It may be a great engine for again levelling mankind and reducing every thing to a contest of mere physical force. In that event it might be difficult to conjecture what system of *national defence will stand the test* of time and experience.

We have a deep stake in peace, and fondly hope the repose of the world will not be disturbed. We have certainly not the least desire for any rupture. Firmness, and a wise preparation, will long preserve us from such a catastrophe. But while no temptation should ever prompt us to do injustice on the one hand, so no consideration, on the other hand, should ever induce us to submit to permanent wrong from any power on earth, no matter what the consequences may be.

Your Committe would conclude by expressing a firm belief that all other points of difficulty may be honorably and amicably adjusted, and that harmony may long be preserved by both governments, pursuing a liberal and generous policy, congenial to the interests and feelings of both people, and compatible with the spirit and genius of an enlightened age.

LEGISLATURE OF NEW YORK.

From the Albany Journal

In Senate.—The following are the resolutions introduced yesterday by Mr. Root, from the Select committe on so much of the Governor's message as relates to the National Domain.

Resolved by the Senate and Assembly of the State of New-York, That the National Domain or public lands, which have been ceded by the several States in which they were situated, "for the common benefit of the United States," are and of right ought to be, the common property of all the United States alike, and never can be rightly disposed of but for the equal benefit of all.

Resolved, That the original ordinance and the several acts of Congress, made in pursuance of the Constitution, for the disposing of and making all needful rules and regulations respecting the territory belonging to the United States, were equal and just, and in their execution did not derogate from the true spirit of the cessions made by the several States as aforesaid.

Resolved, That this State having been the first to cede a large portion of said lands expressly and upon this condition that they "shall be and enure for the benefit of such of the United States, as shall become members of the federal alliance of the said States and for no other use or purpose whatsoever," does hereby solemnly protest against any right of Congress to dispose of the said lands in any manner but for the purpose aforesaid.—And the Representatives of the people of this State in Senate and Assembly convened, do hereby and in their name and behalf, charge and instruct its Senators, and advise their Representatives in Congress, to oppose and vote against every proposition to reduce the minimum price of any portion of said lands, or to grant the same to any individual State, or to any object other than for the purpose of carrying into effect the true intent and meaning of the original cession made by this State in pursuance of the act of the 19th February, 1780, authorizing the same.

Resolved, That all pre-emption laws, especially those of a prospective character, are in derogation of the cessions aforesaid, and the laws constitutionally enacted for the disposition of the same, inasmuch as they destroy all chance of obtaining over the minimum price for the choicest lands and most eligible occasions.

Resolved, That the lands of the United States situated west of the Mississippi and south of the 31st degree of latitude, were purchased with the money belonging to all, and ought not to be disposed of but for the benefit of all the United States.

Resolved, That the nett proceeds of the sales of all the public lands, ought to be distributed among the several States, in the same proportion that the Constitution requires the imposition of direct taxes.

Resolved, That the Governor be requested to forward copies of the preceding resolutions to the Senators and Representatives of this State in the Congress of the United States, requesting them to lay the same before their respective Houses.

In Senate, Feb. 20.—Mr. Root reported in favor of the resolution from the Assembly, authorizing the Secretary of State to distribute copies of the Journals, Documents, &c. of the Legislature, to different Literary Institutions in the State, with an amendment, confining the operation of the resolution to the New York Lyceum, whose directors had alone petitioned for such a distribution.

Mr. Taylor moved to lay the report of the committee on the table. Carried.

Public Domain.—The Senate, in Committee of the whole, Mr. Ely in the Chair, again resumed the consideration of the resolutions from the Assembly, relative to the National Domain.

Mr. Root proceeded to address the Committee at great length, in favor of the doctrine of instruction, and in a general view of the rights of this State to their portion of this immense treasure.

Mr. R.'s remarks were of a highly interesting nature, and we hope to find room for them *in extenso*, at a future day.

Mr. Foster followed in the debate, but without concluding, gave way to a motion to rise and report, which prevailed.

The Assembly sent for concurrence a bill relative to the Lunatic Asylum.

On motion of Mr. Verplanck, the Senate then proceeded to the consideration of Executive business, after which it adjourned till Tuesday morning at 11 o'clock.

In Assembly, Feb. 20.—Petitions presented and referred.—By Mr. Townsend, memorial of the Society of Friends in the State of New York, asking to be released from penalties on account of not bearing arms. On motion of Mr. T. the memorial was ordered read.

After the reading had proceeded some time,

Mr. Duer moved that the further reading be dispensed with.

Mr. Townsend called for the Ayes and Nays, and the question being taken, resulted against the motion of Mr. Duer—Ayes 34, Nays 49.

So the reading was resumed, and having proceeded some time,

Mr. L. S. Chatfield again moved that the further reading be dispensed with, and it was carried—Ayes 51, Nays 23.

Mr. L. Hubbell, said he had been in a situation to abjudicate the question presented by this memorial. He had seen nothing to change his opinion, which was adverse to the prayer of the petitioners, and he would, therefore, rather not have the petition referred to the Committee on Militia and the Public Defense of which he was a chairman, but should prefer that it should go to the Committee on Grievances.

Mr. Townsend read so much of the Governor's Message as refers to the subject of the scruples of the Society of Friends in bearing arms.

Mr. Beckwith hoped the memorial might be referred to the committee on the Judiciary.

Mr. Simmons examined the subject of the grievances of which these petitioners complained, at some length.

Mr. Swackhamer moved the reference to a select committee.

Mr. Townsend suggested to add the words "on so much of the Governor's Message, as relates to this subject."

Mr. L. S. Chatfield moved its reference to the committee on Militia and Public Defense, which was adopted—Ayes 50, Nays 16.

SUMMARY.

Colored People excluded from Public Vehicles.—William W. Skirving, agent, and Lucius Delober, driver, of Rail Road car No. 7, were tried for an assault and battery on Thomas Downing, colored man, and a celebrated oyster vender, No. 5 Broad street on the 30th December last. Mr. Downing rode up to 14th street inside the car, without opposition; and on returning got on the car near 14th street, went inside, and sat down, only two persons (white females) being there. Downing was ordered out—refused to go; was ordered out again, and again refused—when the agent said, then they would tear him out, and the agent seizing him by the collar, the driver struck him under the ear, and with two others beat and kicked him, broke his hat, and forced him violently out of the car. The cartilage of one ear divided for half an inch, and both ears cut, and the skin torn down under one of them. His leg was badly bruised and swollen, until it was 3 1-2 inches larger than the other, as Dr. Bliss deposed. It was proved that there was general regulation, that no colored persons were to ride inside of the car, but on the top, in accordance with the tone of public opinion, though some rode inside almost every day. The agent and driver were discharged for their violence. No violence was ever allowed by the company to be used to any person, Downing deposed that he was not aware of any rule to exclude colored persons from an inside seat.

Judge Lynch charged the Jury, in order to make out the justification of the accused, it must appear that a reasonable and proper regulation had been made by the Company to exclude colored people from their cars. This Company was a corporation which had been created for the public convenience as well as their own private benefit, and their regulations must therefore be proper and consistent with the convenience for travellers. In order to be so, as regarded the present case, it must be shown that such due notice had been given of the regulation, that those interested in it could have known, and might conform to it. And it must also appear that the defendants had used no greater force than was necessary to carry the regulation into effect. As to the regulation being proper in the abstract, counsel on both sides had conceded that it was so, and therefore the court felt it unnecessary to make any remarks on that part of the subject. It appeared that such a notice had been publicly given by the Company, and continued to be given for so considerable a time, as they thought sufficient to apprize the public. The Jury were at liberty to draw inferences, whether their notice was known to the complainant, from the fact of those regulations having been last spring enforced against part of Mr. Downings family, at which time his son told his mother of the occurrence, but did not tell it to his father. From this circumstance the Jury were at liberty to infer, whether or not it was probable that it reached the complainant. The Jury should also take into consideration the fact of the complainant having gone up on the car without being questioned or refused, and that it was when returning, the difficulty occurred; and consider whether that circumstance might not have thrown him off his guard. But it must also be borne in mind, that he was called on to leave the car by the agent who, it did not appear, had any knowledge of his having gone up in the car. The jury would therefore determine whether the complaint had due notice of the regulation to exclude colored people, and whether a greater degree of violence was used towards him than was necessary to put him out, and give a verdict accordingly. Verdict, not guilty;—which caused loud applause from the audience, but which was immediately suppressed by order of the Court,—*J. of Com.*

An Impostor.—An impostor has appeared in Switzerland, who proclaims himself the Messiah of the Jews. He wears a long white tunic, gilt belt and hat on which is inscribed the word *Jehovah*. This man was formerly a merchant and politician, and probably finding these trades fail, he is now attempting to extract a revenue from human credulity. His experiment is not likely to prove lucrative, as the police have put their arrest upon him.—*Jour. of Com.*

Deaths of Clergymen.—The American Quarterly Register contains the names of 29 clergymen who died during the three months preceding the 1st of January. Of these there were Congregational 3; Presbyterian 6; Episcopalian 5; Baptist 3; Methodist 8; Dutch Reformed 1; German Reformed 1; Unitarian 1; not specified 1. Between the ages of 20 and 30 4; 30 40, 6; 40 and 50 4; 50 and 60, 2; 60 and 70, 2; 70 and 80, 4; 80 and 90, 1; not specified, 6. Sum of all the ages specified, 1133. Average age of the 23, 49 1-2. The largest number of deaths was in New-Jersey, viz. 4. Eleven died in October, and ten in November.

A Lady Agriculturist.—The successful competitor for premiums offered for the best crops of wheat and Indian corn, by the Agricultural Society of Kennebec Co. Me. was Mrs. Content W. Haines, of Winthrop. Her wheat crop was 29 bushels to the acre, of Tea wheat.—Her corn crop consisted of 132 bushels of ears to the acre.—*Salem Obs.*

The population of Chicago, is 5450. Of these, the number of males is 3632, of females 1815—less than one half.

In Baltimore, on Thursday of last week, Owen Goodwinn, and Tilden Goodwin, were arrested and held to bail, charged with kidnapping and selling a colored girl, named Amanda, the property of Mrs. Dorsey, who keeps a boarding house in that city. The accused are brothers of Mrs. Dorsey, and boarded with her. They sold the girl for $250, and divided the spoil.

The President elect arrived at Washington on the 9th inst.—his birthday, and was received with great cordiality by the citizens.

The petitions which have been transmitted to the Legislature during the present session, in behalf of the Thompsonian physicians, contain about 40,000 names. The number of these physicians in the State amounts to 200.

Lewis Tappan, Esq. has acknowledged, in addition to the monies already bestowed, the receipt of $759,79, contributed to the Amistad fund.

A petition presented to the Pennsylvania Legislature, praying that all laws relative to blasphemy, labor on the Sabbath, and other things of like character be repealed, was indefinitely postponed on Monday.

One farthing damages was awarded in the court of common pleas, in Boston, lately in a cause of the hygeist Morrison, against a rival medicine, [illegible], who had counterfeited his wrappers.

The Hudson's Bay Company's Forager arrived at the Sandwich Islands on the 14th of Aug. 180 days from London, and sailed on the 31st of Aug. for Columbia river, with a cargo of English dry goods for the Oregon Territory.

A woman and her own husband, in Boston, have at their own request been committed to prison for the purpose of conquering a habit of opium eating.

The Shakers at Shirley, N. H. having got possession of two poor children, have refused repeated and earnest application of the parents for their release in consequence of which a great excitement is said to exist.

It is stated, that of the grand jury by whom McLeod was indicted for the murder of Durfee, 19 out of 20 were in favor of the indictment.

Shipwreck.—On Friday the 5th inst. in the morning about four o'clock, the pilot boat United States, of Baltimore, Capt. Smith, went ashore about three miles to the southward and westward of Smith's Island, in a snow storm, and was totally lost. All hands, seven in number, immediately taking to the small boat, and after much difficulty and danger succeeded in landing safely on Cape Charles, saving nothing but what they stood in.—*Norfolk Beacon.*

We learn that the Amistad case is further postponed to Saturday, the 20th instant, owing to an important case being before the Supreme Court, the argument on which is not closed.

Mrs. General Harrison.—As this lady is soon expected to occupy "*the white house*" at Washington any thing relating to her history will be gratifying to the public.

After the severe and desperate battle of the Miami, in 1794, General Wayne went to the Atlantic States, leaving Captain Harrison in command of Fort Washington, now Cincinnatti. The next year Captain Harrison married the daughter of Judge John Cleve Symmes.—who was born at Riverhead, Long Island, and removed in early life to New Jersey, where he married the daughter of Governor William Livingston, and was soon after one of the Association Judges of the Supreme Court of that state. In 1787 he became the proprietor of "*the Miami purchase*," of near a million of acres, and removed to that country.

Mrs. Harrison was educated at East Hampton, Long Island, and when young was esteemed a lady of great personal and mental accomplishments. A writer for the National Portrait Gallery for 1836, thus speaks of her: "She is distinguished for her benevolence and piety; and all who know her, view her with esteem and affection. Her whole course through life, in all its relations, has been characterized by those qualifications that complete the character of an accomplished matron.—*Jour. of Com.*

Number of Inhabitants to the Square Mile. The United States furnishes a population of 14 to every square mile for the inhabited portions of the country, and 7 to a square mile for the whole territory embraced within the limits of the federal jurisdiction. Contrast this present occupation of the soil with the population of the most thickly peopled portions of Europe, and it will be seen that there is ample room for us to increase our municipal strength, and not be crowded either. Belgium has 28 to the square mile, Holland 254, Great Britain and Irelan 1266. Russia has but 28 to the square mile, and Sweden and Norway only 13. France has 158; Italy 172; Germany 147; Austria 127, and Switzerland 133.

The Easton (Me.) Whig states that Samuel Innes, editor of the Easton Whig, committed suicide on Wednesday last, by cutting his throat. This unfortunate act is another warning to the living to beware of the intoxicating draught.

The U. S. Steam Frigate Mississippi.—This magnificent vessel is constructed principally of live oak from Attakapas, in this state, and her entire cost is $590,000. In her rig she will resemble a handsome bark, and her builder has constructed the hull so admirably as to render as a sailing vessel A No. 1 of the U. S. Navy. She will sail the greater part of the time, as her bunkers only carry about 800 tons of coal, or sufficient for 16 days steaming. Her engines, particularly the [illegible] are as heavy as those of a first class ship; and she is so constructed as to be able to ship and unship her paddle wheels with the greatest facility. She is pierced for 26 guns but will carry but [illegible] aft the wheel house, and 3 forward of it on each side.—She is to carry two 10 inch guns forward, which are to traverse the greater part of a circle on a swivel; these two guns will be able to carry shot nearly 100 pounds weight, as 8 inch guns carry 64 lb shot.—The other 16 guns are to be 8 inch bores.—On account of the result of various trials, the whole of her ordnance is to consist of Paixhan guns. She will be ready for sea in July next.—*New Orleans Picayune.*

Sudden Death.—An inquest was yesterday held at the corner of Hester and Centre streets, on the body of Peter R[illegible], a native of Scotland, aged 35 years. The deceased went home on Wednesday night, and some quarrel arising between him and his wife, he left her, went below into his store, and [illegible] to pass the night. [illegible] time after deceased left, some one of the family went below and found him lying on the couch in a state of [illegible] [illegible] the [illegible] was sent for, but [illegible] deceased was quite dead. Verdict, death from congestion of the [illegible].

Accident.—The steamboat Pocahontas, which left here yesterday afternoon at 16 o'clock for Norfolk, returned at 7 P. M. in consequence of the engineer being killed. How it occurred is not known, but it is presumed his foot slipped and he fell among the machinery, as none of the firemen heard a noise, and on going to the spot from whence the sound issued, he found the engineer dead, lying with his head on the bonnet of the condenser—one ear being torn off and the side of his face terribly lacerated.—*Balt. Amer.*

A Seizure and an Arrest.—A genteel rowdy went into one of our banks on Saturday, and while the teller's back was turned, contrived to *fork* on a $500 bundle of bills, and absquatulated. He had previously engaged a horse and sulkey, in which he immediately put off. After a jaunt to Palmyra, he ventured back on Sunday, with great assurance, and was fortunately nabbed. The money was all found in his boots, except $8. He is in limbo, another instance of the old adage—"The fool and his money soon parted."—*Rochester Democrat.*

Small Pox.—That the public may see what little reason there is for the alarm which exists on the subject of this disease, we have extracted the following from the report of Dr. H. G. Dunnel, the city inspector:—

In 1805 the deaths by small pox were 62
In 1811 " " 117
In 1816 " " 179
In 1824 " " 394
In 1834 " " 221
In 1835 " " 351
Last year (1840) " " 233

The population of this city in 1824, when the deaths by small pox were 394, was 160,000—about half the present number of inhabitants.—*Courier.*

A Foreign Call.—The Churchman states that the Rt. Rev. Bishop Doane has been invited to preach the consecration sermon at the opening of the Rev. Dr. Hook's church, in Leeds, Eng., and that he will sail hence for that purpose in July.

Bequests.—The late William Bartlett, of Newburport, left property to the amount of about half a million of dollars. He was bequeathed $50,000 to the Theological Seminary at Andover, making more than $200,000 as the total amount of the donations to that institution.

More Outrages at Dayton.—The rowdies of Dayton are earning for themselves no very enviable character. The Journal of that place says in a late number—"About 2 o'clock yesterday morning, the houses of several blacks in the outskirts of the town were fired, and burnt to the ground with all their contents. The houses were three in number, and were the property of the occupiers.

It is stated that those who were engaged in it, actually refused to permit one poor fellow to return to his burning dwelling for a pair of shoes to put on! Others who had money, were prevented from getting it. They were only allowed clothing sufficient to cover their nakedness, although the night was extremely cold."

We learn from the Charlottesville Advocate that the trial of young Semmes before the Examining Court on the charge of murdering Professor Davis, was brought to a close late on Wednesday evening last, after a two days investigation. It was decided that the prisoner should be sent on for further trial, to be had before the Circuit Superior Court in May next. The case was ably and elaborately argued on both sides.

MARRIED,

In Verona, on 22d inst., by Rev. A. Campbell, Mr. JOSEPH L. PERRY, and Miss AMANDA M. WILLIAMS, both of Verona.

DIED,

In Hopkinton, on the 22d inst., with the inflammation on the lungs, FRANKLIN, son of Luke P. and Lydia Babcock, aged eleven months.

At Cincinnatus, Dec. 23d, Miss HELEN OSGOOD, daughter of John Osgood, aged 24.

Miss Osgood died in the triumphs of that faith which she so well exemplified in her life. Miss O. was the subject of disease for nearly two years which, though lingering, was painful, and terminated in the disease of the brain.

If there was any particular cause more than another for her disease and death, it was from her continued efforts in rendering herself useful around the sick bed. She had naturally a good constitution. She was the picture of health. The writer of this article well remembers the healthy appearance of the deceased, as she appeared in the congregation on the Sabbath, and weekly prayer meeting. These were the places where Miss O. was always to be found while her health admitted. In her, the pastor of the Congregational Church in Cincinnatus, had an efficient aid by her prayers. Hers was the piety that shown in those little offices of kindness, which time consecrative to the cause of Christ, so well fits the heart to exhibit in the family circle, and the neighborhood. It asks nothing but the silent approbation of conscience, and God.

Miss O. was always cheerful, but dignified and grave. Her influence among her associates was marked. She took great interest in [illegible] music, and when in health, added much to this department of worship. There seemed to be a settled conviction of mind with the deceased, that she should live for a higher object than self.

The writer well remembers on one occasion, while visiting her sick room, of hearing her express her great anxiety in behalf of the youth of this place, whose "[illegible] amusements" in a neighboring ball-room, had disturbed her in her sick chamber.

But in conclusion, we would say, Miss O. had those manners, savored with piety, that made her a welcome guest among her young companions—a comforter to those in sickness—a kind and tender sister—a dutiful child—a true dignity and gentility of manners. But all this, she had learned from her bible and the judicious counsel of parents, without the assistance of the ball-room and cotillion party, to which she was never a visitant.

May all youth who read this, copy her example that they may die as she died.

E. T. B.

Having the opportunity to see the obituary notice of Miss Helen Osgood, in manuscript, it affords me pleasure to add my testimony respecting her christian virtues. While I was her pastor, I noticed that the more she advanced in piety, the deeper was her sense of her own unworthiness, and sinfulness in the sight of God. The clearer her views became respecting the claims of God's law, the more clearly she saw her own imperfections—and the more firmly she gloried in the *Cross of Christ*. May her relatives, and her youthful associates trust in the same Almighty Savior.

J. R. J.

LIST OF LETTERS,

Received at this office for the week ending February 26, 1841.

R. R. Lewis. "N. V. H." James Hubbard, (we will comply with the request.) D. Hardin. (it is done.) Bethel Church. (it is done.) E. K. Crandall, (we will write you as soon as we can arrange the matters.) Luke P. Babcock. A. Fitch. (we will send it immediately.) E. S. Bailey. (the letter of Dea. Burdick has not been received.)

LIST OF RECEIPTS,

For the Register for the week ending Feb. 26, 184

Of John Briggs, $2. Joel Burdick, $1. D. Ha
din, P. M. $2,25, cr. Isaac Clarke. James N
$2,25. J. Greene, $5,74, cr. G. T. Maxson, K
Babcock, $2 each. B. L. Babcock, $1, W. D. Wi
cox, 74. E. S. Bailey, 2,25, cr. Job Spencer.

POETRY.

RESURRECTION OF CHRIST.

Awake! the morning breaketh! the third morn,
Since He, our Lord, the crucified, was slain:
Remember how to comfort us forlorn,
"After three days, and I shall rise again,"
Our Surety said. Come, bid despair begone;
See, on the dappled margin of the sky,
Far in the misty East, young Day is born,
Away our fears and tears, and cease to sigh;
This, this the token that he leaves the grave,
The Mighty One! the exalted! strong to save!

"Hail Immanuel! risen Saviour, Hail!
All glory be to thee!"—let Zion sing!
"Thy power to save the ransomed shall not fail,
Till the last foe shall yield, victorious King!
But why thy garments red with purple life!
Why thine apparel thus bedewed with blood?
These are the trophies of the field of strife;
Thy heart the fountain of so rich a flood,
To thee, oh Christ, we'll raise our pæans high,
Pilgrims on earth, and victors in the sky.

Lift up, ye gates! ye everlasting doors
Be lifted up! Lo, our returning Lord,
Triumphant over death and hell, restores
Our hope. He, on sepulchral shades, has poured
Immortal light—has mocked our direst foe—
Passed, like a conqueror, through his dark domains
And now returns: joy to the earth below!
Triumphant shout, our risen Leader reigns:
Where now thy sting, oh death! thy victory, grave
Our Saviour-king lives evermore to save.

MISCELLANEOUS.

NARRATIVE OF THE BATTLE OF FORT GRISWOLD.

The following Narrative of the Battle on Groton Heights, on the 6th of September, 1781, was communicated to the Missouri Republican, in 1826, by Mr. Stephen Hempstead, formerly of New-London, who was in the Fort at the time, and afterwards removed to that State.

The author of the following narrative of events which took place at the battle of Fort Griswold, on Groton Heights, entered the service of his country in 1775, and arrived in Boston on the day of the battle of Bunker Hill. He was at Dorchester Point—was on Long Island at the time of the retreat of the American Army—and was also a volunteer in the first ships that were sent to destroy the Asia, 84 gun ship, and a frigate lying above Fort Washington. In this attempt they were unsuccessful, although grappled to the enemy's vessel 20 minutes. For the bravery displayed by them, they received the particular thanks of the commanding officer, in person, and in general orders, and forty dollars were ordered to be paid, to each person engaged. He was afterwards wounded by a grape-shot while defending the lines at Harlem Heights, which broke two of his ribs. He continued in the service, and was again wounded on the 6th September, 1781. Mr. H. removed to this country in 1811, and is now 72 years of age. He was present at the reception of Gen. La Fayette, in this city. Mr. H. is one of the few surviving patriots of the Revolution, who have been permitted to view the exampled rapidity which our country has increased in wealth, power and population; the blessings which their exertions contributed to bestow upon us, and the happiness by which all classes are surrounded

MR. CHARLES:—I have thought, since last fall, that I would send you an account of the battle of Fort Griswold, on Groton Heights, on the 6th of September 1781. The celebration of that event in September last, caused several notices of it to appear in different newspapers, none of which, I think, are sufficiently particular or wholly correct. As I was a participator in that catastrophe, and had an opportunity of knowing most of their circumstances, and reasons for remembering them, besides some notes taken subsequently, I am enabled I think, to give a clearer account of it (particularly in detail) than any I have seen; and if you believe the following worthy of publication, you are at liberty to do so.

STEPHEN HEMSTEAD.

On the morning of the 6th of September, 1781, twenty-four sail of the enemy's shipping appeared to the west-ward of New-London harbor. The enemy landed in two divisions, of about 800 men each, commanded by that infamous traitor to his country, Benedict Arnold, who headed the division that landed on the New-London side, near Brown's farms; the other division commanded by Col. Eyre, landed on Groton Point, nearly opposite. I was first sergeant of Capt. Adam Shapley's company of State troops, and was stationed with him at the time, with about 23 men, at Fort Trumbull, (on the New-London side. This was a mere breastwork or water battery, open from behind, and the enemy coming on us from that quarter, we spiked our cannon, and commenced a retreat across the river to Griswold in three boats. The enemy were so near that they overshot us with their muskets, and succeeded in capturing one boat with six men commanded by Josiah Smith, a private. They afterwards proceeded to New-London and burnt the town. We were received by the garrison with enthusiasm, being considered experienced artillerists, whom they much needed; and we were immediately assigned to our stations. The Fort was an oblong square, with bastions at opposite angles, its longest side fronting the river in a N. W. and S. E. direction. Its walls were of stone, and were 10 or 12 feet high on the lower side and surrounded by a ditch. On the wall were pickets, projecting over 12 feet; above this was a parapet with embrasures, and within a platform for the cannon, and a step to mount upon to shoot over the parapet with small arms. In the S. W. bastion was a flag-staff, and in the side near the opposite angle, was the gate, in front of which was a triangular breastwork to protect the gate; and to the right of this was a redoubt, with a three pounder in it which was about 120 yards from the gate. Between the Fort and the river was another battery, with a covered way, but which could not be used in this attack, as the enemy appeared in a different quarter. The garrison with the volunteers, consisted of about 160 men. Soon after our arrival, the enemy appeared in force in some woods about half a mile S. E. of the Fort, from whence they sent a flag of truce, which was met by Capt. Shapley, demanding an unconditional surrender, threatening at the same time, to storm the Fort instantly if the terms were not accepted. A council of war was held, and it was the unanimous voice, that the garrison were unable to defend themselves against so superior a force. But a militia Colonel who was then in the fort, and had a body of men in the immediate vicinity, said he would reinforce them with 2 or 300 men in fifteen minutes, if, they would hold out Col. Ledyard agreed to send back a defiance, upon the most solemn assurance of immediate succour. For this purpose, Col. ——— started, his men being then in sight; but he was no more seen, nor did he even attempt a division in our favor. When the answer to our demand had been returned by Capt. Shapley, the enemy were soon in motion, and marched with great rapidity, in a solid column, to within short distance of the fort, where dividing the column, they rushed furiously and simultaneously to the assault of the S. W. bastion and the opposite sides. They were however repulsed with great slaughter, their commander mortally wounded, and Major Montgomery, next in rank, killed, having been thrust through the body, whilst in the act of scaling the walls of the S. W. bastion, by Capt. Shapley. The command then devolved on Col. Beckwith a refugee from New-Jersey, who commanded a corps of that description. The enemy rallied and returned to the attack with great vigor, but were received and repulsed with equal firmness. During the attack a shot cut the halyards of the flag, and it fell to the ground, but was instantly remunerated on a pike pole. This accident proved fatal to us as the enemy, supposing it had been struck by its defenders, rallied again, and rushing with redoubled impetuosity, carried the S. W. bastion by storm. Until this moment, our loss was trifling in number, being 6 or 7 killed, and 18 or 20 wounded. Never was a post more bravely defended, nor a garrison more barbarously butchered. We fought with all kinds of weapons, and at all places, with a courage that deserved a better fate. Many of the enemy were killed under the walls by throwing simple shot over on them, and never would we have relinquished our arms, had we had the least idea that such a catastrophe would have followed. To describe this scene I must be permitted to go back a little in my narrative. I commanded an 18 pounder on the south side of the gate, and while in the act of sighting my gun, a ball passed through the embrasure, struck me a little above the right ear, grazing the skull, and cutting off the veins which bled profusely. A handkerchief was tied around it and I continued at my duty. Discovering some little time after, that a British soldier had broken a picket at the bastion on my left, and was forcing himself through a hole, whilst the men stationed there were gazing at the battle which raged opposite to them, and observing no officer in that direction, I jumped from the platform and ran to them, crying my brave fellows the enemy are breaking in behind you, and raised my pike to despatch the intruder, when a ball struck my left arm at the elbow, and my pike fell to the ground. Nevertheless I grasped it with my right hand, and with the men, who turned and fought manfully cleared the branch. The enemy, however, soon after forced the S. W. bastion, where Capt. Shapley, Peter Richards, Lieut. Richard Chapman, and several other men of distinction, and volunteers, had fought with conquerable courage, and were all either killed or mortally wounded, and which had sustained the brunt of every attack. Col. Ledyard, seeing the enemy within the fort, gave orders to cease firing, and to throw down our arms as the fort had surrendered. We did so, but they continued firing upon us crossed the fort and opened the gate, when they marched in, firing in platoons upon those who were retreating to the magazine and barrack rooms for safety. At this moment the renegado Colonel commanding cried out, who commands this garrison? Col. Ledyard, who was standing near me, answered, "I did sir, but you do now," at the same time stepping forward, handing him his sword with the point towards himself. At this instant I perceived a soldier in the act of bayoneting me from behind. I turned suddenly round and grasped his bayonet, endeavoring to unship it, and knock off the thrust—but in vain. Having but one hand, he succeeding in forcing it into my right hip, above the joint, and just below the abdomen, and crushed me to the ground. The first person I saw afterwards, was my brave commander, a corpse by my side, having been run through the body with his own sword, by the savage renagado. Never was a scene of more brutal wanton carnage witnessed, than now took place. The enemy were still firing upon us in platoons, and in the barrack rooms which were continued for some minutes, when they discovered they were in danger of being blown up, by communicating fire to the powder scattered at the mouth of the magazine, while delivering out cartridges; nor did it then cease in the rooms for some minutes longer. All this time the bayonet was "freely used," even on those who were helplessly wounded, and in the agonies of death. I recollect Capt. William Seymour a volunteer from Hartford, had 13 bayonet wounds, although his knee had previously been shattered by a ball; so much so, that it was obliged to be amputated the next day. But I need not mention particular cases. I have already said that we had 6 killed and 18 wounded previous to their storming our lines; 85 were killed in all, 35 mortally and dangerously wounded, and 40 taken prisoners to New-York, most of them slightly hurt.

After the massacre, they plundered us of every thing we had, and left us literally naked. When they commenced gathering us up together with their own wounded, they put their's under the shade of the platform, and exposed us to the sun, in front of the barracks, where we remained over an hour. Those that could stand were then paraded, and ordered to the landing, while those that could not, (of which number I was one) were put in our ammunition wagons, and taken to the brow of the hill (which was very steep, and at least 100 rods in descent,) from whence it was permitted to run down by itself, but was arrested in its course, near the river by an apple tree. The pain and anguish we all endured in this rapid descent, as the wagon jumped and jostled over rocks and holes, is inconceivable; and the jar in its arrest was like bursting the cords of life assunder, and caused us to shriek with almost supernatural force. Our cries were distinctly heard and noticed on the opposite side of the river, (which is a mile wide) amidst all the confusion which raged in burning and sacking the town. We remained in the wagon more than an hour, before our humane conquerers hunted us up, when we were again paraded and laid on the beach, preparatory to embarkation. But by the interposition of Ebenezer Ledyard (brother of Col. L.) who humanely represented our deplorable situation, and the impossibility of our being able to reach New-York, 35 of us were parole in the usual form. Being near the house of Ebenezer Avery, who was also one of our number, we were taken into it. Here we had not long remained before a marauding party set fire to every room, evidently intending to burn us up with the house. The party soon left it, when it was extinguished and we were thus saved from the flames. Ebenezer Ledyard again interfered and obtained a sentinel to remain and guard us until the last of the enemy embarked, about 11 o'clock at night. None of our own people came to us till near daylight the next morning, not knowing previous to that time, that the enemy had departed.

Such a night of distress and anguish was scarcely ever passed by mortal. Thirty-five of us were lying on the bare floor—stiff, mangled, and wounded in every manner, exhausted with pain, fatigue and loss of blood, without clothes or any thing to cover us, trembling with cold and spasms of extreme anguish, without fire or light, parched with excruciating thirst, not a wound dressed nor a soul to administer to one of our wants, nor an assisting hand to turn us during these long tedious hours of the night; nothing but groans and unavailing sighs were heard, and two of our number did not live to see the light of the morning, which brought with it some ministering angels to our relief. The first was in the person of Miss Fanny Ledyard of Southold, L. I. (then on a visit to her uncle, our murdered commander) who held to my lips a cup of warm chocolate, and soon after returned with wine and other refreshmennts, which revived us a little. For these kindnesses, she has never ceased to receive my most grateful thanks, and fervent prayers for her felicity.

The cruelty of our enemy cannot be conceived, and our renegado countrymen surpassed in this respect, if possible, our British foes. We were at least an hour after the battle, within a few steps of a pump in the garrison, well supplied with water, and, although we were suffering with thirst, they would not permit us to take one drop of it, nor give us any themselves. Some of our number, who were not disabled from going to the pump, were repulsed with the bayonet, and not one drop did I taste after the action commenced, although begging for it after I was wounded, of all who came near me, until relieved by Miss Ledyard. We were a horrible sight at this time. Our own friends did not know us—even my own wife came in the room in search of me, and did not recognize me, and as I did not see her, she left the room to seek for me among the slain, who had been collected under a large Elm tree near the house. It was with utmost difficulty that many of them could be identified, and we were frequently called upon to assist their friends in distinguishing them, by remembering particular wounds, &c. Being myself taken out by two men for this purpose, I met my wife and brother, who, after my wounds were dressed by Dr. Downer, from Preston, took me—not too my own home, for that was in ashes, as also every particle of my property, furniture and clothing—but to my brother's where I lay eleven months as helpless as a child, and to this day feel the effects of it severely.

Such was the battle of Groton Heights; and such, as far as my imperfect manner and language can describe, a part of the sufferings which we endured. Never, for a moment, have I regretted the share I had in it; I would for an equal degree of honor, and the prosperity which has resulted to my country from the Revolution, be willing, if possible, to suffer it again. I regret, very much, my not being able to be with my compatriots and co-veterans at the late celebration.

STEPHEN HEMPSTEAD.

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† Capt. P. Richards, Lieut. Chapman, aud several others were killed in the bastion; Capt. Shapley, and others wounded. He died of his wounds in January following.

LAST HOURS OF THE COUNTESS OF HUNTINGTON.

When the blood-vessel broke which was the commencement of her illness in November, she said to Lady Ann Erskine, on being asked how she did, 'I am well; all is well—well for ever. I see, wherever I turn my eyes, whether I live or die, nothing but victory.'

Towards the close, she with great emphasis, repeated often, 'The coming of the Lord draweth nigh!' Adding, 'The thought fills my soul with joy unspeakable, whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to him.'

At another time, 'all the little ruffles, and difficulties which surround me and all the plans I am exercied with in this poor body, through mercy affect not the settled peace and joy of my soul.'

A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in the memorable words, 'The Lord hath been present with my spirit this morning in a remarkable manner: what he means to convey to my mind I know not; my soul is filled with glory; I am as in the element of heaven itself.'

About an hour only before her death, she said to Lady Ann Erskine, who watched her with assiduous attention and for many nights and days never quitted her room, 'Is Charles's* letter come?' (She had sent for him to supply her chapel in Spafields, when Mr. Jones of Langan returned home.) On being answered, 'It is;' she said, 'It must be opened, to see if he comes.' When Lady Ann said, 'I will go and open it,' she added, 'To know if he comes, that's the point.' So anxiously were the cares of her work impressed upon her dying heart; and often she had added, when speaking of her people in her Connection, as her children, 'I feel for their souls.'

During the whole of her illness, her pains never made her impatient, but she seemed more concerned about those who attended her than about herself. She said, tenderly, to Lady Ann Erskine and Miss Scott, whose long, faithful, and tender attachment to her is well known, 'I fear I shall be the death of you both, (alluding to their constant watching with her;) it will be but a few days more.'

She appeared during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced; saying, 'I am encircled in the arms of love and mercy;' and at another time, 'I long to be at home; O! I long to be at home!' A little before she died, she said repeatedly, 'I shall go to my Father this night!' and shortly after, 'Can he forget to be gracious? Is there any end of his loving-kindness?'

Dr. Lettsome had visited her between four and five. Shortly after her strength failed, and she appeared departing. Alarmed, they summoned up a friend, who was waiting anxiously below; he took her hand—it was bedewed with sweat; he applied his fingers to the pulse—it had ceased to beat; and the instant she breathed her last sigh, as he leaned over her, and fell asleep in Jesus.

Almost her last words were, 'My work is done; I have nothing to do but to go to my Father.' Thus the vital spark quitted its 'mortal frame,' to join those 'who have come out of great tribulation, having washed their robes, and made them white in the blood of the Lamb.' Her Ladyship died at her house in Spafields, London, next door to her chapel, June 17, 1791, in the eighty-fourth year of her age, and was interred in the family vault at Ashby-de-la-Zouch, Lincolnshire. How delightful to hear this venerable woman at the close of such a long Christian course, express her unshaken confidence in God her Saviour, and thus triumphantly enter into eternal rest!

"Come, but with hallowed feet approach and view
This Christian woman's death! Her end is peace!
Ah! with what silent eloquence it pleads
The cause of Truth, flashing conviction's glare
E'en on the haughtiest, boldest Infidel!
What tranquil pleasures sit upon her brow,
Where slowly trickles the cold sweat of death!
What sacred raptures—what immortal joys
Burst from her lips, and sparkle in her eyes!"

Thus fell asleep in Jesus one who might well be termed a "Mother in Israel," who had devoted her all for nearly fifty years to the service of the Redeemer. Her's was the exalted honor of being instrumental in "turning many to righteousness," and we doubt not that in fulfilment of the Scripture declaration, she "shall shine as the stars for ever and ever."

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*Rev. Thomas Charles, of Bala.

RETURN OF THE JEWS.

A writer in the London record throws out the following interesting reflections on the feasibility of restoring the Jews to their long lost homes.

Let the four allied Powers now publish to the four quarters of the world their determination to restore the Jews from all nations to the Holy Land, and to assist them in rebuilding the walls of the Temple of Jerusalem; and, assuredly, the multitudinous descendants of Abraham, already restless with the anxiety of desire, and excited by the anticipated fulfilment of this regeneration, would arise to the summons as one man. The extremest time fixed by their rabbies for the coming of Christ is passed—the close of last month quenched their expectations of the advent, and they are in consequence, just now unusually shaken. Let I repeat, the Quadruple Alliance take advantage of this conjecture, and issue a manifesto for the restoration and independence of the Hebrew tribes,, and by next spring the banks of the Euphrates would be once more thronged, and the long line of European and African coasts be crowded by the gathering hosts of Israel. From the different parts on these shores they could be readily shipped, and conveyed by the fleets that now cruise in the Mediterranean, be triumphantly landed on the strand of their long-lost Palestine—a more befitting this, than the waging of a petty war to the bazard of all Europe's peace.

Into the more practical working of the project, to provide for the Jews' subsistence, the taking and holding of the land, and other matters essential to their return to and possession of it, I forbear now to enter; only remarking, that we have the means in our hands, with the union of four great nations, from and through whose friendly territories the mass of returning Jews would pass, and the actual assemblage of their fleets in a sea that washes the shores of Europe, Asia, and Africa. That a country may be thus suddenly and efficiently provided with inhabitants & rulers history declares; that if such a call were made, the Jews would joyfully and enthusiastically flock from the ends of the earth in answer; that, gathered to the Mediterranean ports, they might be rapidly and safely transported to Syria; that once put into possession of a country, for which the hearts of their generations since the banishment, for near 1800 years, have yearned, and where the most powerful of ties moral, social, and religious, would bind them, they would keep possession against all opponents, who can doubt?

MAN HUNG FOR OBEYING HIS MOTHER.

One of the subjects of discussion, during a day's pleasant ride in a stage coach, was that of a filial obedience.

Among other things, we mentioned several cases in which those who have suffered upon the gallows have left it as their dying testimony, that their disobedience to parents laid the foundation of their dreadful end. As we mentioned these facts, an old gentleman more than fourscore, who had taken no part in the discussion, aroused himself from his half slumbers, and said, "The first man that was ever executed in Boston, was hung about 60 years ago, in consequence of obeying his mother!" This was a case so unlike those that had just been given, that we wished to know the circumstances.

"Yes," said the old gentleman, "he told his mother on the scaffold, that she had the mortification of seeing her son executed on the gallows, in consequence of her advice to him when he was a boy.

"One day as he was strolling about his neighbors' premises, he found a hen's nest with three eggs. He took the eggs and carried them home. His mother asked him where he found them. He told her. 'That's a good boy,' said she, 'look round and see if you can't find some more!'

This was the commencement of a course of crime; and obedience to this advice of his mother led him on to ruin. She, like Athaliah of old, "counselled him to do wickedly," and she received her reward, in being called to witness,—a scene to a mother's heart, the most unutterably awful—the ignominious death of that son on the gallows!

And yet, prompt and cheerful obedience to every parental command, except when contrary to the laws of God or the land, is the only path of safety.—*Sabbath School* [illegible]

Newspapers in the United States.—According to a recent calculation, there are now 1555 newspapers and other periodicals published in this country—[illegible] in New England, (Massachusetts 121) [illegible] in the State of New-York; [illegible] 164 in Ohio. The next [illegible] in a single state is 89, and the smallest number 3.

ADVERTISEMENTS.

Medicines! Medicines!!

TO [illegible].

S. D. DELLAY, [illegible] informs [illegible] may be found

G. A. BARTHOLICK & CO.'S

MOTHER'S RELIEF.

It is now little more than eight years since we discovered from the aborigines of our country, the medicinal herb from which the Mother's Relief is made; since that time, we have contented ourselves in letting it be its own advertiser; and we would still adhere to this resolution first formed, if we were not compelled to believe that there are persons so unprincipled, and so reckless of the health and lives of the unsuspecting and confiding, as to endeavor to palm off under its name, useless, if not baneful compounds, and thus not only disappointing the just expectations of those who use it, but we fear, doing in many cases, much injury.

As we are informed that there are such compounds now offered at various places, and by different persons, we would caution all who are interested, to be particular to inquire for "BARTHOLICK'S MOTHER'S RELIEF," and purchase of no person except they can show a certificate of agency, signed by G. A. BARTHOLICK & CO.

As the subject cannot, with propriety, be enlarged upon in the form of a newspaper advertisement, permit us to say, that all who have the genuine article for sale, are also furnished with a pamphlet for gratuitous distribution, wherein the subject is more fully discussed, in which its "*modus operandi*" is demonstrated to be upon true physiological data, operating upon the system *only* by restoring the deranged functions to their natural condition; allaying the febrile and irritable symptoms, thus aiding and assisting nature in her effort to prepare the system for the important change about to take place. This pamphlet will be given to all who desire it.

As we are thus obliged to come before the public to prevent a wicked and reckless imposition, we will take the occasion to say, that if the increase of the call for the Mother's Relief, wherever known, be any guide to a correct opinion to be formed of the estimation in which it is held, we have the satisfaction of believing that it has been the means of alleviating an infinite amount of suffering and of saving many valuable lives. Wherever it has been used during the above period, deep rooted prejudices have given away to candid and thankful expressions of gratitude, and a wish to extend, on their parts, as far as possible its benefits. Medical men of high standing, have had the candor to acknowledge, for once, that their prejudices must be abandoned, and have been advocates for its use.

All those who wish, are invited to call at some of our Agents and procure a pamphlet, without charge.

G. A. BARTHOLICK & CO.,
For sale by *Rochester, N. Y.*
S. D. DELLAY, *Agent for De Ruyter.*

JAYNE'S INVALUABLE INDIAN EXPECTORANT—

For colds, coughs, influenza, consumption, asthma, spitting of blood, hoarseness, whooping cough, difficulty of breathing and other pulmonary affections—

DR. McMUN'S HIGHLY CELEBRATED AND INFALLIBLE ELIXER OF OPIUM—

An unequalled medicine, and, to use the words of the distinguished Dr. J. R. Chilton, It contains all the valuable principles of opium, without those which are considered deleterious and useless—and

MERRITT GRIFFIN'S CELEBRATED LION OF THE DAY—

The genuine old Dutch or German Vegetable Pills, recommended in the highest terms, by Dr. Valentine Mott, M. D., of New York.

He would also say, that he has a full supply of Godfrey's Cordial, Bateman's Drops, Balsam of Life, Hærlem Oil, and nearly every other article now recommended and used.

He would likewise say, that he has a large and desirable assortment of Dry Goods, Groceries, Hardware and Crockery, which he is selling at lower prices than they have ever before been offered in the county, & that purchasers will enhance their interest by examining his stock before purchasing elsewhere.

De Ruyter, Dec. 5, 1840. 40m6

STRAYED.

CAME into the enclosure of the subscriber, about the 25th May, 1840, one RED YEARLING STEER, with white stripes running up across his face to the horns. Also, one RED YEARLING HEIFER, with a slanting crop off the left ear. The owner is requested to prove property, pay charges, and take them away. 51w3

Traxton, (lot No. 35,) Feb. 10, 1841.
JACOB HOLMES.

Fresh Garden Seeds.

A GOOD assortment of FRESH GARDEN SEEDS, just received, and for sale at this office. Register Office Feb. 19, 1841.

Head Quarters Going for Boots.

THE subscriber has on hand a large assortment of BOOTS AND SHOES, of every description, suitable for the Fall trade, where families can be supplied as usual on the best terms, at the sign of the Mammoth Boot. GEO. W. SUTTON.
De Ruyter, Sept. 18, 1840. 29tf

SADDLE, HARNESS & TRUNK-MAKING.

THE subscriber is much gratified with the generous patronage of his former customers, and with pleasure announces to them and the public that he still continues his business in all its various branches at his old stand in De Ruyter village, where he keeps constantly on hand and offers for sale, on the most reasonable terms, Saddles, Bridles, Harnesses, Trunks, Valises, Traveling Bags, and Harness of every description: all of which are well manufactured of the very best materials.—Those who wish to avail themselves of the opportunity of buying cheap, can do so by calling on
B. G. STILLMAN.

N. B. Any quantity of good beach or maple wood taken in exchange for the above articles. B. G. S.

Boot and Shoe Store.

ANY quantity of BOOTS AND SHOES for sale cheap at the sign of the Mammoth Boot.
GEO. W. SUTTON.
De Ruyter, March 10, 1840.

BOOKS! BOOKS!! BOOKS!!!

E. P. BLY,

WOULD respectfully inform the citizens of De Ruyter and the public generally, that he has for sale Books of most kinds and descriptions usually kept in a Book Store. The following are [illegible]—Davies' Geometry, do. Surveying, do. [illegible] Arithmetic, do. First Lessons in Arithmetic. Also almost all kinds of Latin, Greek and [illegible] Geography & Atlas, Barnet's Geography of the Heavens.

[illegible] Schools can be supplied with Books for [illegible].

BOOK BINDING

Done in a neat and durable manner, and as cheap as can be done at any other place, at the sign of the [illegible] Book, No. 3 Albany St. De Ruyter.
De Ruyter, November 1st, 1840. 25tf

NEW GOODS.
FIRST IN TOWN.

ELMORE, ANNAS, & AYER, are now receiving their Fall Stock of GOODS, comprising [illegible] ever offered in this County. [illegible] principally for [illegible] which will enable them to sell [illegible] cheap—and [illegible] are respectfully invited [illegible]. Salesmen are always in attendance [illegible] and Customers are [illegible] urged to purchase. 25tf
Sept. 1.

Cabinet Ware-House.

D. R. BURDICK,

WOULD respectfully inform the inhabitants of this town and the surrounding country, that he still continues to carry on the Cabinet Business, in all its various branches, at his shop directly opposite the De Ruyter Institute. He is prepared to execute all kinds of work in his line with neatness, promptness, and despatch, such as Bureaus, Secretaries, Lockers, Sofas, Book-cases, Bedsteads, Tables, Stands, &c. &c. Most kinds of Lumber and produce will be taken in exchange for work, and even CASH will not be refused.

All kinds of House, Carriage, and Sign Painting, Glazing, Bronzing, &c. &c. will be executed on short notice.

De Ruyter, July 28, 1840. 21tf.

Elmore, Annas & Ayer,

ARE sole agents in this place for the sale of BLISS' PATENT WINDOW SASH.

N. B. Purchasers wanting Bliss' Sash will see that each casement is stamped "L. & W. BLISS, Traxton, N. Y." None other are genuir

De Ruyter July 7.

READ THIS!!!

ROOF'S SPECIFIC.

FOR the cure of RING BONE, SPAVIN, WIND GALLS, &c. &c ☞A certain cure in all cases. Many certificates can be shown, and will be if wished, to place this inestimable specific as a perfect cure, beyond a doubt. Also,

ROOF'S FOUNDER OINTMENT,

For the cure of foundered horses, split-hoofs, or hoof-bound horses; also, all wounds or bruises in the flesh, galled backs, cracked heals occasioned by overreach, or tread of another horse, Scratches, &c.

For which the subscriber has been appointed sole agent for this place. 47m6

S. D. DELLAY.

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BY

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